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From the Medium and Daybreak.

THE ORDER AND MINISTRATION OF EVIL.

A Lecture by Mrs. Emma Hardinge, in the Cleveland Assembly Rooms, London, Sunday Evening, January 22, 1871.

The question that we propose to consider this night is one which has attracted the mind of all peoples in all ages. Like ourselves, the thoughtless minds that gaze abroad upon the marvelously strong and beautiful, the wonderful and grand phenomena of being, perceive everywhere the evidence of a wisdom so profound, a strength so vast, a design so perfect, that they can not comprehend wherefore there should be evil, darkness, wrong, suffering, sorrow, and crime. The problem of whence comes evil is no new question, then, and yet it is one that never can be solved unless we know the ultimates of life. If we once realize that this life is but a means to an end, higher, better, wiser than our present stage of existence;—if we realize that there is a result growing out of our suffering, and that our very crimes are so many indications of a possible redemption hereafter—if we realize this as perfectly as do the Spiritualists, who behold the results and fruition of life, half the problem is solved. But there is yet another portion which to the Spiritualist requires a different method of interpretation; this is, the origin of the scheme. We may, and do, realize its fruition, but it is needful for the basis of a true philosophy that we should comprehend why man suffers, wherefore he is compelled in this rudimental stage of existence to lead a life which is a continued struggle with that which we call evil. We use the word as it is popularly understood by mankind. The sophist who depends only upon the mere logic of words disputes the existence of evil at all. But we know that there are two stages of being through which we are perpetually alternating—pain and pleasure; two conditions of action between which mankind is perpetually oscillating—wrong to one another and right. There are states of vast enjoyment and corresponding conditions of pain and suffering, and it is to this antagonistic state that we still choose to apply the popular and well-understood term, evil.

We know that life originates from mind. We, who have seen mind surviving the shock, and death, and disintegrations of matter, no longer doubt, or hope, or believe, but absolutely *realize* that all life and being proceeds from a spiritual origin. Knowing this, we now propose to investigate, spiritually as well as practically, the origin of that marvelous scheme of which evil forms a part. We have learned one lesson by the teaching of spiritual existence, and that is, ever to look for a cause adequate to the effects we observe. What is the cause from whence a Christian world and all religious teachers trace evil? The ancient Hindoo assumed that spirit is absolutely good—that all of spiritual existence which is the origin of being, must of necessity be perfect; but, for the purposes of development and growth, fragments of spiritual existence were shot off from the being of the creator, Brahma, and precipitated into matter; that the attributes of matter were all evil, and its tendencies downward; hence the soul, by association with matter, became necessarily impregnated with evil. From this point they elaborated a view of creation in which they impersonated their ideas in the form of a trinity—Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer; but these wise metaphysicians, perceiving that destruction was necessary for reproduction, that death was the necessary sequence of imperfection, and that fresh and more progressive life arose through the action of death, represented Siva, the destroyer, as also the reproducer. This was their view of evil—matter, the source, and Siva, the destroyer, the patron spirit. The ancient Parsee, the Chaldean—in fact, the entire of the Eastern nations, adopting, more or less, the astronomical religion of Sabeism, assumed that the cause of evil proceeded from malignant spirits, who divided the empire of the universe with the good. The astronomical religion divided the year into two periods—the summer and spring ruled over by good angels, the winter by malignant spirits. The sun himself was the type of all good, and the progress of the majestic luminary through the different constellations or groups of stars typified to them the perpetual conflict between good and evil principles. The Egyptians, adopting these views, also represented a tripity of principles by Osiris, the sun, or principle of good; Isis, nature, the receptive principle; and Horus the child or the product of both. Osiris, the good, was also represented as conflicting with Typhon, the bad. Typhon, the adversary, represented the signs of winter; and the alternation of the seasons between summer and winter, impersonated the struggle between the twin brothers Osiris and Typhon, represented their conceptions of evil. The Jews determined that amidst the conflicting opinions of Eastern nations safety lay in adopting them all. Hence their view of the origin of evil was a strange and fantastic mixture of Sabeism, Egyptian doctrines, and Hindoo metaphysics. From this they were occasionally redeemed by the teachings of inspired men, like Abraham, Moses and the prophets; but continually relapsing into the Sabeism of antique nations, they were perpetually found expressing themselves [illegible] different forms of the idolatry that [illegible] from sun worship.

Thus we find that the [illegible] adopted the Jewish Scriptures [illegible] the description of their furniture, [illegible]

[illegible] that our present popular theology on the subject of evil is derived. It is assumed that at a given period, say some six thousand years ago, the Creator designed this world perfect in all respects, and placed man upon it, a perfect being for the enjoyment of entire and unbroken happiness. In this condition a fallen spirit, says modern Christianity, who is the Dragon, Lucifer, or Satan, or the Devil, assuming the form of a serpent, tempted the first woman to an act of disobedience. Had man been perfect, all temptations would have been fruitless; but the temptation, it seems, came in the form of an invitation to knowledge. The wise and subtle spirit of temptation informed Eve that the act of disobedience was nought in itself, but that the results would procure that knowledge which would render man as the gods, knowing good and evil. The act of disobedience once committed, man forfeited his high estate, was driven from Paradise, and compelled to go forth with the brand of his Creator, upon him. Sin entered into the world, and by natural sequence of descent from one generation to another, gradually entailed upon posterity the curse of the first father. The result was inevitable, and we realize it in our own day. This is the origin of evil as represented to us by Christianity. It is true we are offered some redemption from this by being assured that the Majesty of the world, the Creator not only of our little planet, but of millions, and billions, and trillions of worlds, systems illimitable, left them all, and sometimes in the fullness of his godhead, and sometimes by a strange and incomprehensible partition thereof, came down to this little planet of ours, and compelling his creatures, by the act of compulsory and inherited sin, to destroy him, returned to the majesty of his godhead, and became perfectly satisfied with the scheme; and whosoever believes this history in all its parts, in all its fullness, and in all the propositions herein stated, shall be saved from the consequences of sin—though their sins be as scarlet, the act of belief shall render them white as wool. It is true that the necessity of good works to accompany this system of redemption is constantly reiterated; but we conceive that if the scheme is all-sufficient, good works are unnecessary, and if it be not sufficient, then it is of no avail at all. If good works are absolutely necessary, wherefore the necessity of a Savior to redeem us from sin? On the horns of this dilemma we are obliged to return to the proposition of brave old Martin Luther, "If you would have the substance of a Savior, you must have the substance of a sinner." So says and so acts Christianity. Heretics and so-called infidels take certain exceptions to this scheme. They claim that the original design could never have been perfect, or man would never have fallen—that if the Omniscient was wise enough to create the world, he must have been wise enough to foresee the consequences of his creation; if he were not, then we arraign the wisdom of the Creator. Moreover, they say that the historical statements are somewhat at variance with the deductions which our Christian teachers draw. The statement in the ancient Word is not that there was any spirit of evil or fallen angel involved in the act of temptation, but that a serpent tempted our first mother. We find no mention of the intervention of this malign being (who was after all the subject of and created by the Author of all good) until we arrive at the book of Job, which all scholars declare to be an interpolation upon the history of the Jews. There Satan, signifying in the Oriental language "the adversary," is represented as coming amongst the sons of God, and walking to and fro upon the earth, and only acting as a tempter by the permission of the Almighty. Furthermore, the entire of this most beautiful and instructive history depends upon the act of temptation; and if we were to assume that it was offered to man as a parable rather than to believe that some heavenly reporter was present at the majestic trial when Satan appeared amongst the sons of God and recited the same in earthly language—were we to assume that it was but an inspired and allegorical representation of the strength of man under conditions of temptation, we should realize at once the use, the ministry, and the blessing of Satan, the adversary—realize that amongst those sons or gifts of God bestowed so liberally upon us, the adversary is ever walking to and fro, and urging us, through the processes of temptation, to rise above evil.

We find only few and incidental references to the spirit of evil even in the books of the New Testament. But turning to the simple language of the Founder of Christianity, we find what word of terror means—"I have chosen you twelve, and one of you is a devil." So said Jesus of Nazareth to a bad man. Were we to seek throughout all the realms of logic, and theology, and ecclesiasticism, where could we find a simpler and more comprehensive definition? In the Apocalypse we find mention of Satan, the adversary, in two places. In the 2nd verse of the 20th chapter we have the statement that Satan is the dragon, the old serpent, the devil. This dragon, the serpent, Satan, the devil, being one, how do we account for the different significations of the term, and whence do they come? We find in the ancient Sabean system that the astronomical religion recognizes the darkest and most malign of all constellations to be the Dragon of autumn, the great sign of the serpent, called also Satan, and the malignant spirit who has dragged a third of the host of heaven from their high estate; he is marshalled into the heavens by Lucifer, the son of the morning, or the morning star, once Vesper, the evening star, the beautiful, and when it appears as the morning star it becomes the sign which marshals in the large and brilliant constellation of the Dragon, called the serpent, the adversary, who, in conflict with Michael, the bright angel of that period and that portion of the skies, makes war in heaven; and it is through this conflict of the seasons, signified by the stars, that the famous history of the sun-god is told. Those who find in the Revelations of St. John a perfect description of the astronomical religion will be at no loss to account for what the origin of evil, named the serpent, the dragon, and Satan, really is. From this point we find that the early Christian fathers, who at first never taught the actual personality of a spirit of evil, gradually began to teach the belief that such a spirit did exist, and had actually warred in heaven with the principle of good. This idea never obtained full belief until the third century. Then the early Christians, who, beneath the persecutions of the Pagans, were compelled to hide their worship in caves and woods, and to perform their solemn services at night in the catacombs and sometimes on mountain-tops, were accustomed to station sentinels to guard their worship from intrusion. These sentinels, we are told, were most commonly arrayed in strange disguise as wild men; and on one occasion the Pagans fell upon them in great masses and slaughtered them, and then gave out that they found the Christian rites guarded by wild and hideous figures who were the devils that protected the Christians. From this point, and from the famous massacre that gave rise to the legends of the Walpurgis Night, we find this Satan, the adversary, assumes a new form. He is now arrayed in all the grotesque and fabulous imagery of a Satyr, or man of the woods; he appears in all that fabled ugliness in which the mysteries of old Christian times represented them.

It is now our purpose to present you with a brief view of the philosophy of evil, not only as taught by those who from the spirit-world are in realization of its truth, but from that stand-point of reason, that plane of observation, which man himself possesses. So far from man ever having enjoyed any exemption from pain, or suffering, or sorrow, all that remains of civilization points back to those primeval times when man was a poor uninstructed savage. When in that savage state there was in his nature that perpetual and intuitive yearning for higher and better conditions which is the voice of the Infinite himself prompting man forward to the fulfillment of his destiny. By this means the poor savage, shrinking beneath the ministrations of cold and hunger, learns to erect for himself dwellings, to prepare clothing, and search for food. The principle of eternal progress renders him restless, and dissatisfied with the rude and barbarous conditions of early civilization. The troglodyte caves of man's first habitation do not satisfy him, and he learns to erect more commodious buildings, and he aspires to yet higher and better conditions. We are not instructed alone by our five senses; there are the realms of intellect, each one of which is full of appetite that must be satisfied. Our eye not only supplies our brain or mind through the sense of sight, and instruct us in the nature of form, but there is a craving for beauty which is perpetually urging us to produce it, to re-create that which is displeasing to the eye in fairer and more graceful forms. We are not only instructed through the sense of hearing, but that sense must be cultivated, and sweet tones alone will satisfy the ear that has once learned to appreciate the difference between noise and music. There is the realm also of the emotions. Our affections must be satisfied; each one of them is a fresh incentive to action, a fresh demand which we must supply with action and effort, when we realize the entire construction of society we find that there is not one creature that is a duplicate of the other. If we question why are not all creatures created good, and strong, and beautiful, and happy, we ask again, what is life? Life is motion. What is motion? Action. What prompts us to action but this craving unrest of the appetites of the intellect and the affections, this demand for knowledge, this yearning for higher life? These promptings create that unrest and discontent which we so vaguely call evil. As societies aggregate into nationalities, the strong inevitably gravitate to the places of power; the abuse of power creates autocracy, and the strong seek to impose the bondage of the strong upon the weak, of the wise upon the ignorant. Thus arise those great varieties of condition which we so constantly deplore in great national congregations of men. But even then, mark the working of the scheme. When we attempt to analyze the history of any art or science, any human achievement, we ever find that the ministration of that which we call evil—hunger, want, necessity—was been the goad which has urged man on to effort. By the beautiful temple of Life stand the twin angels of Pain and Death. Within the temple are all the glorious achievements of Mind. There are all the possibilities of intellectual power which the mind can grasp; there is the field of the universe outspread, every department of which man must learn for himself by effort; and as he enters this beautiful temple of light, behold the action and ministration of pain. Pain stands beside human form to guard its integrity, to urge it on to exercise lest it rust, to guard it from excessive exertion lest it be overborne by effort, to warn it to temperance, to drive it back from vice, to guard it from excess in any direction. Through such ministrations the world has grown wise; and this ministering angel ceases not to instruct us even in the moment when she yields the human form to the higher and grander ministry of Death. Then, as the memory of pain and disease is impressed upon the survivor, he examines and searches into the marvel of that form, and thus he founds the science of anatomy, comprehends the marvelous grandeur of the human structure, and learns the wonderful sources of life and being which ultimate in the science of physiology. The unrest which sends him forth from place to place, prompts him to search and gauge the mystery of the pathless waste of ocean, and teaches him navigation. Every sinking ship is a portion of the ministry of the angels of Pain and Death; the wild shriek of the drowning mariner, the tossing arms of the dying victims, are all so many appeals to posterity to search deeper, to analyze more profoundly, until the science of navigation grows broader and deeper, and the intellect of man compasses even the knowledge of how to control and battle the elements. Every monition to pity, every demand upon our attention, either to feed the hungry, clothe the naked, or minister to the afflicted, is urging our better nature higher and higher, developing those godlike qualities within us which are creating the highest and the most beautiful preparation for that heaven which we call love. Even the dark and baleful conditions which we see in the lowest depths of poverty and crime are perpetually moving forward. The very fact that we observe them, that we believe them to be scourges, that they reproach us with their existence, is the best evidence that we must ultimately conquer them.

Again you question the nature of crime. I answer you, with the old metaphysicians, that just so long as the pure spirit is associated with matter, just so long as the demands of the physical appetites and the appetites of our senses with us grow out of the association of spirit and matter, just so long must we realize that we have to pass through all the series of temptations which too often ultimate in crime. Whence comes crime? From want, and disease, and ignorance—ignorance both among the rich and the poor. Do not mistake. While we tax home upon humanity all the faults and failings to which it is subject, we do realize that instead of proceeding from any failure in creation, it is the purpose of the Infinite, mapped out to us, to call man up from the lowest conditions through the perpetual and unceasing paths of progress to higher. Evil is the relative state in which we, from a certain stand-point, observe the conditions that are below ourselves. We do not tell you this by way of offering you that philosophy of Fatalism that shall neutralize action, or make you satisfied with the scheme, and paralyze your efforts of advancement.

Do not mistake the philosophy which so perpetually insists that whatever is is right, as applying to man, rather than to the scheme of the Infinite. In God's providence, whatever is, *is* right. He has ordained all things for good, and all things in harmony and beauty. But we are not God; nor have we achieved these sublime heights of rest, and beauty, and perfection of which we believe spiritual existence is capable. It is our part not to mistake right and wrong; to recognize the true object of the ministration of evil as an incentive to conquest. The darkest national sins that now surround us, are all prompting us to those higher and nobler conditions in which reason shall prevail instead of brute force, or the mere accidental prerogatives of birth and station. The very nature of poverty and suffering for which we are so constantly pleading, besides instructing us in the kindly sympathies and tender pity that shall alleviate the suffering, is such as to warn us to various systems of reform, to methods of education, to more just, more equable, more divine and harmonious national as well as individual conditions.

We have all of us passed through the garden of Gethsemane, stood on Golgotha, mounted some Calvary publicly or privately; or, if not, be sure that we shall do so, and that for our own soul's culture, our own spiritual development, we must all be men of sorrows and bear one another's burdens. I cannot exempt myself from the misery which is seething and surging around me in the dark lanes and alleys where the restless feet of the houseless are wandering this inclement night. The air is laden with the sorrow of our brothers and sisters; and it is the ministration of sympathy, born of the angel of Pain, that teaches us that our duty is not alone conquest for ourselves, but struggle for our kind. This ministry of pain, we find, is perfect in all its parts; and this feeling of unrest that is pervading every home and every heart in this our rudimental state shall never cease until all humanity share with us the brightness and the blessing which we enjoy.

The wise and kind Father has not forgotten those who are the victims of this scheme. It is a portion of the providence of the God of all the spirits, it would seem, that all our martyrdoms are means of purification. We are instructed by those who return to us, their feet yet bleeding, their brows yet torn by the thorns that have pierced them, that in the spirit-world this great and blessed discipline of suffering and sorrow is as much the means of purification as the efforts which the brave and the strong make here upon earth. Redeemed and glorious beings return to us, and ever assure us that as they look back upon the path of martyrdom they have trod, they could not afford to part with a single sorrow. Be assured that, whatever your state, whatever your position, whatever the darkness by which you are surrounded, you are of as much importance in God's scheme as any of the bright and shining worlds that sparkle above our heads this night. And if ye are so, what would you be if you were to pluck out of the chain of your past destiny any one of those events which have made you what you are? You may call this fatalism; but no—the very power that enables you to judge, the very reason that enables you to speculate upon the very path you have trod, is your prompter to move on to a fairer, brighter path. It is not because God's scheme is perfect in its workings that we are not part of the work. We too are workers in it; and let us never forget that it is through our work, our instrumentality, that that scheme is outwrought. It is with this assurance that for all sorrow, and wrong, and martyrdom, there is a bright compensative hereafter, that we close our review of the origin and ministry of evil.

We have no malignant spirit on which to shoulder our shortcomings. Like Jesus of Nazareth, we may say to one another, "I have chosen you, and you are a devil." We may say thus to ourselves. Within our own human hearts is the only devil that prompts us to wrong, the only adversary that ever becomes the hindrance to the perfection of our destiny. Look to it, then, and instead of shouldering your faults and shortcomings upon the imperfection of the creative scheme—instead of supposing that ye will benefit by the merits of another—realize in the bright example of Him who died to prove the truth of his sayings and not to excuse your sins, that the destiny of man in his rudimental state is to be a man of sorrows, to struggle bravely and hopefully to the very last.

RECENT BOOKS,

Opinions of the Press.

The *Hierophant*; or Gleanings from the Past. By G. C. Stewart. 232 pp.

The author of this work was led to its preparation by the favor with which a series of lectures on Biblical Astronomy, delivered in different localities, were received, and the general desire on the part of thinking minds, for their appearance in book form.

In his preface, Mr. Stewart modestly disclaims the possession of literary talent; but in an admirable manner he has performed the task of gathering and arranging the scattered remnants of a world-wide system of worship and belief, which, under different names, has been perpetuated in the various forms of religion, and yet continues to affect the modern Christian, as it gave law to the pagan world. Having for a primary object the imparting of truth and the removing of the veil that bigotry has thrown over the past, Mr. Stewart has brought to bear the patient researches of years in separating truth from error, explaining the causes of the belief of bygone generations concerning the mystical relations between man and the planetary hosts, and the true interpretation of those ancient symbols and phrases, yet employed by Masons and other orders, which had a value and beauty in their inception, but have been perverted by the ignorance of succeeding ages."

Although not attaching the importance of those of Mr. Stewart's school to the claims of astrology as a science, we have been greatly interested, glancing over this volume, to note the light shed on things obscure, by the laborious research of the compiler; and, impressed with his fairness of treatment, we heartily recommend the volume to all who may desire a better acquaintance with the subject.—*The National Standard, New York.*

Hall's *Journal of Health* has acquired fame for its energetic, pronounced and common-sense *suggestions* in the matters of which it treats. Dr. Hall its editor, has now issued a volume exhibiting the same characteristics, entitled "Health by Good Living," which we cordially commend to all who have any occasion to take care of their own health, or that of others, a subject of special consideration. We can not help thinking, not only that a great many lives might be saved by the careful study of this manual, and good heed to its directions, but that many more might be lifted up from a plane of half-life to one of greatly increased vigor, comfort, and usefulness. We go for any doctor, who preaches plain food, fresh air, and much exercise out of doors.—*Congregationalist and Boston Recorder.*

Below, we quote three leading papers, in their review of that fascinating book, "Rebecca; or A Woman's Secret."

"The plot of the story shows genius of a high order, and its development shows the scholar and the writer. The sentiments and arguments proclaim the strong thinker, while the style is so easy and beautiful, that one glides almost imperceptibly from point to point in the unfolding of the story, intensely interested down to the successful ending. Vice appears as vice in this truthful book, and virtue and truth have their appropriate crowning."—*The Evening Press, Providence, R. I.*

"It is an absorbingly interesting volume."—*The Evening Journal, Chicago.*

"No candid reader can peruse this book without the knowledge that it is the protest of a sincere, earnest woman against the wrongs which woman suffers, and the evils which society suffers, and not a few will admire the story-setting of her essay."—*The Daily Tribune, Chicago.*

The *Radical* for April will attract the attention of scholars and thinkers, as it will contain a paper of great length by Francis Gerry Fairfield on "The New Philosophy," in which Mill, Huxley, Spencer, and Bain are critically considered as the Exponents of Modern English Thought. The "Conversations" of Goethe and Muller, translated by C. Shackford, and now running through the monthly numbers of this magazine, are highly spoken of. T. W. Higginson contributes to the May issue of "The Radical" a number of "Unpublished Letters from Theodore Parker."

"For some time past Andrew Jackson Davis, by his searching and rational criticisms of Spiritualism, has excited the distrust of the more unreasoning and sectarian of the representatives of that movement. His last work—"The Fountain, with Jets of New Meanings"—was well calculated to increase this apprehension. In a recent free conversation with a reporter of the *New York World*, with additional strictures, Mr. Davis has put the last feather upon the backs of those who before feared, and who now oppose him. The *Spiritual Monthly*, of Boston, now warns mediums—'the martyrs of the nineteenth century,' that Mr. Davis is not with, but against them! Mr. Davis renders valuable aid to rational Spiritualism, and strengthens the confidence of many of the doubting and skeptical in immortality and the rational spiritual life, by holding Spiritualists to the same searching test of common sense which he has been wont to apply to the thoughtless and illogical of other sects."—*National Standard, New York*

Original Essays.

Written for the Religio Philosophical Journal.

MEDIUMSHIP OF A. J. DAVIS.

By J. L. Potter.

As much has been said of late in the various papers concerning A. J. Davis being a medium, I wish to present his own words regarding this subject, rather than what Mary F. Davis may say or think. And to far as his resenting or denying the fact of spirit communion, I have never seen it.

Please turn to page 52 of "Death and the After Life, and read: "It is known, and it can be demonstrated, the witnesses are nearly all living in this world, that this subject of the future life came upon me years ago. I stood before you educated to some extent by that advent. The realities and scenes of the future came to me more silently and gradually than the flower unfolds, from its earliest germinal beginning. I was very much of a child in mind and body, and in years also, when the spirit world was first opened to my vision. So far as I myself was conscious, it came without any preparation, without any expectation, without any theory whatever, and without any imagination with reference to what man's future state would be."

On page 53d and 54 h, read: "My position is that of a person who, without forethought or intellectual preparation, became slowly acquainted with realities and scenes that were transmitted, or 'impressed,' day by day, from a higher sphere, until two whole years had transpired before them, at the end of these two years, of a blessed mental unfolding, which only the spiritual metaphysicians can truly explain to your understanding; the beautiful memories which had been thus gradually deposited within me came out and stood in my presence forward, and said 'Remember those things.' Instantly my external life, with its memories, was blended and married sweetly at the altar of the 'superior condition.' And I stand before you as one who has continued these sublime investigations *every forenoon*, whenever my physical and external conditions were favorable for an entire cerebral abstraction, *by which the physical world is shut out and the internal sensorium opened.*"

What does Mr. Davis have to do to get these manifestations? Turn to page 50, and read:

"Whenever I wish to obtain these visional results by voluntary telecopic clairvoyance, I do not seek opium or hashcash; neither Arabian, Hebrew, Bohemian or Gipsey incantations; nor do I clog my digestive organs, nor highly stimulate my nerves, but there comes, as Daniel expresses it, a period of 'fasting,' and of constant, though not over urgent desire. Sometimes I have been obliged to continue this from four to six weeks before my nervesystem was perfectly still, my blood cool, my senses indifferent to the outer world. Then I could concentrate the perceptive faculties, and bring into action all the requisite organs, and, under the control of intuition, direct them upon remote earthly objects, or scenes super terrestrial."

Does Mr. Davis see and commune with spirits the same as all seeing mediums?

On page 59 and 80 he says: "On the 21st day of August, 1859 while making clairvoyant examinations, and writing upon the second part of this volume, I realized a gush of thoughts surcharged with the irresistible longings, rejoicings, love and nature and visitation of James Victor Wilson. The wave soon subsided, however, and I was, as before, only occupied with the subject of my writing. The next day the same beautiful thoughts of him, and the same internal rejoicing for the supernal presence pervaded my whole mind. But these meditations and longings, as before, passed gently and utterly away. This experience was repeated from day to day until the 30th, the early morn of which dawned with the person of my brother hovering in its wings. He came with his accustomed gentleness, stood close by the open window at which I was writing, and we conversed as naturally as any two spirits ever did. While engaged thus, my friend would depart from the window, whither, I knew not; but he invariably returned in time to correct any mistake in conception or spelling."

Who else did he converse with?

On page 47, read: "Katie, my former companion, came to me, as reported in "The Penetralia," and said she was then to start upon a journey, she knew not whither, nor when she would return, and she impressively began the journey, and has not yet returned, or I should have met with her."

How did Mr. Davis get the idea of a Children's Progressive Lyceum?

On page 64 read: "It was this Zilliahgen Society that first adopted the beautiful name now called the Children's Progressive Lyceum. They began, as we saw, by the distribution of twelve groups. The groups were designated and regulated according to the ages of their members; that is to say, according to the ages of lessons for the day and song, and not according to ages kept by the almanac."

Where is this spirit world? *In it so far away?*

On page 36, read: "No; the spirit world is not remote. We move, every moment, in its presence. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the Spirit Land."

On page 51, read; "The spirit world is thus brought into our actual experience, and the very life of it is seen and realized."

How do we know there is a spirit world, and our friends live there?

On page 17, read: "Clairvoyants and mediums see this, and they know it is true. Many are the witnesses to these celestial facts."

Does Mr. Davis bring messages *from* spirits to us mortals?

On page 100, read: "Mr. Wilson now appeared once more disposed to bid me an adieu and said: 'Arabula, my brother!'

I asked whether he had not something more for me or the world, and his valedictory words as he was passing onward were:

'Tell mankind, my brother, that the universe is a volume of holy writing, the title page whereof, not even the highest seraph has altogether read. Tell them that the centre of all Creation is a holy hearted *Pavilleum*, a fountain of eternal love and wisdom; that it floweth impartially throughout the encircling existences, and that we drink from it as from an ocean of pure water.'"

Do spirits appear in the spirit world?

On page 73, read: "There are persons who still verily believe that the Roman Catholic faith is still God's exclusive religion. Such spirits hover over their congenial earthly congregations, therefore the Roman Catholics do experience real inspirations, etc."

Should communications conflict with each other?

On page 23, read: "Is it reasonable to demand universal oneness? Is it rational to suppose that the man who went up from Africa, and the native of Turkey, should each report from the next sphere exactly what an American would who died the day before yesterday, with all the twists and adaptations of education in his memory? Sameness is what men demand who call themselves 'reasonable!'"

On page 25, he says: "But there is no special wisdom in the leaders and members of the celestial brotherhood."

Thus I have given you friend Davis' own words. Now, can he, or any one else, say that he is not a medium? Webster says "A medium is the means or instrument by which an agent acts, or is acted upon." When is the medium who does not have to fast and keep themselves in readiness to receive the heavenly guests that come to them? I know of none.

Friend Davis has a right to state what he does not believe, and I have a right to say that I do not take any stock in his non-immortality theory, as stated on page 49 and 67 of same volume; or that a spirit has to remain in the room after leaving the body, until a door has been opened for its egress, as he says on page 57, of same book. Friend Wilson's Apozes, has answered the question very nicely. On page 93, he says:

"You are yet impatient to mount higher than you can see, and hasty to hold that wisdom than your spirit can comprehend. This aspiration is poisoned with ambition, and this ambition is the tempter which prompts you to appear to be more than you are, and to seem to know what you do not."

If we jump at conclusions, we can never arrive at the real truth. Opinions are good for nothing, without corroborative testimony. Let us weigh every proposition before passing judgment, and the world will be the better for it.

On page 88, Mr. Davis says: "If you can demonstrate my personal history in these particulars not to be real, publish it in your papers, and I will agree to pay you one hundred dollars for every line of such demonstration." I am, so ever, searching for the right.

Written for the Religio-Philosophical Journal.

CURES BY SPIRITS—HOW EFFECTED.

By Wm. B. Fahnestock.

Did you ever see, know, or hear of spirits healing any one who was not mediumistic, or capable of entering the somnambulic condition? I am constrained to say that I have not.

All the cases described, or given in detail, have been in persons who were mediumistic, or capable of entering the somnambulic condition. This being so, there must be a reason why it is not otherwise.

All cures of this kind have heretofore been ascribed to a wonderful influence, or a magnetic power in the spirit to effect them; but no one has ever demonstrated or proved, outside of their assertions, how it was done.

In examining this subject, many facts have been developed which go to prove that most observers have taken appearances for facts, and given them to the world as truths; but because a patient gets well after the laying on of hands, or by officiating in any other way, it does not prove that there is a magnetic power in the officiator, or of a spirit through him, that effected the cure, for there cures are often made without any such interference, simply by an act of the subject's own will.

Faith, or a belief in the power of any one, whether spirit or man, will restore the health of those who believe; not because it is a power or an influence in the officiator or spirit, but by the subject's faith, who, under the excitement of the moment, imagines, believes or desires that the disease shall pass away, and this can only be done when they are in a susceptible condition: spirits, then have the power to impress their minds to that effect.

This is the only way that they can influence those who are susceptible and as it is impossible for them to effect cures in those who are not susceptible, or capable of entering the somnambulic condition, it certainly proves that it can only be accomplished through the mind of those who are cured.

The facts compel me to say this in the face of all that has been said about the magnetic power of spirits, or the cures that are said to have been effected by them, many of which have been detailed by hearsay; but, granting that they really were made, they no doubt were so upon the principle of faith on the part of the subject, or by impressions outside of any magnetic power in the spirit.

It is much more rational to suppose that when subjects are in a susceptible condition that their minds can be so impressed by spirits as to effect cures, than in any other way, even if they possessed the magnetic power ascribed to them; for those who have not only taken appearances for facts, but imagined that because a cure was effected, that it necessarily must have been done by magnetism, instead of a direct impression upon the susceptible mind of the subject, by the spirit controlling.

I am fully aware that many spirits believe that they effect cures by a magnetic influence, and often go to a great deal of unnecessary trouble to get susceptible persons to aid them in effecting cures; but they could effect them just as well at any time when the subject is in condition; but under the circumstances, as now understood by them and by subjects, it is necessary to get up faith in some way, and that seems to be the only way possible in some way that will bring about the proper condition and fix the mind of the subject upon the disease. But the end in view could be more easily attained by impressing the mind of the subject at once, when it is in a susceptible condition.

It is impossible for those who are not familiar with the powers of the somnambulist, to form a correct idea of what is possible for them to accomplish; and, if it is possible for them to create and feel pain in any part of their body, by an act of their own will, what can they not effect when their mind, whether by instruction, impression, or of their own accord, is properly directed?

That they can create or relieve pain in any part of their body, at will, even when their health is in a normal condition, I know, and being able to do this, the great question of power is settled, and must exist in the will or faith of the subject; all appearances and assertions to the contrary, notwithstanding.

The most successful operators who have practiced the laying on of hands, are aware of the fact that there is no power in themselves, and although they have acknowledged it in private, they have shirked the question in public; deeming it easier to drift with the current than to struggle against it.

As for myself, although I am sorry to differ from so many friends, I love the truth too well to let any other considerations prevent me from worshiping at its shrine.

Lancaster, Penn.

Written for the Religio-Philosophical Journal.

THE SPEAKERS' CLUB.

Letter to D. W. Hull.

D. W. Hull—Dear Brother: I am pleased to see the earnestness with which your recent letter addressed to me is written. And as you evidently understand in turn the sincerity and logic of my position, I, can only hope that, by a mutual aim and object before us—viz: "*The greatest good to the greatest number*," *ourselves included*, we may not fail to find an answer to your closing doubts and perplexities. So far as mutual acquaintance and "fraternal feeling among mediums and lecturers" are concerned, I cannot conceive how the Club offers any greater advantage than we otherwise possess. The "machinery" of the club certainly seems to me inadequate thereto. The offensive features thereof cannot but prove, at least in cases of "delinquency," a fruitful source of bitterness; and how this society can be called a purely "benevolent" one, I cannot understand. For the life of me, in digging down to its foundations, and measuring its grandest prospective proportions, I cannot find one solitary or solid support and security in it. Suppose you are a member, and, of course, perfectly in harmony with the movement; in time, you get into—you are here in Louisville, or in Cincinnati, or Baltimore, or away in some rural district, 50 miles from the railroad—you must wait till negotiations with the board in Boston (for the present) bring you the sum of their deliberations, and, *perhaps*, a sum of money. In the meantime you are just as dependent upon the charity of your host as though you were not a member of that club. In case of delay, and previous inability, to meet that, and other monthly tax, away you go, cut loose, or sent down the stream of chance, with a big placard on your back—"Delinquent."

It is too bad that really good, well-meaning men will make such mistakes. Now, providing you were sick in any one of these places referred to, could you not command in the way of ordinary charity *all and more* than the Club or Club promises you? Surely, I cannot doubt for a moment that were it my case, here, at this time, the friends of Louisville would be faithful and prompt in relieving my necessities,—and do it, too, without the least claim upon any monthly stipend. Do not let us think we are left so friendless as many imagine. Let us, in our meetings of yearly reunion, bring this subject before the people; let us, instead of wasting our time upon theoretical organizations, which, in place of a sound center or heart to the movement, keep eternally before us the spectacle of a forced or shattered treasury, begin to luxuriate in the spontaneous, exuberant, overflowing springs of genuine sympathy that await us in our own field of labor. Let us have the good old-fashioned rally, and talk to the people from the true impulses and inspirations of the soul and I will warrant you when they understand our true mission to be on the side of humanity and unselfishness, they will not leave us to suffer. Indeed, I have not been sick for years, without finding the best of friends, and better care than any club as yet promises me. Compulsory, arbitrary measures do not suit the people. Toleration is not principle. To force a member to pay for no benefit, is no benefit at all. To take his money from him in his greatest need, and arrogantly claim the right to dispose of it in another direction, is a cruel infraction of the best and noblest principles of brotherhood.

Again, I repeat it, our country is alive with warm, kindly and liberal souls, who will do far better by us than this. When they learn that you are "*a missionary to the world, and carry the gospel at your own expense*," they will want to share the glory with you; and when they find you so far above the fear of "the Devil," as to meet him in your own individual strength, you will continue to find plenty on "the Lord's side." If our mediums and lecturers are "too sensitive to report themselves," still I do not see that the club could find them any sooner than ordinary friendship. But let us ventilate this subject more fully at our forthcoming Northwestern Speaker's Convention and grand Mass Meeting, which is to come off at Decatur, Ill., in the large Opera Hall of E. D. Smith, Esq., on the first week of June next. We hope this Convention may be one of harmonious reunion *by which both speakers and people may get very close in heart*, and show to the world of Cotton Mather diplomacy, the M. D.'s and D. D.'s of modern despotism, how strong is our army of volunteers, who are springing to the rescue of American liberty. Give us all the way from one to fifty dollars a Sunday," but never the inglorious name of having deserted our standard for the paltry sum by which we may be merely *bought* to the service. It ought to be our greatest glory to win by moral heroism and the fortitude that all true souls evince in a sacred cause, and then we know the pensions come only to the brave and loyal. Thanking you for your kind letter, believe me, most fraternally and truly,

M. J. Wilcoxson.

Louisville, Ky.

Written for the Religio-Philosophical Journal.

THE "SEARCH AFTER GOD."

Reply to Wm. F. Lyon.

As you have kindly admitted my criticism on Brother Francis' "Search after God," I will, as briefly as I can, refer to Mr. Lyon's remarks on my strictures. His inferences as to my position and meaning were unwarranted and unfounded. He could not know that my remarks and ideas were not the result of patient research, and whether they were or not, it had nothing to do with the truth or falsity of my statement. He admits that all races of men, in all ages of the world, have all had an incomprehensible, infinite Being; and yet, all have claimed partially to comprehend him. Well! is this unreasonable? May we not know or comprehend something of infinite space, at least to the extent of our travels, though in its totality, it is incomprehensible. We may comprehend ages, yet not infinite duration. We do not pretend to know more of God than He has made known to us, nor does it concern us what He did in the eternity past, so much as what He is,—what He requires of us, what we are, and are to be. His laws are principles co-eternal with Himself, and were not of subsequent origin. A. J. Davis says in his "Arcana," page 233, (which see) in reference to the subject of your question: "No one but a fool will ever ask what was before the Eternal, what is greater than the Infinite. That reason suggests the query,—what caused the fountain; what is above the Infinite? This is the first question of infancy, and the last of old age."

From the manner in which my opponent treated my advice as to prayer, I fear he has never tried its efficacy, but like Mr. Davis, that man has an affectional nature, that is as intuitive as his intellectual. I again advise my enquiring brother to try it faithfully, and I assure him he will not feel disposed again to treat it with levity, not to say contempt.

I believe in an eternal, self existent, independent Being,—the upholder of all things, and their primal Cause,—illimitable in His immensity,—inconceivable in the mode of His existence and essence,—known *fully* only by Himself,—being Omniscient, He can not mistake,—an Infinite by God, He can do nothing wrong,—the Soul of the universe. He is the intelligent Cause. Nature the effect, and the eternal progression of all effects the result. If a personality, He fills the universe; and if a principle, He is one of intelligence, goodness and power; intelligence to devise, goodness to propose the best results of being, and power to execute. Blind chance is not accommodated by any system of action, and would be no more likely to express design or intelligence, than the printer's type thrown without order upon a form to result in sentimental and sublime poetry.

As a foundation for further comment, I quote from the "Search after God:"

"*Man* and not *God* was connected with the organization of matter into worlds and systems of worlds. A large portion of mankind attribute the creation of this earth and the other planets to an Infinite, Omniscient, Omnipotent God. They have no foundation whatever upon which to predicate such a supposition. * * * What! Man make a planet,—launch into the regions of space a comet, or organize a system of worlds for the unfoldment of other races of human beings? Yes; we say, emphatically,—yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the touch of man. Force is to anything in nature that was made by God. Individualized man is the *moving* cause of creation. Do we declare that man conceived, made, and launched the earth into the regions of space? Most assuredly we do. We propose to prove that an Infinite God is an impossibility. All the Gods we have found, are myths. No Omnipresent God made this earth."

According to this theory, creation is the work of finite organized intelligences, persons that once had no being; but like Mr. Fox's God, was developed from the lowest form of matter. As them, they had a beginning, who presided during their minority? As there were, perhaps, millions of worlds in space, created and governed by these finite individualized beings, did they act in concert, under a presiding officer, or did they act independently each of the other? Spirits say they occasionally need rest. Now, if, during the suspension of their generally continued supervision and toil, (as you say in your last that nature can not act without a supervising intelligence—anything without it would end in chaos), if during this cessation of watching, a wheel in the complicated machinery of the world they govern should break, or get out of gear, what security is there that this, and other mishaps, would not be involved in anarchy and ruin? Again, as these finite creators and governors are not Omnipresent, who presides over that part of infinite space not occupied by them? If you say their supervision is extended, will you please to calculate and inform me how many finites it will take to fill infinite space, and if the supervision of the president of their republic is unbounded, wherein does he differ from an Omnipresent God?

You admit that there will always continue to be a cloud of mystery ahead of man. How, then, do you know whether it is man or God that creates and governs? You deny a God, because you have never seen him. Have you ever seen any more of a man than you have of a God? You have never seen the spirit of either, but you have seen enough of the harmonies of the heavens that declare his glory to induce your belief in the unseen spirit of an Infinite Intelligence.

You are dogmatic without proof in asserting an Infinite God an impossibility. You say your spirit prompter declares the Infinite God made the earth. Well, let us compare notes with your and other unseen witnesses. The spirit of Professor Dayton, that speaks through Thomas Gales Forster, says:

"The Spiritualist believes that infinite love and wisdom combined, is ruling all worlds; that his God is Omnipresent and all-powerful; the divine principle of intelligence who is above all, through all, and in all; incomprehensible, except through the majesty and beneficence of His works."

The spirits that speak through Mrs. Hardinge, Fishbaugh, Tappan, and others, invariably controvert the atheistical voice of the spirit that speaks through Brother Francis. Who should be believed? If spirit testimony is thus discordant, we must fall back upon our individual reason.

Reader, if you have not read A. J. Davis' "Arabula" containing a chapter on "God revealed to the intellect," delay not to get it and read it, and I doubt not the cure of your skepticism on this subject.

George White.

Washington, March 2d, 1871.

Written for the Religio-Philosophical Journal.

CONGRATULATORY.

Still Another Victory.

What will energy and perseverance not accomplish, when the great cause of truth and justice is the object sought. Another glorious victory has been achieved; another grand success realized. The *preying* doctors, with their tool, the Chicago *Tribune*, have come to grief. Their unjust bill, regulating the practice of medicine, was defeated by an almost unanimous vote, all the Democrats, with two exceptions, voting against it.

"The best laid schemes
Of mice and men,
Gang aft agley."

Shake hands all around. Business. Accept my thanks for your hearty responses and co-operation, in so gallantly coming to the rescue. When I first presented the matter to Bro. Jones, he at once gave it his hearty support, and opened up the columns of his valuable paper for the publication of my articles,—the same when taken to the Chicago *Tribune* they would publish by my paying some hundred dollars per article. I *could not see it.*

Spiritualists, you have gained bright laurels in this contest. More await you. It moreover behooves you to be on the *qui vive*, exerting yourselves, and defending your rights, your principles, and your sacred honor, by upholding and supporting the most fearless and outspoken religious journal in America. Tis your only safety, in extending wide its circulation, so that when the occasion demands, the people can be aroused, and virtue and liberty be gained and protected, and demagogues and tyrants be overthrown and defeated.

Had it not been for the truly vigorous efforts of the Religio-Philosophical Journal this selfish, murderous bill undoubtedly would have become a law. Too much credit can not be awarded to this paper and its fearless editor. Freedom, rally around this exponent of our faith, this standard-bearer of the free. Send in your subscriptions. Work with a will.

So far as my own personal interests are concerned, I had no ax to grind. Many of our best mediums have no diplomas (and need none) but by my holding my peace the bill might have passed, and then they being banished from the State, might have added a few more paltry dollars to my income. Be that as it may, I feel impressed to say that I have not only my credentials from high heaven and mother Nature, but diplomas from leading colleges in America, which are as long and as broad as those of any regular quack M. D. in Cahcago.

It grieves me to say, that when earnestly, diligently working to get all the names here in the city I could. I was cut to the bone by the the little interest manifested by *a few* leading members of the Society of Spiritualists here in Chicago, who did not sign this remonstrance. We, however, did not need these flunkey, bigoted, stereotyped individuals' names. We survive! All is well!

Spiritualism, I opine, means more than Sunday after Sunday going through mere heartless forms and ceremonies in a church, in a hall, or one of either. Spiritualists, be on your guard against all men or organizations of men, that *swallow up your individuality.*

Spiritualism is a child of freedom; no dome, save the swelling canopy of heaven can give it a kindly parental shelter.

Spiritualists of Michigan, *to the rescue!* Your rights and sacred private privileges as citizens of a free country are also invaded. The bill just defeated in this State will become a law in *yours*, if you do not act—act with a will and purpose. Take the remonstrance published in the Journal, get extra copies; send one to each member of the House. Sign your own names, and all that you can obtain to sign it. Don't wait, I beseech you, for others to act for you, but *up and at this monstrosity*, nail and tooth, hip and thigh, "No quarter" the watchword and reply.

We have private letters from individuals in Illinois, who personally obtained hundreds of names, whose committee of one was acting as one man to put down this unjust bill.

Dumont C. Dake, M. D.

Chicago, Ill.

GRAND MASS MEETING.

Letter From Mrs. M. J. Wilcoxson.

As it is near the Anniversary of our North Western Speakers' Convention, which took place at Joliet, Ill, it is now proposed to hold our next yearly meeting at Decatur, Ill, where the friends are making very liberal preparations for it; and we have been offered the fine Opera Hall of our friend E. O. Smith, Esq, for the occasion. We have concluded to connect with the Speakers Convention, a grand mass meeting at which many prominent speakers and friends of the cause have promised to be present. Our Chairman, H. S. Brown, M. D., of Milwaukee, will publish the call in proper time; the date of the Convention will be the latter part of May, or 1st of June, as may be decided. We earnestly hope all interested in the life of religious and national freedom, will join with us at that time, as far as circumstances will permit; and those who cannot be present, will do our cause great favor by letters of co-operation. When it is known so well by us that the Evangelical Alliance is tightening the lines of its artful and designing policy, against all true liberty of conscience, and seeking to subvert the original design of our national charter, is not perilous to defer the fullest and clearest declaration of our patriotism and determination to defend the sacred right, our forefathers bequeathed us as their dying legacy? As *Spiritualists, and Rationalists of every name*, are especially aimed at by this Alliance of Church and State, let us unite in the most fraternal bonds of fellowship, and make invincible our columns in mutual self-defense against the destroyer of our liberties. Let us pass resolutions of co-operation and sympathy with "the Liberal Society" recently organized at Washington, for the same purpose, and then resolve to practically obey them. And let us forget the narrow limitations of *names*, and pledge ourselves to the might and integrity of our principles. In short, let us work for a *Liberal Alliance*, and let this Convention be one well worthy of its important object.

By request of my own honorable Chairman, and in unison with my own heartiest sympathies for our world-wide cause, I have penned the foregoing appeal.

Louisville, Ky., March 6th, 1871.

PIONEER WORK

Letter from Dumont C. Dake, M. D.

Brother Jones:—In your last issue, I find the following remarks in regard to Brother Bailey:

"We might suggest that a good field for Dr. Bailey's labors would be Allegheny County, Penn. Pittsburg, with its suburbs, as a population of over three hundred thousand, and we doubt if its intelligence was ever blessed with a spiritual lecture. Here is a wide field for work—who will be the first to venture on this pioneer labor?"

Yes, here is a wide field for work. We formerly lived and practiced medicine in that county, and were one among a few earnest, determined souls, that banded together, hired a hall, and formed the first society of progressive Spiritualists in that place.

It created great excitement in that bigoted, priest-ridden city. *Personally*, I hired the most reliable test mediums, and gave private and public *free* seances. The daily papers gave startling accounts of the same, *just as they did occur*, three and four columns at a time. I have them now in my scrap-book. The following I find therein, clipped from the *Spiritual Republic*, of Chicago, May 4th, 1867:

"The Spiritualists of Pittsburg, Pennsylvania, met on the 21st ult., and organized a Society, to be known as the Religious Society of Progressive Spiritualists. D. C. Ripley was elected President, and Dr. D. C. Dake, Secretary."

Again, I clip:

"Pittsburg, Penn. At a regular meeting of the Society of Progressive Spiritualists, held in Ashland Hall, August 15, George Rode, Esq., and Dr. D. C. Dake were elected delegates to attend the Fourth National Convention of Spiritualists at Cleveland, Ohio."

Up to the time of my leaving Pittsburg, the society were holding meetings.

At this time, I am not, however, advised, but I am confident that should Brother Bailey visit the "Iron City," so deeply veiled by the smoke of a thousand furnaces, and bid away in the deep recesses of the tall mountains that environ it, he might give them more light, and find a hearty welcome from the true and loyal-hearted reformers. Angels speed them.

Chicago, March, 1871.

Letter from D. H. Tiffany.

Brother Jones:—Please find inclosed, fifty cents for a new trial subscriber. When you get tired of those crumbs let me know, and I will not annoy you with them. I am really anxious that your paper should be in the hands of every intelligent person. I know that a great good can be done by reading the many good things that the paper contains.

Xenia, O., Mar. 6th, 1871.

Dear Brother:—Your labors are duly appreciated—not by us alone, but by many living in the *higher life*. The ocean is made up of drops. We appreciate your good-will in procuring a *trial subscriber*, the same as if you had sent us one for a full year. Let all follow your example, and the light of Spiritualism will shine in the dark *nooks* and *corners*, now *shut in* by a gloomy system of theology adapted only to the dark night of ignorance of past ages.—Ed. Journal.

Lecturer and Test Medium Wanted.

Brother Jones:—We are very much in need of a test medium and lecturer here, and adjacent towns in the Southwest. Can you not send one with both qualifications combined, either male or female?

We are denounced and ridiculed by the clergy in the pulpit, without the power of public redress, for we have no organized association or public speaker here, nor any one bold enough to meet them in the field of discussion, though we have many true believers in the truth of Spiritualism.

We think it too bad that we should be held up for public scorn by the ranting orthodoxy without the power of replying to their misrepresentations, and defining our own positions and sentiments in their true light. Will not some good missionary come, and trust to the generosity of their spiritual friends for pecuniary assistance, for we feel assured they will do all in their power to aid a good test medium and lecturer, in this place and adjoining towns.

Many Subscribers.

Springfield, Mo., March 13th, 1871.

TESTIMONIAL.

To F. B. Dowd, the Rosicrucian.

Mr. F. B. Dowd—Dear Sir:—I attended your lecture last Thursday evening. Never heard one of its kind before. In my opinion you fully understand your business. I think, you represented courtship and marriage as they exist in fact, as well as explained what it should be. In fact, I was pleased with your lecture, and say, go on; God and all good persons will aid you."

B. Wardwell.

Providence, R. I., Feb. 25th, 1871.

All who may desire to correspond with Mr. Dowd, can address him, box 3353, Boston, Mass.

John Houser—Where Is He?

Brother Jones: There is somewhere in your State, a poor man, named *John Houser*, a native of Kentucky. He is co-heir to a large estate, of which he is ignorant.

Will you, through your valuable Journal, as also other papers in your State, help to bring this to his notice? You will be doing an act of humanity to him and his family, if you direct him to the undersigned.

R. D. Goodwin.

Kirkwood, Mo., March 6, 1871.

Wisconsin State Prison Report.

The following is the report of the Wisconsin State Prison for the year, ending March 4, 1871. "By their fruits ye shall know them":

Out of the 100 convicts received in 1870, the Orthodox Churches contributed 95 per cent, as follows—Methodist, 27; Catholic, 25; Lutheran, 14; Baptist, 10; Congregationalist, 8; Presbyterian, 5; Episcopal, 5; Universalist, 2; Mormon, 1. Not a Spiritualist in the crowd.

Beauty.

The largest collection of beauty ever published in the United States is afforded in the Parlor Album, advertised in another column. This Album embraces the finest specimens of chromo lithographs, steel engravings and fine wood engravings ever afforded the public. The American Publishing Company, of Rutland, Vermont, desire an active agent in every town and village, to whom they offer liberal terms. Read the advertisement of PARLOR ALBUM.

Let no one suppose that we esteem it a pleasure to send the paper to any subscriber on credit, after the time has expired for which payment has been made in advance, *unless the subscriber deems it a favor* to him or her. We are always well pleased to discontinue the Journal, on receipt of arrearages, when it is no longer wanted. So long as it is taken, *we expect it will be paid for.*

WHO ARE THE WORLD BUILDERS?

A Chapter from a Book Entitled "The Hollow Globe:" by Wm. F. Lyon.

Concluded.

Moses and Joshua, David, Daniel and Paul talk very familiarly of the God of Gods and Lord of Lords, and, if they mean anything, they must mean that the one God is higher, and exercises authority over the others; the same of the Lord, as the term is used indiscriminately, to represent the same idea. The God referred to, and spoken of by Moses so constantly, must be far from an infinite being, as the history he concluisve upon this point, and shows him to be deficient in very many respects. He made great blunders, and then vain and unsuccessful attempts to remedy his mistakes. He did many things for which he manifested great sorrow and regret at a subsequent period, and he partially destroyed the results of his own labors. He could not have been the author and parent of the whole human race, for if so, he would have manifested the same parental care and solicitude towards the whole, and treated all his children in a similarly kind and fatherly manner, as any good, just and honorable father would be pleased to do. But we learn this Hebrew God chose one people as his especial favorites, and rejected the balance, treating them with great unkindness and severity. He made use of his own chosen people to drive the rejected nations from their homes, destroy their property, deprive them of their liberties and lives, and, in some instances, totally annihilate all except the virgins, who were spared for the use of the soldiery.

We perceive it would be impossible, taking all this history into consideration, to entertain a very exalted respect for the God who is represented in its pages. So far from being infinite, and entirely beyond a desire for earthly honors, and entirely exempt, he prescribed minutely the forms of worship he preferred, and the number pf beeves, and sheep, and birds, with which he would like to regale his senses, and we must rise from the perusal of that history, with the conviction that if there is an exalted being in this universe, all of whose attributes and perfections are infinite, then Moses and the fathers have not described him, neither could they have any rational conception of such a spiritual personality.

We notice, that we find certain material organisms we call human, possessed of spiritual entities, with peculiar and very numerous attributes, which we discover might exist independent of this particular form through which they now manifest themselves, and that such spirit entities only use their present forms, as a medium of manifestation and preparation for a more advanced condition of existence. One prominent thing we may say they are endowed with what is called immortality, is that they possess properties and attributes entirely distinct, and not at all dependent upon the gross, material particles composing their organisms; attributes that may as well exist in some other and higher condition. We clearly perceive that joy and sorrow, love and hatred, hope and fear, an ability to grasp thought, ideas and principles and to discriminate between truth and error, are attributes of spiritual entities, and not of gross material forms, and we can not doubt the continued existence of those spirit individualities who have in possession, characteristics and endowments of so sublime a nature.

We should look upon the author of our existence as extremely unjust and cruel, who could place within us, fondly cherished aspirations and lofty hopes, and then cut us off in the morning of our history, without any realization of those bright visions, that he had brought so prominently to our view; and as no such injustice and cruelty can exist, then the spirit personality must live. It must also live because the numerous attributes it has in possession, of which the spirit is composed, are eternal and can not die; and also, because it can cope with, grasp, and comprehend, and make its own, ever-living principles, and solve problems that have existed from all eternity, and will so continue. It will live because it is a living entity, a something, and can not be put outside of the realms of nature, and changed into nothing.

If we look along down through the lower forms of organized life, we shall find some living entities who can safely lay claim to a portion of the same characteristics that exist in the human organism. We have learned, that a marked feature in the spirit individuality of the human, was the possession of attributes which distinguish it from the grosser material, that may dissolve and fall into decay. The query now arises, with regard to the number of those attributes and endowments that might be required, to constitute a living spirit entity in the proper sense of the term. We shall find some human beings who possess vastly more endowments and attributes, than some others; but, it will be admitted that the weakest man or woman possess within themselves undying spirits. Then we find, that the imperishability of spirits, does not depend upon the number of their endowments, but upon the fact that they are spirits, or individualized living entities with certain attributes, they hold in common with the human race, however small may be the number of those attributes. If the number is small to-day, time, and the unchanging law of progress will necessarily carry all these spiritual entities to higher conditions.

We think, if we carefully examine the natural history of the dog, his habits, customs, peculiarities, endowments and qualifications, we shall be compelled to admit, there is much in him perfectly analagous to the human. Does he not manifest strong affection for his friends, remarkable fidelity, and care, patience and watchfulness, concern for his master's interests, and wonderful memory? Has he not combativeness, destructiveness, inhabitiveness, cautiousness, and an organized brain stored with various faculties, all ready to be called into activity, as occasion may require? Volumes might be filled with remarkable and very interesting incidents of canine sagacity and faithfulness, and all these traits of character, they hold in common with man, and many of them are classed among the higher virtues, when exhibited in the human race. Some of these animals appear so noble, that we form very strong attachments for them, and are almost inclined to bow with respect when they enter our presence, and there can be no doubt very many of them possess spirits entirely too large and expanded for the forms they inhabit, that are only waiting to go forward upon their journeys.

We call those same endowments immortal when they exist in man, and if so, why not in this lower organized being? We must conclude that the dog is possessed of spiritual qualities and attributes that must become an individualized entity. Such being the case, how can this entity has not been prepared to enter upon its future relations below him? If we are correct in our conclusion, that the dog has within him a living spirit entity, because we see in him qualities and characteristics distinct from his material form, and perfectly analagous to those in man, then we shall be forced to admit the same of all forms and organizations below the dog, both in the organic and inorganic realms. Suppose we examine a grain of sand, we find about one-half silicon, the other oxygen. It has form, extension, and qualities that are independent of the material, and though it has fewer attributes, it has sufficient to make it a spiritual entity, as well as a material form, as we see the silicon is the visible materialized portion, while the oxygen is a part of the invisible spiritual entity that exists in this particle of matter, and which has become an individualized entity, and must remain so when the silicon is dissolved. This spiritualized entity may charge its form and progress, but it can by no means be expelled from the universe, or changed to nothing.

If we admit that there must be spirit entities in any form of life below man because we find them possessing a sensuous nature, with organs, faculties, and all the attributes the same as man, then where shall we find the line that marks the boundaries, or the line of division upon which we may stand, and say, upon this side all forms have living spirit entities, upon that side they are destitute of such properties or attributes? Eternal progress must be an unmeaning term, else we shall be driven, without the least possibility of escape, to admit that the infinitesimal atom is possessed of a spirit entity that cannot die, that must rise through all the gradations and successions of aggregations and organic forms, unfolding and taking on at each step in its journey, until it ascends through the entire scale, to the highest condition of which the human mind can entertain a conception. We must adopt this idea, or abandon all idea of progressive existence, for, if we have progressed up to a given point, where could that progression have commenced, unless at the lowest? and, if we are to progress in the future, where can we terminate, but at the highest? if we can have any proper conception of the highest, or the ultimate of all progression.

Then, what can be required in order to produce worlds in accordance with eternal laws and principles existing within the boundaries of nature's realms? In answer, that we must have progressed, intelligent beings, who are able to bring to bear and manipulate the requisite forces, by which the atoms and corresponding spirit entities may be moulded into their million different forms, with sufficient time for the necessary evolutions. With these conditions, there can be no need of introducing a single miraculous interposition during the entire process, but, all may be accomplished, from their inception to their comparative maturity, in strict conformity with universal laws. But, we are asked, how all these things could have existed without being preceded by an infinite God? and we ask in return, how the supreme infinite God could have existed unless preceded by all those lesser things? and it is quite proper to inquire which theory concerning this matter is best sustained by universal facts and philosophy?

Now, what fact is there that clearly proves that a personality does now or ever did exist, who holds in his individual possession, all wisdom and all power? Not one; for we clearly perceive that those attributes are subdivided among untold millions of intelligences, and it follows that one single being cannot possess all that is so extensively divided. We are told that it would require infinite intelligence to produce all worlds. That might be so, but there is no proof, and far from any probability, that one being did produce all worlds; there was certainly no necessity, for there must have existed plenty of intelligences who knew how to build worlds from as remote a period as can be conceived of by the human mind. Should we look all over the broad universe for a fact which would sustain the hypothesis, that such an infinite being sprang into existence, possessing all knowledge and power, without previous experience, who framed and erected all the multitudinous laws by which nature is governed, in its various departments, who produced from nothing the atomic particles, out of which the globes are composed, we shall find no such fact, and surely all the analogies in the natural universe are in direct opposition to any such idea.

We do not wish by any means to deprive our friends, who stand in need of such a being, of their long-cherished idea of an infinite personal God, whom they have been honestly endeavoring to adore and worship with becoming reverence. But we say, without fear of successful contradiction, that if they ever really find the being whom they have vainly imagined, they must find him outside the realms of universal nature, in some imaginary domain which they will scarcely reach during all the eternities of the future, because nature embraces all there is, or ever will be in the material or spiritual worlds. Infinity means all of all things in the broadest sense of the term, so, it is absolutely impossible for one personality, whether it may be in unity or trinity, to possess and comprehend all, while other individual entities possess anything. If they have power to move a hand, that power belongs to them, together with all other forces inherent in their individualities.

When Jesus said to his disciples (if he said it), that "all power was given him in heaven and upon the earth," it was a terrible exaggeration, or else a simple mistake; for, take the literal history of this person in its broadest sense, and there is not a particle of evidence to prove the fact, that he was in possession of all power, either before or after his death. The history establishes conclusively, that he possessed but a limited amount of power, or that he, like others, was subjected to the control of law administered by higher powers. He certainly did not possess the power of the Jewish Sanhedrim, or the authority that Pilate received from the government at Rome. If he had, he certainly would not have perished upon the cross, an unwilling victim to Jewish hatred and prejudice. He surely would not have erected a cross for himself, and nailed his hands and feet to its timbers, or provided any other means for such a death; for then he would have been a suicide. He died then by a power and authority over which he exercised no control, and he evidently did not acquiesce in the arrangement, for if so, why was he agitated in such a manner as to sweat so profusely, "like great drops of blood running down to the earth?" Why did he pray so earnestly, saying, "If possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt?" showing conclusively it was not his will to die, and that he only manifested that resignation which thousands of others, both before and after, have evinced in their trying moments. He, like the others, submitted to a fate which could not be averted by any power they could bring to bear.

All of his doings that are any way marvelous, are said to have been performed independent of, or in opposition to, natural laws; but what wonderful thing did he do, or could he have done, outside of the domain of nature? So far from having all power, he had not the least power or influence in any one of the civil governments then in existence. Does any one pretend that he possessed wisdom or power sufficient to superintend the construction of worlds, or that he could have supervised the building of a moon upon correct mechanical principles? We doubt much whether the most ardent Trinitarian ever conceived any such idea, or that he could even now, with all his additional experience, be competent to act in any such capacity, or perform any labor of that character. We are quite sure he never said he could, and he never during his earth-history, accomplish anything which would indicate that he possessed powers and abilities sufficient to have contrived and built a solar system, with all its complicated machinery; and that, would have been but a trifle compared to the whole. The power required to project and set in motion all the untold number of solar systems in the broad universal domain, would stretch infinitely beyond what would be required to produce the single system attached to our central sun.

Then how senseless and ridiculous has it been, through all the long ages, to deify this simple, unpretentious individual, and endow *him* with infinite wisdom and power, who never manifested sufficient ability to construct, and give life to the least insect, or animal organization, and who never made any pretensions to any knowledge of the original universal laws and principles which must be so prominent a portion of the wisdom of a God!

If it fully means all, it comprehends all there is of matter and spirit, of laws and forces, of space and time, of positives and negatives, of male and female, of life and death, and individual and collective forms, and if there is such a personality who embraces all these things, then all are absorbed and swallowed up in this infinite being, and the idea of infinite hosts of personal individualities, is a myth and a delusion, and not to be entertained. Again, if there is an infinitely omnipresent personality, who fills alike the immensity of space, then there can be nothing in space but that omnipresent person, else space, would be more than filled, which cannot be, and if this infinite being possesses all the knowledge in the vast universe, and all other infinite perfections, and has so possessed them from all eternity, then he is evidently devoid of some attributes and qualities of an essential character, as typified by lower spirit personalities. Because, with him there could be no change, and consequently he has no enlivening hopes or bright aspirations which may reach into the future, and the eternities of that future must roll on with him, in one dull, monotonous round eternally, destitute of the cheering expectations that animate the souls of all intelligences throughout the earthly and spiritual spheres. There can be no such thing as an unchangeable being, no matter how exalted he may be. Every day's experience must produce some change. The great universe moves onward in its ample rounds. It is not to-day precisely as it was yesterday, and something will be added to-morrow. Unchangeability is death, because it is a cessation of activity; where there is life there must be change, and when any positive living entity is prepared to live without change, he becomes negative, goes down into *Holbrook*, and there rests till he is ready to rise and go forward in the ever-changing history of all living intelligences, high or low.

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In the article that preceded this, we alluded to accidents that were constantly occurring in the regions of space, and referred to a world that had been wrecked, which was located in the region of the constellation Andromeda, and in this we desire to still further pursue that train of thought. To the children of earth, unaccustomed to consider imperfection outside of their immediate surroundings, the position we assumed, will be regarded with a certain degree of doubt. The idea of a huge blazing orb in the distant firmament,—a wreck of a world, sending forth jets of fire for thousands of miles, will be regarded as preposterous by many,—yet, nevertheless true. The denizens of earth, confined to its surface, compelled to linger there for a certain period, have been accustomed to believe that imperfections only surrounded them, but that in the star-lit dome of the vast universe, perfection, queen-like, ruled; and no mistakes were made in the grand improvements constantly being inaugurated. Tell the children of earth, that in the regions of space, where the star dust glistens, and where spirits with towering intellects reside, there is imperfection, marring all the works of creation, and they will laugh at you, and tell you that "God is the author thereof, and all the works of his hand are perfect." But, as our vision sweeps the horizon, and our mind grasps the action of forces there, we observe nothing but imperfection, and disasters are constantly occurring. The British *Quarterly Review* contains a graphic account of a conflagration in the heavens. It says that, "On the 12th of May, 1866, a great conflagration, infinitely larger than London or Moscow, was announced. To use the expression of a distinguished astronomer, a world was found to be on fire. A star, which till then had shown meekly and unobtrusively in the Corona Borealis, suddenly blazed up into a luminary of the second magnitude. In course of three days from its discovery in this new character by Mr. Birmingham, at Tuam, it had declined to the third or even to the fourth order of brilliancy. In twelve days, dating from its first appearition in the Irish heavens, it had sunk to the eighth rank, and it went on waning until the 26 h of June, when it ceased to be discernable except through the medium of the telescope. This was a remarkable, though not an unprecedented proceeding on the part of a star; but one singular circumstance in its behavior was, that after the lapse of nearly two months, it began to blaze up again, though not with equal ardor, and after maintaining its glow for a few weeks, and passing through sundry phases of color, it gradually paled its fire and returned to its former insignificance:

"How many years have elapsed since this awful conflagration actually took place it would be presumptious to guess, but it must be remembered that news from the heavens, though carried by the fleetest of messengers—light, reaches us long after the event has transpired, and that the same celestial courier is still dropping the tidings at each station it reaches in space, until it sinks exhausted by the length of its flight. Now when this comet was examined, as was promptly and largely done by Professor Miller and Mr. Huggins, they found to their great wonder that it yielded two spectra—the one imposed upon the other, though obviously independent. There was the prismatic ribbon crossed by dark lines, which belongs to the sun and stars generally, but there was another in which four bright lines figured; and these, according to the canons of interpretation previously mentioned, indicated that some luminous gas (or gases) was also pouring out its light from the surface of the orb.

"Two of the lines spelled out hydrogen in the spectral language. What the other two signified did not then appear; but, inasmuch as those four streaks were brighter than the rest of the spectrum, the source from which they came must obviously have been more intensely heated than the underlying parts of photosphere, from which the normal stellar light proceeded. And, as the star suddenly flamed up, was it not a natural supposition that it had been enwrapped in burning hydrogen, which, in consequence of some great convulsion, had been liberated in prodigious quantities, and then, combining with other elements, had set this hapless world on fire? In such a fierce conflagration, the combustible gas would soon be consumed, and the glow would, therefore, begin to decline, subject, as in this case, to a second eruption, which occasioned the renewed outburst of light on the 30 h.

"By such a catastrophe, it is not wholly impossible that our own globe may sometime be ravaged, for if a word from any one who can control the elements, were to unloose for a few moments the bonds of affinity which unite the elements of water:—if the ocean on the land and the moisture in the air—a single spark would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planet and all the works that are therein. It can not but be a startling fact for us that in yonder deemed and distant world we have, probably, seen in our own day, a realization of the fearful picture sketched by Peter, 'when the heavens (or atmosphere) being on fire shall be dissolved, and the elements shall melt with fervent heat.' And if we regard it as the center of a system, it is impossible to think of the horror of the fate of the numerous globes around it when overwhelmed by this sudden deluge of light and caloric."

That man whose knowledge only extends far enough to enable him to attend successfully to the cultivation of a farm, and who knows nothing of astronomy or the principles of mathematics, will be inclined to regard the position we assume as the height of absurdity, and will say, "Away with such nonsense! What evidence have you that God did not create the worlds of space?" Well, what evidence have you that he did?

Now, man must be able to create that which he perfectly understands. To assert to the contrary would be foolish in the extreme. True, a man may comprehend the action of an engine or watch in all its parts, and yet not be able to construct one. With a full understanding, however, of any intricate machine, requisite skill is necessary; but skill is secondary; a full understanding of the nature of anything, is the primary consideration. Now, the skill to execute must naturally follow that which man understands, or progression must cease there. With an Infinite God there could be no failures, no mistakes; but we have the most indubitable evidence that accidents have occurred in the regions of space; that a world has been wrecked by some unforeseen accident, which shows conclusively that an Infinite God had nothing to do therewith. Now, if "knowledge is power," can you demonstrate that man's power must be limited to works less than the creation of worlds? Is the measure of man's capacities confined to calculations? Now, in calculation, there is manifested intellectual power, and whenever the conclusions are correct, in all cases there is embodied within the organization an inherent physical power to embody them in tangible shape! Intellectual power plans, but physical power executes. One just equals the other. But intellectual power always precedes physical power. What you are able to understand to-day, thoroughly comprehend in all its details, you may not have the physical power to execute for millions of years, but you will sometime.

Not many years ago, as the human mind was surveying the machinery of the heavens, and studying the mechanism thereof, it became greatly puzzled over certain perturbations that occurred, which could not be explained on any other hypothesis than that they were caused by the existence of a planet between Mars and Jupiter. Here was a new field for astronomers; and they vied with each other in their efforts to disclose the whereabouts of the mysterious messenger that proved of so much annoyance to mathematicians in their calculations. As early as in the beginning of the 17th century, Kepler, then in the zenith of his glory, whose mediumistic nature had impressed thereon mystical numbers and strange analogies, came to the conclusion, that between Mars and Jupiter, exercising an unseen influence, was a planet Nearly 200 years elapsed before his predictions were realized. Mitchel gives an account of the discovery of this planet in the following language:

"The discovery of a planet beyond the orbit of Saturn, by Sir William Herschel, in 1781, greatly strengthened the opinions based on the orderly arrangement of the interplanetary spaces; and the German astronomer, Bode, by the discovery of a curious relation, which seemed to control the distances of the planets, gave additional force and power to the conjecture of Kepler. This law is a very remarkable one, and although no explanation could be given of it, was verified in so many instances, as almost to force one to the conclusion that it must be a law of nature. We present the law in a simple form. Write the series—

	0,	3,	6,	12,	24,	48,	96, &c
add	4	4	4	4	4	4	4, &c.
sum	4	7	10	16	28	52	100, &c.

"Now, if *ten* be taken to represent the distance of the earth from the sun, the other terms of the series will represent with considerable truth the distances of the other planets, as we will readily perceive, thus—

Mercury.	Venus.	Earth.	Mars.	Jupiter.	Saturn.	Uranus.
4	7	10	16	28	52	100	196

The true distances are roughly as under:—

3.8 7.2 10 15.2 52 95.3 191.8

"It is thus seen that the actual distances of the planets agree in a most remarkable manner with those obtained by the application of *Bode's Law*, and as no planet was yet known to fill the distance (28) between Mars and Jupiter, it required very little devotion to the analogies of nature to create in any mind a firm belief in the existence of an unknown planet.

"The German astronomers, at the close of the last century, took up the matter with earnest enthusiasm, and in the year 1800 a congress or convention of astronomers was assembled at Lilienthal, of which M. Shroeter was elected president, and Baron De Zach perpetual secretary. It was agreed to commence a systematic search for the unknown planet, by dividing the belt of the heavens near the sun's path, called the zodiac (and within whose limits all the planetary orbits are confined), among twenty-four astronomers, who with their telescopes should search for the object in question.

"It was manifest that the unknown planet must be very small, too small to be visible to the naked eye, otherwise its discovery must have been long since accomplished. It might, however, prove to be large enough to exhibit a planetary disk in the telescope, in which event a simple search was all that was required. If, however, it should be too diminutive to show a well-defined disk in the telescope, then another method of examination would be required. The planet could only be detected by its motion among the fixed stars. This, indeed, is the way in which all the old planets had been discovered; but while the naked eye takes in at the same time a large portion of the celestial sphere, the telescope is extremely limited in its *field of view*, rendering the search laborious and difficult.

"Were it possible, however, to make an exact chart of all the stars in a given region of the heavens, to-night, if an examination on to-morrow night of the same region should show a *strange star* among those already charted, this stranger might with some probability be assumed to be a planet.

"A few hours of patient watching would show whether it was in motion, and a few nights of observation would reveal its rate of motion.

"Such was the mode of research adopted by the society of planet-hunters. The system thus adopted had not been pursued but a few months when a most signal success crowned the effort. On the night of the 1st January, 1801, Piazzi, of Palermo, in Sicily, observed a star in the constellation Taurus, which he suspected to be a stranger. On the following night (having fixed its position anew with reference to the surrounding stars), he found it had changed its place by an amount so large that its real motion could not be doubted. The star was found to be retrograding, or moving backward, and this continued up to the 12th January, when it became stationary. It was soon after lost in the rays of the sun, thus becoming invisible, before any considerable portion of its orbit had been observed, and before Piazzi could communicate his discovery to any member of the society.

"Piazzi, not considering it possible that a planet which had remained hidden from mortal vision from its creation could be discovered with so little effort as had thus far been put forth, conceived that the moving body which he had discovered was a comet, but the intelligence having been communicated to the society, Bode promptly pronounced this to be the long sought planet, an opinion in which he was sustained by Olbers and Buckhardt, Baron De Zach, and Gauss, and I know not by how many other members of the society.

"It now became a matter of the deepest interest to re-discover this stranger after its emergence from the sun's rays, a task of no little difficulty, as we will see by the slightest reflection. The star had been followed through only about 2° of its orbit, and on such a slender basis it seemed almost impossible to erect a superstructure such as might conduct the astronomer to the point occupied at any given time by this almost invisible world. We shall see hereafter that this most astonishing feat was successfully accomplished by the German mathematician and astronomer, Gauss, then quite a young man, and who, in this early effort, gave evidence of that high ability for which he became afterward so greatly distinguished.

"Ceres being re-discovered, and closely observed, the data were soon obtained for the exact computation of the elements of its orbit, when it was found to occupy, in the planetary system, the precise position which had been assigned to it fifteen years before by Baron De Zach, in accordance with the indications of the curious empirical rule, already presented, known as *Bode's Law*.

"The harmony of the system was thus fully established; the missing term in the series was now filled. The vast interplanetary space between Mars and Jupiter was the real locality of a discovered world, whose existence had been conjectured by Kepler two hundred years before, and whose discovery, by combined systematic and scientific examination, constituted the crowning glory of the age. True, the new planet was exceedingly small when compared with any of the old planets. Yet it acknowledged obedience to the great law established by Kepler, revolving in an elliptical orbit of very considerable eccentricity, and sweeping round the sun in a period of about *four years and nine months*, and at a *mean distance* of about 263 *millions of miles*.

Thus we find that the human mind is ever on the alert, and for two hundred years, it gazed heavenward before it had the pleasure of finding Ceres. But we tell you, that by and by, man shall have power to execute, to unfold, to create all things the nature of which he fully understands. We have no need of an Infinite God. Such a being has no existence.

(To be continued.)

To Our Readers.

The Spring, which is dawning so auspiciously, seems to portend the opening of a year that will be crowned with a weighty, golden harvest ere its close. The truths of Spiritualism are growing upon the people in keeping with the harmonious elements, throwing the beautiful light of its golden face into every nook and corner in the land. Where its opposers are strongest, there are the manifestations best. At Milan, Ohio, spirit pictures are appearing on the windows of the churches and in the houses of the deacons. In Maine, a medium was invited by a number of church-members to hold a circle for their especial benefit, in order that they might "expose" the matter. The result was, that eighteen of them became convinced of the truths of Spiritualism ere the evening had passed. It is springing up everywhere in the churches—it is growing stronger every day in the hearts of the people. In this view of the case, it behooves every Spiritualist to make an *effort* to keep the ball rolling. And in no way can this be better done than by spreading the spiritual literature. Buy the books and tracts, and send them around among your neighbors. Many will read who will not attend a seance or lecture. Support our mediums by every means in your power.

The RELIGIO-PHILOSOPHICAL JOURNAL, the firm and especial friend of all true mediums, the fearless exponent of all the iconoclastic ideas of the age, the standard-bearer of the truths of the Harmonial Philosophy, and the uncompromising opposer of error in every form, also claims a large share of your attention. It is your *duty* to circulate its angel-born pages *everywhere*. Now let each and every reader of the JOURNAL accept this as a personal appeal to him or herself to send us at least *one* new subscriber. Many can send more, with a little *effort* on their part. We would again urge you, friends, to respond to this call, and ere the golden harvest is gathered, Spiritualism will be felt to be a mighty power in the land.

To those who have already sent us many new subscribers with which to commence the TENTH volume, and who are now inducing others to take the JOURNAL on trial, we tender our sincere thanks.

Another—The 999th Orthodox Expose of the Davenports.

The following must be delicious for the opposers of Spiritualism, as well as to that class of Spiritualists who condemn all physical manifestations:

Exposes of the Davenports have been so often repeated, like other theological lies, they may be registered as orthodox. Scarcely a month has passed for the last *fifteen* years, but the calumnies of the secular and religious press have teemed with new exposes of those most excellent mediums. But never have we seen so *shallow a pretense* for an expose as this last. The hundreds of thousands who have witnessed the manifestations in their presence, will, if honest, set the seal of falsehood upon "the *Knoxville correspondent of the Chattanooga Times.*

The correspondent evidently, *never even attended one of the Davenport seances.* It is got up for a sensational article, knowing full well that the opposers of *Physical manifestations* among *Spiritualists*, and all other opposers of Spiritualism, would seize upon it and herald it through newspapers, and *mouth* it about from one end of the country to the other, as a *delicious morsel* not to be lost in the great work of *uprooting Modern Spiritualism* and converting the world to theology.

That all of our readers may know the precise nature of the last great expose, we copy the article entire, and say to every reader of this article, if you have never witnessed the Davenport manifestations, do so the very first opportunity you have, and you will find the "*masked paper hand,*" "*long pole,*" and "dark lantern" *theory*, as flimsy and destitute of truth as the dogmas of old theology:

THE DAVENPORT BROTHERS EXPOSED.

Hoxie's Hall was filled to overflowing. At the proper time, Mr. Fay, one of the performers, advanced to the front of the stage with the names of the committee, and requested them to come forward. Messrs. Bell and Lowry soon made their way through the hall, and were greeted with tremendous applause as they bowed to the audience. Ropes were given to these men, they examined them thoroughly, and then went at work with a vim to tie the Brothers tight.

This being done, they explained to the audience how many knots, etc., they had made, and, in their opinion, all was satisfactory. The cabinet windows were closed by Professor Fay, and in eight ten seconds, sounds from a violin, tambourine and guitar were heard distinctly by the audiences, as coming from the cabinet. The doors were opened by the Professor, and the committee, after an examination, found the ropes and knots the same as they had tied. While closing the door, Mr. Bell was struck on the shoulder with some unknown object, but Mr. Lowry saw it, and instantly went to Mr. Bell's side, and whispered to Mr. Bell, who began to go through the same motion. Out came the object. Mr. Lowry sprang like a cat and seized the hand, and wrenched it carefully off, throwing it in the audience. Upon examination, it was found to be a paper masked hand, as thin as writing paper, and fitting so closely to the cabinet that it was impossible to observe it. It was worked by wires perfectly at the will of the operators.

Cheer upon cheer was given for the committee. The Brothers were raging with madness, but constant calls from the audience convinced them that they must either play or pay, and accordingly the cabinet was thrown aside and the dark-scene was announced. The Professor stated before hand if any tricks were attempted, he should not proceed with the entertainment.

A table was brought forward and several musical instruments laid upon it, and the Professor and one of the Brothers were tied, a quantity of phosphorus was rubbed on a guitar, and the lights were extinguished. Total darkness reigned. Presently sweet chords came from the guitar, and the phosphorus was seen running here and there in the air. All present were thunder struck. All believed the guitar sailing here and there—they might catch the cabinet trick—but the dark seance was a stunner. While the supposed guitar was swinging in the air, one of the audience named Brooks, pulled from under his coat a dark lantern of immense power, which he instantly shot on the flying guitar, and to all present it appeared, nothing, only one of the attaches of the show held a pole six feet long, on the end of which was stuck a small piece of a flour barrel heading. The guitar was lying on the table in the same position, only the phosphorus was not on it.

To describe the scene that followed would be folly. Mr. Bell then stated that their cabinet tricks were done by simply bringing their tied hands over their head, and then they were almost free to ring bells, throw horns, etc., etc. We don't think the Brothers will book this city on their next route.—*Knoxville Correspondent Chattanooga Times.*

Wonderful Spirit Manifestations in Moravia, N. Y.

The following is an extract from a private letter written by E. Tallmadge. Before publishing it, we wrote to a highly esteemed friend, a lady residing in Moravia, New York, to ascertain about the truthfulness of the report.

Mr. Tallmadge says:

BROTHER JONES:—A lady resides in Moravia, New York, whose house is thronged with anxious inquirers, who are searching after the truth, and they are amply repaid for their trouble, for they can see their friends face to face and talk with them. First, hands and arms are seen, then the face, as plain and positive and identical as when living in the body.

Now, then, this settles the matter in regard to Modern Spiritualism. We earnestly recommend this medium, to the great Reverend Mr. Burr, who went through this part of the country, exposing Spiritualism for the small sum of twelve cents per head, with full houses of church-members and the clergy,—snapping his toe joints for spirit-rapping, and ringing bells under the the table with his feet. These orthodox folks who know so much of the humbug and fallacy of Spiritualism must try once more.

E. TALLMADGE.

Addison, N. Y.

Mrs. N. J. Marshall in reply to our letter of inquiry, says:

BROTHER JONES:—The reason I have not answered your letter ere this, is that I have been away from home to hear E. V. Wilson lecture. And yesterday I went to Keeler's to see the spirit manifestations, so that I could write you what *I* had seen, not what I had heard others say they had seen. Mr. Tallmadge has not had a wrong representation concerning spirit manifestations.

While sitting in what they call the spirit-room, lighted by a lamp, I saw the hand of a lady, with a diamond ring on one of the fingers. Dr. Moore, from Syracuse, thought he recognized the hand. He asked if it was the hand of his wife. She answered by waving her hand back and forth three times. She then took on a form and was plainly to be seen as far down as the waist. Mr. Moore recognized her. She said to him, "It is your dear Mary."

Should any one doubt what I have written, they can refer to Mr. Dempster Moore, of Syracuse.

The next I saw was what appeared to be a person's head, with a veil thrown over it. It was covered with something that sparkled like diamonds; it looked very beautiful. I hope they may be able to show the same to others, for I assure you it was a pleasing sight.

Next, three hands were to be seen at one time. We saw several spirit forms. They were all recognized but two. One took on form, and held it ten minutes and talked to us during his stay; gave his name as Henry Cook. He said there were many spirits present that would be glad to talk with their friends, but had not strength. Two years ago spirits commenced showing hands and faces, but could not hold the form more than an instant,—would come and go like a flash. We can see great progress in this short time. Mrs. W. W. Alley, of Moravia, has seen more of spirit manifestations than I have. She has seen them. She has also shook hands and talked with them all at the same time. She has seen a spirit holding a rose in her hand, and another spirit holding a bouquet of flowers. We have heard them play on the piano and on different kinds of instruments. I think they have had more manifestations at Mr. Keeler's than they are having at present. I think they would get wonderful things did they manage rightly. MRS. N. J. MARSHALL.

Moravia, N. Y., March 2d, 1871.

The Crucible.

The above is the title of a new paper, the first number of which has just reached us, hailing from Baltimore, Md. It is a pleasant-looking little paper, edited by Moses Hull, W. F. Jamieson and D. W. Hull. Moses Hull, in the leading editorial, under the head of "Greeting," says:

Once more we are called upon, under, in some respects, more favorable conditions than ever before, to take the "chair editorial"—to pilot a new ship, laden with "goods and chattels" for thousands of needy souls through the breakers and against the head winds, to a safe harbor. Whether we shall succeed in making time in our regular weekly trips may depend somewhat on the interest taken in our enterprise by those for whom we work. We shall, from week to week, have freight enough offered to weigh down several such vessels as ours. We shall call, each week selecting such matter as we shall decide will be of the most service to our readers.

Dropping the above illustration, we have not carelessly, thoughtlessly, nor yet heedlessly entered this *arena*. *We know the perils incident to our undertaking.* It is not to our interest now, even though our barque is launched, to disguise facts. We know the depth of our own pocket; we know the present financial strength of our company. We also know the expense of publishing a paper. We do not expect smooth sailing; on the contrary, we expect hard work and poor pay. Financially it will embarrass us, yet we shall steer clear.

The *Cosmopolitan Publishing Company* was not formed to work against other companies, nor is the *Crucible* started because the other papers engaged in heralding the reforms of the day are remiss or inefficient in their duties, yet we see a gap, and hear a voice, "Stand ye in the way, make up the hedge." There is room for all. Look at the two-and-one papers devoted to the various reforms of the day—each holding the veil of superstition before the eyes of those who need the light! Our Company asked, can we wield a counter influence? Can we dispell the mists and fogs which serve to keep the sun of truth from enlightening the multitudes? At least we will try. We have put our shoulders to the wheel, and believe our readers, in the present number of the *Crucible*, is the beginning of the result.

Not many words need be said with regard to our intentions; all we need now say, is that we intend to make a paper that shall be thoroughly alive to all the reforms of the day. We shall ignore no truth or person on account of unpopularity. We shall not strive to make a popular, but a *thoughtful*, a *truthful* journal. We shall

not attempt to make a story paper; those wishing stories are recommended to the Dime Novels or the *New York Ledger*.

Making due allowance for the casualties always attending getting out the first number of a paper, especially when attended with the additional labor and perplexities of moving, fitting up a printing office, preaching, and other etcetcras attendant upon changing base of operation, the reader is permitted to take this number as a sample of what the *Crucible* will probably be; yet we hope to improve every number. *Excelsior* is our motto.

Now that we are safely launched, and under full sail, blessing the angels in and out of the form who have assisted us thus far, and invoking future blessings, spiritual and temporal, from all worlds, permit us to record our determination to make a paper worthy of going into every family. MOSES HULL.

We hope our brethren will more than realize their highest expectations. There is room enough for all.

The Journal.

As usual, this number of the JOURNAL is filled to overflowing with the best of everything in the way of spiritual literature. On the first page will be found a lecture by Emma Hardinge, always full of interest. On the second page, "Mediumship of A. J. Davis," by J. L. Potter; 'Cures by Spirits," by Wm. B. Fahnestock; "Strictures on the 'Search After God,'" by Geo. White; Letters from Mrs. Wilcoxson and Dumont C. Dake, etc. On the third page, the conclusion of the chapter on the "Hollow Globe," by Wm. F. Lyon; On the fourth page, the continuation of the "Search after God," and the usual editorials. On the fifth page, we are favored with an article of unusual interest, Brother Child, in his department. On the sixth page, the conclusion of the very interesting festations at Brinkley College, Memphis. Brother Wilson's department is occupied this week with a report of the discussion between himself and Rev. Clark Braden.

C. Punderson,

We received $9 00 from you on your subscription some time ago. You failed to state where your paper was going. Have written you at the place your letter was dated, and it comes back uncalled for. Please advise us.

Letter of Fellowship.

On the 23rd ult., the Religio-Philosophical Society granted a Letter of Fellowship to Prof. Wm. F. Lyon, of Sacramento, Cal., legally constituting him "a regular minister of the gospel," empowering him to solemnize marriages, etc.

Thomas S. A. Pope.

The above named brother, now located at Mound City, Kansas, received from the Religio-Philosophical Society, letters of fellowship, constituting him in law, *a regular minister of the gospel*, which authorizes him to *solemnize* marriages, etc.

Black List.

Certain parties having made payment of dues their names have been removed from so conspicuous a position. It is well. Better yet to have made payments when the paper was ordered to be discontinued!

Personal and Local.

—Harry Bastian, the physical medium, has been meeting with fine success in his travels through Illinois and Iowa. Letters of commendation have been received by us almost daily. He expects to return to Chicago in a few weeks. He intends holding a few seances here, preparatory to his return East. We hope such a reception will be given him by his friends as will induce him to prolong his visit.

—Julia B. Dickinson, of Fitchburg, Mass., is a very fine medical clairvoyant. She is traveling through Vermont and Massachusetts, at present, healing the sick and lecturing as occasion offers. Such pioneer labor should be encouraged by all.

—Carrie S. Kilburn writes from Manhattan, Kansas: "I am an inspirational and healing medium, though not yet fully developed, and think that if the time has come that mediums are to be imprisoned for exercising their God given faculties, it is time we put on our armor, and prepare to meet the enemies of our liberty!"

—The Spiritualists of Grass Valley, have leased the old Methodist Church, South, are repairing the same, and will hold their religious meetings here after in that building.

—Victor Emanuel and Prince Hubert have both become converts to Spiritualism. The Kluxism is developing rapidly into a medium.

—D. W. Hull speaks in Providence during March; in Corry, Penn., during April; Wyandotte, Michigan, April 30 and May 7; Hobart, Indiana, May 26-29. Those wishing Mr. Hull's services on his way to the West, during May, should address him during March, care of P. Hacker, Providence, Rhode Island.

—Mrs. M. J. Wilcoxson, who is now giving lectures at Louisville, Ky., reports an increased interest in the Spiritual Philosophy in that enterprising city.

—Mrs. Mary Lanston Strong is lecturing in Cincinnati this month. Her address is 70 Jefferson street, Dayton, Ohio.

—Our readers wanting carriages or wagons, will do well to correspond with N. Kinney, Esq., whose advertisement appears in another column. He is, we believe, an honest, upright business man, and always gives satisfaction.

—Lavinia F. Ingalls, writing from North Branch, Minnesota, says: "If any of our spiritual friends, while Chicago's sultry days are on hand, wish to breathe our Minnesota air, they will find with us a pleasant healthy spot, to recuperate exhausted energies. We are about one and a half miles from St. Paul."

—Mrs. Amelia S. Gould, of Bangor, Me., is traveling through that state, lecturing, holding seances, giving tests, etc. She will also solicit subscriptions for the JOURNAL. We understand she is a very fine medium, and very deserving of encouragement.

—That thrilling theological romance, "Exeter Hall," is attracting the attention which it so well deserves. We know of no better eye opener to those of our fellow-man who are still fettered with the galling chains of old orthodoxy.

Philadelphia Department.

EDITOR.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

TRUE FRIENDSHIP.

BY M. L. B.

There are gems as bright as the stars of night
Which flash like a jewelled crown,
There are beauties rare, like the pearls so fair,
Lying deep in the ocean down.

There are diamonds, rubies, and links of gold
Entwined in the mystic chain,
Which around us thrown, with ourselves has grown
Over every joy and pain;

The chain which is binding each to each,
Till our hands are linked as one,
And our hearts commune in a blooming June,
'Neath the light of a lasting sun.

Tho' distance lie 'neath our own blue sky,
Which spreadeth o'er leagues of space,
When we hear no sound, save the murmuring round
Of the winds which blow apace;

Though there roll between with a change of scene
The waters whose waves must sweep—
The tears which rise in the loved one's eyes,
As they mourn for those who sleep—

None can forget us. We cannot forget,
Thanks, thanks to the God of mind,
The chain is strong, and its beauty long
Must rest with human kind.

Thy words, thy smiles are the wealth of isles
Far out in the human sea,
And I wear the gem as a diadem
That thy friendship sent to me.

Narrative of a Dark Spirit—From the Infernal Regions.

NUMBER ONE.

During the past winter we have been thrown, by peculiar circumstances into association with this spirit; who, as will be perceived by his own story, has been controlling an innocent young woman for many years, producing violent convulsions and causing her to use the most profane and obscene language when under his influence, although a very beautiful, pure and intelligent child. It is not necessary that we should dwell upon the minute particulars which brought us into relation with this spirit.

Suffice it to say that Mrs. Yeaw, whose mediumship is of the very highest character, was the first to describe the causes that produced the trouble, and at the suggestions given through her, means were taken, which, we trust, will result in the cure of the patient, as well as the restoration of this poor benighted victim of crime, to a condition in which the ways of progress can shall be opened to him and deliverance from the chains of a most terrible bondage be brought about. When we first saw him, he was accompanied by two other spirits; they had heavy black covers apparently like thick cloth, which were thrown over their heads and bodies, so that only their lower limbs could be seen. At times they would raise these covers and present hideous, ghastly, grinning faces.

At first this one, who appeared to be the leader, was very shy. We spoke to him, but he took no notice of it, except that he ran away, howling fearfully, into a strange, black looking place, somewhat like the hold of a great steamship where the furnaces were replaced under the boilers. There was no fire here; the places seemed to be ranged like ovens with strong iron doors, which were fastened by bars. Into one of these oven-like places, in which there was neither room to sit or stand, we saw this black spirit go, and another evil one closed the door and barred it firmly; it seemed as though this was done to protect this wretched being. We spoke to the spirit who had fastened the door, and said we desired to have some conversation with that spirit. He replied, "You can't do that here, but I will open the door and let you look in." He did so, and we looked in and saw in this black and hideous place the flashing fire of the eyes and the wild, grinning face of this miserable being. We said to him, "Brother, this is not a suitable place for any one to dwell in. Why do you go there?" He made no reply but with a wild and dreadful howl, turned his face from us and covered it with the black cloth. We did not feel in the least alarmed, and we were determined to pursue our investigations of this matter, dreadful as it seemed to be.

Turning to the spirits who has charge of these, we stated our desire to speak with this spirit. "You can't do it here," said he, "but I think I can persuade him to meet you, if you are willing to meet him alone and allow him to be covered with his black mantle."

We consented to this, and a few days afterwards we saw him alone; we asked him in the kindest manner if he knew what he was doing. At first he made no reply, but in a short time, finding we were persistent in our efforts, addressed us in very profane language, but consented to hear what we had to say. We said kindly but positively, "Brother, we know you are in human form, though you can scarcely realize this yourself now, and we know too that there is a better condition for you. You know that you are not doing the best you can under the circumstances, and consequently you are adding to your sufferings, which are greater than you feel that you are able to bear. You are doing evil to yourself and to those around you, and it is the evil you are doing to a poor victim on earth that has brought us to you, to do all we can to relieve her and you also." He listened for a moment and then raising his thick cover, we caught his eye, and even amid the demoniacal fires that flashed out there, by a most positive effort of our will we caused him to quail and in a moment we saw that there was something human there, the victory was ours, we knew that look would yet be divine. We continued thus: "There are means by which you can be released from this terrible hell of torment and remorse into which you have plunged, but first of all you must cease to do evil, to do this you must find new associates and different surroundings and if possible cast off all the past. If you will resolve to do this we can help you now. We know you are really tired of this terrible life you have been leading, and have said in your soul, 'oh that I could escape from this bondage of sin,' and then your hope has failed you, and you have said, 'there is no chance for that, I have lived so long in these infernal regions, and been engaged in the practice of these evils so long, that I fear I can never change.'"

All this time we had been alone, just then there approached a bright and beautiful spirit, whom we perceived and recognized, as Samuel Livezey, formerly a minister in the society of friends. Our benighted Brother was not at all conscious of his presence, or he would have fled. We said to him "Brother, there are influences on earth and in spirit-life, that will help you if you are willing to do your part. We shall be glad to help you, and here is a spirit who feels a deep interest in you, also, and who will aid us in the good work. He has been attracted to us now. Joseph, for this we learned was the name of our benighted brother, did not see or hear the spirit, but he was becoming interested in what we said and beginning to feel that perhaps there might be some truth in it, he felt as he remarked to us that nothing could be worse than his condition, and therefore, without much hope, he would make the effort to do whatever we told him. Assuring Joseph that this spirit friend, and another who had now come, would take him to a better place than any he had ever found since he left the earth form, and that he could soon return to us, and report what they were doing for him, he threw away the black cover or mantle, and went with them. This interview caused us intense suffering, physically and mentally, indeed it was several hours before we were relieved. Two weeks passed away, and we saw our friend at a distance in company with several other spirits, who had been giving him aid and instruction. He seemed desirous to return to us, but when they told him it was not time yet, we were pleased to notice that he yielded to their advice. At the end of another week, he came and we had a short interview; it was not necessary for us to come into very close rapport with him at this time. He was informed that in a short time he should come to us, and give a full narrative of his life on earth, and in the spheres which seemed to gratify him very much, for he had a feeling very common to spirits, that this is necessary in order that they may progress.

We shall print in this narrative in succeeding articles. It was one of the most thrilling that we have ever received.

True religion is man's consciousness of God; theology is man's theory of him.
—*T. G. Forster.*

Every human being is a page in the living Bible; an immortal reality; a testimony in favor of the love of God.—*Ibid.*

The divinity of truth is not dependent upon the place in which it is recorded; wherever a man finds it, there God has written it.

SEA WEEDS.

"Oh, call us not weeds! We are flowers of the sea;
For lovely, and gay, and bright-tinted are we;
Not reared like the beds of a summer parterre,
Where winds are but sighs on the evening air;
Our exquisite, fragile and delicate forms
Are nursed by the ocean and rocked by the storms."

Evil be to him that evil thinketh. Pure thoughts and aspirations are the rounds in the ladder of eternal progress.

"There is not a charm of soul or brow,
Of all we know and loved of thee,
But lives in holier beauty now,
Baptized in immortality.
—*Whittier.*

Memory is a patient camel, bearing huge burdens over sandy deserts. Intuition is a bird of paradise, drinking in the aroma of celestial flowers.—*T. L. Harris.*

"There is no death! what seems so is transition.
This life of mortal breath
Is but the suburbs of the life elysian,
Whose portals we call death."

Hymeneal.

Epithalium.

On March 18th, 1871,
I joined Maggie Gyer to L. G. Stone,
On South Clark street, 392,
At Mrs. Smith's, amidst a few.
Hard though it looks, the deed is done,
And Maggie fair is turned to Stone;
But love can change a stone to flesh,
And she looked ruddy, fair and fresh;
And I have read of living stones,
And these have eyes, and flesh and bones,
And some are white, with names of love,
Inscribed by him who rules above.
And may this couple live so pure,
As of these white stones to be sure.
May joys on earth and joys in heaven
Be won and unto them be given,
By living as God's pure will,
So prays for them S. Underhill.

Obituary.

Another standard-bearer of the truth of Spiritual love has laid off the mortal and encased in the pearly robe of the spiritual, passed on to the Summer Land from La Porte, Indiana. Mrs. Julia Brown, aged 18 years. Her happy spirit shed its lustre in the lyceum, breathing out mutual love in its highest, purest notes. And even on her dying bed, when racked with pain she still sang: "I'm going home to die no more."

The funeral services were held in the Swedenborgian Temple, which was filled to its utmost with the friends who knew her best, and loved her most. The children, whose faces pale with grief told how well they loved her, sang two beautiful songs. Dr. Blair, of Chicago, delivered a short eulogy, and described the spirit as he saw it leaning on the husband's breast.

Mr. Warren Cochran, her noble brother at the grave read Lizzie Doten's inspired poem, "I still live," in a manner that proved to all that he knew she still lived.

SPECIAL NOTICE.

Spiritual Mass Meeting.

A Quarterly Meeting of the Southern Wisconsin Spiritual Association will be held at the village of Waukesha, on Saturday and Sunday, April 8th and 9th, 1871. Eminent speakers will be present, and all are cordially invited to attend. Come to our "feast of reason and flow of soul." Come to the banquet of the spheres celestial and mundane. By order of Executive Committee. D. P. Balcom, } Pres't. }

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 1871; to commence its first session on Friday, June 2d, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for worn, wearied, and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

Our prophets and seers inform us that the Christians will not permit the peaceful triumph of mediums and scientists, but will inaugurate one of the most relentless and bloody wars that ever devastated the earth, to prevent it; that they will send their most wily spies among the people, to deceive them by lies, and will prepare worse than Andersonville prisons for mediums and their friends that fall into their hands. The Christian priesthood is the natural and deadly enemy of mediums, as is proved by their acts in all ages since the time of the Constantines, when they passed a law to murder, and confiscate the property of not only mediums, but all who consulted them, which laws have continued until very recently, when they were forced by public opinion to abandon their thirsty and have taken to the wilest falsehoods and persecutions of mediums and their friends, and when these means fail to prevent the spread of Spiritualism, and all their other fraudulent but peaceful means fail, they will resort to war.

It will be asked, what powers can they command to begin so unjust a war? First, the Christian Ring and the Whiskey Ring that at present hold the cities of the North in their power, and second the Rebel Ring and Whisky Ring that form the Ku Klux party of the South that is now engaged in a war upon every just principle and person. Whiskey cements these elements of war, and the power of this can be easily estimated when the number of these licensed grog shops is considered. Then they have learned and talented persons for leaders, and, besides, they have ruled this nation most of the time for more than thirty years before the rebellion.

Now, the question is, who are opposed to these hosts and in favor of religious and political equality? Only such as adopt the battle-cry of, "Give me liberty, or give me death." Their only wish is to be right, and to unite their councils with angels and with people, to learn what is right, and when they ought to stand in the ranks of peace or war to meet their enemies, and whether their bodies survive or perish in the conflict, they will be at their posts and do their duty.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception, H Righter, Box 290 Decatur, Ill.

H. S. Brown, M D., Chairman.

NEW ADVERTISEMENTS.

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The **Best** and **Standard** System may be learned by thousands, **Without a Teacher**, from Graham's **Hand-Book** of Phonography, $2.20, postpaid. **Two Hours' Course**, 25 cents; **Outline**, 5 cents; **Little Teacher**, 75 cents; **Synopsis**, 50 cents; Phonographic **Visitor**, (weekly) $3.00 a year.

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n1 v10 3t

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We now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old flat-irons.

Saves your time, labor and fire, and is so simple in its construction that your child can manage it, and with a little practice, mangle all the clothes in thirty minutes, that require three hours with the old irons.

The Mangle will be packed and forwarded, etc., with full instructions, to any part of the United States, on receipt of $2.50.

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engage in our new business make from $5 to $10 per day in their own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profitable work, should address at once. George Stinson & Co., Portland, Maine.
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GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services. v9 n8 3t

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

If herself she claims no knowledge of the healing art, but when *her* spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms:—Diagnosis and first prescription, $2.00; each subsequent, $2.00; Psychometric Delineation of Character, $5; answering Business Letters, $5. The money should accompany the application, to insure a reply.

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How to Form and Conduct a Developing Circle.
What Condition the Mental and Physical should assume to Receive and Dispose of Influence.
How to make Progress at each Sitting.
How to Prepare the Mind for Inspiration.
Why Many do not Progress out of their Half-Developed State.
A Hint to those Seeking to Develop Their or His Phases at Once.
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v9 n25 13t.

PAPER DOCTOR.

DR. J. WILBUR, Magnetic Physician, 460 W. Randolph street, Chicago, will be at the Moore House, Effingham, Ill., from April 1st until further notice. He also cures by Magnetic Paper, without seeing the patient.
v10 n3 tf

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BY C. L. JAMES.

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AN EXCITING STORY!

SINGULAR AND STARTLING WORKS.

Brinkley Female College Haunted and in an uproar of Terror and Confusion.

(Concluded from last week.)

Clara Robertson, being the central figure in the story of the "Ghost of Brinkley Cottage," it was worth while, in order to satisfy the inquiries of many who desire to know the character of the person who has seen a "traveler from the undiscovered country," to apply the test of what may be called a cross examination, and to elicit from the girl's own lips what she saw, and her own belief and sources of information. This has been done, and the examination is published in full below. It is a matter of curious and interesting speculation to the metaphysical inquirer; and opens a wide field for all sorts of theories respecting the power of mind or spirit over matter. Those whose consciences are weak, and those whose intellects are not as strong as that of the girl of thirteen, are cautioned not to read the interview.

The residence of Clara Robertson is No. 261 DeSoto street. It is a modest-looking, two-story frame structure, standing back from the street, with a wooden paling in front. Ringing the door-bell, the *Avalanche* reporter was admitted by Mr. Robertson, father of the girl, who readily consented to an interview with his daughter, and ushered the reporter into a cozy and comfortable parlor, the striking features of which were a Brussels carpet, a piano, a centre-table, hair-cloth furniture, and pictures on the walls. In a minute or two, Miss Clara was introduced in the shape of a strikingly p[re]possessing modest-looking girl of apparently [a]bout fourteen years of age, with large, liquid blue eyes, full of expression, a highly intellectual and expressive countenance, and thick brown hair hanging loose down to her shoulders. Her dress was of blue, with a light-colored pinafore, and her whole appearance was suggestive simplicity of a bright school girl. An observer's first impression, after conversing with her awhile, is that she is intelligent and bright beyond her years, and at the same time full of simplicity, candor and truthfulness. The reporter looked closely for wildness of expression about the eyes, and apparent wandering of the mind, and tried to stagger her with questions in every way possible during the narrative, but saw and elicited nothing to cast the shadow of a doubt upon her belief of what she stated. The interview was as follows:

Reporter—Have you any objection to answering some questions concerning your experiences at Brinkley College?

Clara—None at all, sir.

Rep.—Have you read the accounts in the *Avalanche*, concerning the apparitions which you claim to have seen there, and were they correct?

Clara—Yes, sir; I have read them. There were some mistakes, and the whole has not been told.

Rep.—What is your age?

Clara—I am thirteen years old.

Rep.—Where were you born?

Clara—In Bolivar, Tennessee.

Rep.—How long have you resided in this neighborhood?

Clara—Between two and three years.

Rep.—Have you always been in good health?

Clara—Yes, sir; most always. I've not been sick in three years.

Rep.—How long have you attended Brinkley College?

Clara—Since the first of last September.

Rep.—Where did you attend school previously?

Clara—I went to the public school on Linden street. Miss Gussie Powell was my teacher.

Rep.—Have you been kindly treated at Brinkley College?

Clara—Very; and I like all the teachers and scholars.

Rep.—Did any one in the college ever frighten you in any way, or play tricks on you?

Clara—No, sir; never.

Rep.—Did you ever hear anything about the history of the place, or that it was haunted, from any one?

Clara—No, sir.

Rep.—Did you ever hear of a family named Davie, living there?

Clara—No, sir.

Rep.—Have you ever heard of Mr. Brinkley?

Clara—Never till Lizzie (the specter) told me of him. I only knew that the school was called Brinkley College, but I didn't know why it was so called.

Rep.—Had you ever heard of a Lizzie Davie?

Clara—Never, sir.

Rep.—Did you ever hear of treasure being concealed about the college grounds, or other strange things about the place?

Clara—No, sir.

Rep.—Were your schoolmates in the habit of talking about ghosts or haunted houses?

Clara—No, sir; and I have never read a ghost story or a novel of any kind.

Rep.—What do you read?

Clara—Beside my school books, nothing but Sunday-school books and the Bible.

Rep.—Do you believe the Bible?

Clara—Yes, sir; I was converted at a revival in Asbury Chapel last summer, and have since been a member of the Methodist Church.

Rep.—Do you know Mrs. Nourse?

Clara—Yes, sir.

Rep.—How long have you known her?

Clara—I never saw her until a week ago last Monday or Tuesday, when I met her in Pa's office.

Rep.—Had you seen the apparition at that time, and where?

Clara—I had seen it three times, and somewhere but at the college.

Rep.—Did you have any conversation with Mrs. Nourse?

Clara—Very little. She and Pa were talking about what I had seen, and she advised me to speak to the specter if I saw it again, saying it would not hurt me.

Rep.—Are you conscious of Mrs. Nourse having any influence over you?

Clara—No, sir; none at all.

Rep.—Do you know anything about mesmerism?

Clara—I have heard of it, but have never been mesmerized, and I never felt differently in Mrs. Nourse's presence from what I have felt in any other place.

Rep.—Do you like Mrs. Nourse?

Clara—Very much, from what I have seen of her. She seems to be a real nice lady.

Rep.—Has she ever talked to you about spirits or apparitions?

Clara—Never; except to tell me to speak to Lizzie should she appear.

THE FIRST

Rep.—When did you first [illegible] and under what circumstance[s]

Clara—Three weeks ago [illegible] practicing at the piano in the [illegible] college. It has a door opening out [illegible] porch, but it was closed, with a box against it, to keep it shut. Katy Wright and Bessie Pointer were in the room on the west side of the hall. While practicing, I saw what appeared to be a little girl, coming softly up the stairs. When it reached the top, it stopped with one foot on the upper step, and looked toward it, and asked what it wanted when it shook its head, and then in a moment came toward me, not walking, but gliding. As it approached, I saw

IT WAS A SKELETON,

and screaming I ran into the room where were Katy Wright and Bessie Pointer, the one reading and the other looking out the window. They screamed, too, and we all rushed to the bed and got on to it, myself on the outside. The figure followed, pulled my dress violently, and then fingered with my hair, which was done up in a net. We screamed all the time. The specter, after pulling at me several moments, went back to the door, stood there a moment, and then crossed the hall to Miss Dora Hill's room, where it knocked, and then tried the door, when I heard it say as if in disappointment: "Oh, Lord!" in a pitiful, weak, hollow voice. It then came back to our door, and beckoned to me with its first finger for about two minutes, when recess was announced, and as some of the scholars came up the stairs, the apparition vanished through the garret door.

Rep.—Did not any of the teachers or scholars hear you and your companions screaming?

Clara—No, sir. The pianos were playing down stairs, and they could not hear us.

Rep.—Did the specter beckon to all who were in the room, or to you alone?

Clara—It seemed to beckon to nobody but me.

Rep.—Did Katy Wright and Bessie Pointer see the apparition?

Clara—They said they did, and continued to say so up to last Monday, but I don't know; they may only have been frightened because I was. I think both attend the school yet, though I heard one had been sent into the country.

Rep.—Did you tell the teachers and scholars about this when they came up stairs?

Clara—Yes, and they laughed, and said it was only my imagination, though Bessie and Katy said they saw it, too, and were crying.

Rep.—Did you tell your Pa, on going home, of what had occurred?

Clara—I did, and he ridiculed me, saying that it was hallucination, and that I must think of it no more, but I knew it was not imagination.

Rep.—Did Dora Hill hear the figure at the door?

Clara—I think she did.

Rep.—When you first saw the figure at the top of the stairway, what did you do?

Clara—I kept on practicing.

Rep.—Were you not frightened?

Clara—I did not, because I thought at first it was little Minnie Meredith.

Rep.—Did you stop playing the piano, and why.

Clara—I did after a little, because the figure kept motionless at the head of the stairs, and I thought it was somebody who wanted to speak to me, and was waiting for me to stop. When I stopped and it came towards me, I saw it was not a living thing, and I screamed and ran away.

HOW IT LOOKED.

Rep.—What was the specter like?

Clara—Like a skeleton, all bone and sinews, covered with a skin, through which I could see, it being very transparent. It was a frightful looking object. Its teeth protruded from a fleshless mouth, and its eyes were deep set, almost in the back of the head. The hair and eyes were deep black, the hair loose and flowing. The face was ugly, but at the same time it had a pale and sorrowful look.

Rep.—Had it any clothing?

Clara—It was dressed in very tight or faded pink, like tarletan, and the dress was trimmed with dingy white ruching. It wore, also, pink or red slippers or hose, I am not sure which. The stockings looked moulded and mildewed, as did also the dress, on which there were heavy spots of mould and greenish slime. The shoes or slippers were also much moulded.

Rep.—Did your companions see it in the same way?

Clara—Yes, sir; they said they did, after hearing my description.

Rep.—Did you return to school next day?

Clara—Yes, sir.

Rep.—Did you go willingly?

Clara—No, sir; I didn't want to go, but Pa said I would not see Lizzie again.

Rep.—Whom do you mean by Lizzie?

Clara—I mean the specter.

Rep—Is that its name?

Clara—Yes, sir.

Rep.—How do you know?

Clara—She told me when I saw her in the college one day.

Rep.—Did it not say its name was Mary?

Clara—No, sir; it said Lizzie.

Rep.—What was its last name?

Clara—It did not tell me.

Rep.—Did it not say its name was Lizzie Davis or Davie or Davison?

Clara—No, sir; but it wrote its full name here in the house last Saturday and Monday nights.

Rep.—How do you know it did?

Clara—Haven't you the papers in the *Avalanche* office?

Rep.—What was the name written?

Clara—At first on Saturday night Lizzie Davison, which it afterward corrected to Davie. It wrote Lizzie Davie again on Monday night.

Rep.—Who first told you of Lizzie Davie?

Clara—She told me herself and wrote it. I never heard it before.

Rep.—What happened at school the day after you first saw the specter?

Clara—Nothing much. I and the other girls I told you of, were in Dora Hill's room, which was also occupied by Emma Butts.

Rep.—What were you all doing there?

Clara—Reading and studying. I sat on Emma Butts' bed, and Bessie Pointer by me at the foot of it. Katy Wright sat in a chair.

Rep.—Were you or they talking of the apparition?

Clara—No, sir.

Rep.—Did you think of it?

Clara—Yes; I thought of it many times and felt afraid.

Rep.—Did it appear that day?

Clara—It did not.

THE SECOND VISION.

Rep.—When did you see it again?

Clara—The next day, Thursday.

Rep.—Under what circumstances?

Clara—I was in Emma Butts' room. Emma was there; also Dora Hill, Katy Wright and Bessie Pointer. The door was closed. I heard a noise in the hall as if some one was sweeping water on the floor, and scrubbing with a broom. I said, who can that be scrubbing? but did not think of the specter. Emma Butts went and opened the door, and the rest of us followed. As the door opened, I saw Lizzie in the middle of the hall. The others girls did not see her. I screamed and the specter vanished, seeming to go through the garret door as before. Emma Butts and Dora Hill tried to coax me out of the notion that I had seen the specter, and that it was imagination; but I knew it wasn't imagination, and felt frightened.

Rep.—Did the other girls hear the noise in the hall?

Clara—I don't know, but they seemed alarmed.

Rep.—Did you faint?

Clara—No, sir.

Rep.—Did you tell your people on going home?

Clara—I did, and said I would not go to school again; but they all laughed at me, and said I was foolish. Pa said some of the girls were only playing games with me, and he would see Mr. Meredith about it.

Rep.—Did he go to see Mr. Meredith?

Clara—Yes, sir; he did.

Rep.—Are you a Spiritualist?

Clara—I don't know.

Rep.—Have you ever considered yourself a Spiritualist?

Clara—No, sir.

Rep.—did you ever hear any one talk of Spiritualism?

Clara—Never until the jar was dug for.

Rep.—Have you ever attended spiritual meetings or spiritual manifestations?

Clara—I have not.

Rep.—Do you believe in Spiritualism?

Clara—I don't know; I never thought anything about it; I don't understand it.

Rep.—Do you believe there are such things as spirits?

Clara—Yes, sir; for I have seen one.

Rep.—Whose?

Clara—Lizzie is a spirit.

Rep.—How do you know?

Clara—She told me, and I have seen her.

Rep.—Have you ever seen other spirits?

Clara—I have not.

Rep.—You never believed in spirits before?

Clara—No, sir; but I am sure I do now.

Rep.—Now, Clara, don't you know you see the apparition only with your mind's eye?

Clara—Oh, no, sir; I saw it with my real eye, as I see you now, and it has talked to me as I now talk to you. I am sure of that.

Rep.—Who first told you about Jennie?

Clara—Who is Jennie?

Rep.—The specter.

Clara—Her name is Lizzie.

Rep.—Didn't you tell me awhile ago that her name was Jennie?

Clara No, sir; I know her name too well.

Rep.—Well, who first told you of Lizzie?

Clara—She told me herself.

Rep.—When and where did you first see Mrs. Nourse?

Clara—A week ago Tuesday, at Pa's office.

Rep.—You had heard of her before that time?

Clara—No; I never did; I told you so before.

Rep.—What did she say?

Clara—She told me to speak to Lizzie if she appeared again.

Rep.—When did your Pa first tell you that there was something buried in the College garden?

Clara—He never told me.

Rep.—Who did tell you?

Clara—Nobody told me but the specter.

THE THIRD VISION.

Rep.—When did you see the specter again, and what occurred?

Clara—The next Monday. Feeling afraid of the specter, I would not go up stairs, but went into room No. 5 on the first floor to practice. Miss Jackie Boone, the teacher, wouldn't let any one go in with me, so I went in alone and fastened the door-catch. After I had played about five minutes, the door suddenly flew open, and looking around, I saw the specter standing in the hall. It looked as it did before, but had in one of its hands a little bag and a stick with a sharp point. The bag looked as if made of bed-ticking, and the stick looked old and rusty; it might have been iron. The specter glided toward me and stood in the doorway. I ran to the windows and tried to get out, but could not open them. I then tried to get through the door, and was caught by the dress by Lizzie, who held me with one hand, while with the other she shook the little bag up near her ear. I screamed and broke away, rushing into Miss Boone's room, on the opposite side of the hall. She was giving music lessons to some of the girls. The specter first tried to keep me from getting out of the room in which I was in. When I got to Miss Boone's room, I told her the little red girl was in No. 5. She took me by the hand, and we went back and hunted all around the room, and in the hall, but saw nothing. Miss Boone would not believe me, and laughed at me real hard.

Rep.—Was Mr. Meredith there?

Clara—Yes, sir; He laughed too, and said he would set a trap for the ghost. After which he scolded me for frightening the girls.

THE FOURTH VISION.

Rep.—What occurred next?

Clara—Next day I went up to Pa's office before going to school, and saw Mrs. Nourse there. She was talking to him about some business. Pa told her about Lizzie, and she told me I must speak to it, that it would do me no harm. I then went to school. In the afternoon, myself and some other girls were in the hall watching for the ghost, when it came up suddenly. I don't know where it came from. It seemed to rise out of the floor. I screamed and some of the other girls screamed too. Bessie Pointer says she saw a shadow. Frida Stewart swung her arms all about her as if to keep the spirit away, and seemed to be unable to control them, as they kept swinging some time. Some of the girls urged me to speak to the spirit, but I declined through fear. Each one spoke to it, but seemed to get no answer, and then I was urged again to speak to it. I then said: "In the name of the Lord,"—that's the way I was told to address it —"what do you want?" It pointed towards some stumps on the west side of the house, and told me to go and dig five feet under a stump, and I would find a jar that would be of value to me. I ran to the window and looked out at the stump, and was turning to ask which stump, when it vanished. I was much excited, but not as much afraid as I had been before. The specter had the stick and little bag again, and looked very sad and pitiful, but seemed to cheer up and get less ugly when I spoke.

Rep.—Did any of the other girls see it?

Clara—Bessie Pointer said she saw a shadow, and also heard a sort of mumbling, and thought she heard the word stump.

Rep.—When did you see this thing again?

Clara—On Wednesday. I went out to the garden to sharpen my slate pencil, and while so engaged I saw the figure appear on a stump and try to call my notice. I pretended not to see it and went on sharpening my pencil, when it started towards me with its arms stretched out. I was not much afraid at first, and thought if I appeared not to notice it, it would go away; but when it came towards me I got very much frightened, screamed loudly, and attempted to run away. It stepped on another stump, looked very pitifully and said, pleadingly: "Don't be afraid of me; I will not hurt you; my name is Lizzie. What I am about to say you must not tell anybody but your father." I stood as it fastened to the spot. The figure then went on to say that she was the last of her people, and that the property belonged to her—I mean the college property. She said she wanted me to have it, because I had set her free by speaking to her. That Mr. Brinkley claimed the property, but it did not belong to him, and that he should not have it. She would take it away from him. If I didn't get the property no one could ever live in the house in peace. She had haunted the place for a long time but could never get anybody she wanted to speak to her, but now she felt free because I had spoken to her, and for that reason she wanted me to have the place. Mr. Brinkley had no right to it. She then told me again there was something under that stump that would be of value to me—the stump on which she stood. It then vanished, and I ran into the house.

Rep.—Did the specter say all her people were dead?

Clara—No; she said she was the last one who had any right to that property.

Rep.—Did you feel glad at the prospect of getting the property?

Clara—I did not think anything about it.

Rep.—Did you believe there was anything under the stump?

Clara—I was sure of it after she told me.

Rep.—Did you ever think so before?

Clara—I never did, and never knew until Lizzie told me about anything being buried there.

Rep.—Do you believe a jar was dug up there?

Clara—I know there was.

Rep.—Is it the jar the apparition spoke of?

Clara—I know it is.

Rep.—Didn't somebody put it there after the digging was done?

Clara—I don't think so.

Rep—Is there anything else there?

Clara—I don't know.

Rep.—Have you the jar now?

Clara—I have not.

Rep.—Is it in a safe place?

Clara—Yes, sir.

Rep.—How do you know?

Clara—My Pa has told me so.

Rep.—Why is it not to be opened in sixty days?

Clara—Because the spirit wrote that it must not.

Rep.—When?

Clara—On Monday night.

Rep.—Do you know what it contains?

Clara—I think I do.

Rep—Did not Lizzie tell you what was in it?

Clara—No. She wrote on Saturday night that it had money, jewelry and valuable papers.

Rep.—How did it come to write?

Clara—Mrs. Nourse was here.

Rep.—Was that the first time you saw Mrs. Nourse?

Clara—No, sir; I saw her once before at Pa's office.

Rep.—Did you go back to school after Wednesday?

Clara—No; I didn't want to go, and then it rained Thursday and Friday.

THE DIGGING.

Rep.—When did you next have communication with this specter?

Clara—On Saturday night.

Rep.—What did it say?

Clara—It said nothing, but wrote many things, which were given to a reporter who came here.

Rep.—Was that here, in your house?

Clara—Yes, sir; I was in a trance or asleep, and don't know much of what was written, except that it was the same Lizzie had told me before.

Rep.—How did you feel?

Clara—I didn't feel anything, but afterwards felt like I had been asleep.

Rep.—What occurred next?

Clara—We all went down to the college to find the stump.

Rep.—Did you point out the stump?

Clara—Not at first, because I wasn't sure which was the stump, but my friends told me to call upon Lizzie, and I did so. She appeared and showed me the stump and said to dig on one side of it.

Rep.—Hadn't Lizzie pointed it out to you before?

Clara—She did, but she ran from one stump to another to get near me, and I was uncertain which of the stumps was the right one.

Rep.—Did you believe there was anything under the stump?

Clara—I was sure there was, because Lizzie told me.

Rep.—Didn't your Pa and Mrs. Nourse tell you so too?

Clara—They never said anything about it.

Rep.—What took place at the college?

Clara—Do you mean on Saturday night?

Rep.—Yes.

Clara—After the shape pointed out the place, the men began digging, and I went home.

Rep.—Did the specter look as before?

Clara—Just the same, and very sad and earnest.

Rep.—Why did you call on it?

Clara—Because the crowd asked me to, so as to be sure of the place.

THE SPECTER AGAIN.

Rep.—When did you see Bessie again?

Clara—Do you mean Bessie Pointer?

Rep.—No, the apparition.

Clara—On Monday morning, in the yard back of the house.

Rep.—Did you go to school that day?

Clara—No, sir.

Rep.—How did you come to see it?

Clara—I called on it to appear. My sister told me to do so.

Rep.—Why did your sister ask you to summon it?

Clara—Because she wanted me to ask if the men were digging right.

Rep.—What did Lizzie say?

Clara—I called her, hardly thinking she would come; but she did come and seemed very mournful. I was frightened, but did not run away. I asked my sister if she did not see it, and she said no. I then spoke to Lizzie and asked her if the men were digging right. She said no; that they were shunning the right place, and wanted to get the secret themselves, and that I must go and dig. She then left me.

Rep.—Where did she go?

Clara—I don't know; she vanished.

Rep.—Was this the first time you had seen Lizzie away from the college?

Clara—It was, but she wrote Saturday.

Rep.—What did you do after Lizzie disappeared?

Clara—Ma and Mrs. Wasson had gone to the college, and they sent for me. I went with Miss Franklin. When I got there, the ladies got all around me and said I must call Lizzie to tell the men where to dig. I refused at first, but afterward did call, and just as I said: "Lizzie," I saw her rise up behind one of the men who was digging and point one side of the hole.

Rep.—Had they not dug in the right place?

Clara—They started right, but slanted off in digging and got away from the jar.

Rep.—Did you tell the negro to change?

Clara—Yes; but he seemed to be afraid, or didn't want to change.

Rep.—What then?

Clara—Lizzie said I must dig.

Rep.—Were you frightened.

Clara—Very much; I felt trembling all over.

Rep.—What did you do?

Clara—I told my ma and others what Lizzie said, and they advised me to get into the hole and dig. I hesitated, but finally did get into the hole and commence to dig. I turned one spade full and was about to turn another, when I saw the jar; I stooped to take hold of it and fainted.

Rep.—What kind of a jar was it?

Clara—I don't know; it looked like an earthen jar, but I could only see the top of the rim, over which there seemed to be something like tin. It was a little to one side, of where the men had been digging.

Rep.—What next?

Clara—I don't know; when I came to, I was on the porch of the college and the men were digging. I then went home.

Rep.—Did you go back again?

Clara—I did not.

Rep.—How came the brick work under the stump?

Clara—I do not know.

Rep.—Didn't some one tell you?

Clara—Nobody told me anything about it.

Rep.—Did you ever dream anything about it?

Clara—I did not.

Rep.—When was the jar found?

Clara—On Monday night. Pa found it.

Rep.—How came he to find it?

Clara—Lizzie wrote that he must go, because I was too weak and nervous.

Rep.—Who went with him?

Clara—Mrs. Nourse.

Rep.—Did he bring back the jar?

Clara—He did, and gave it to me.

Rep.—Did you believe it was the jar; that they found it in the hole?

Clara—I was sure of it.

Rep.—Don't you think he played a trick on you?

Clara—I am sure he did not.

Rep.—You believe it to be the jar?

Clara—I say I am sure of it.

Rep.—How did you feel after your Pa gave you the jar.

Clara—I felt real glad.

Rep—Because you felt rich?

Clara—Because I felt that Lizzie and I were out of trouble.

Rep.—Were not you and Lizzie very fond of each other when little children?

Clara—I never knew her.

Rep—Why, then, has she haunted you?

Clara—I'm sure I can't tell.

THE PROGRESSIVE SPIRIT.

Rep.—Has she appeared to you since the jar was found?

Rep.—Yes, sir. I saw her Wednesday night; that is, I saw her face.

Rep.—Where?

Clara—There, over the parlor door—right under that nail.

Rep.—What was she doing there?

Clara—I don't know.

Rep.—What did she say?

Clara—She only smiled.

Rep.—How long did she stay?

Clara—About two minutes.

Rep.—Were you not frightened?

Clara—Oh, no; I am not afraid of her now; she looks better every time; she has less of a grave look about her now.

Rep.—Why have you seen her more than once since the jar was found?

Clara—Yes, sir; I saw her again Thursday morning.

Rep—Where?

Clara—In ma's room. I was writing a letter to my sister, and she came up between the table and the wall, looking much better than before and smiling at me. She wore the same clothes, but they looked cleaner, and she more heavenly than earthly. I asked her what she wanted, and she said she had come to see me, and told me I must give her love to my sister to whom I was writing.

Rep—Where is Lizzie now?

Clara—I don't know.

Rep.—Don't you want to see her?

Clara—I don't think I do.

Rep.—Who put the jar in that hole?

Clara—I don't know; Lizzie never told me. She wouldn't tell me.

Rep.—Why?

Clara—I don't know.

Rep.—Why does Lizzie look better now than before the jar was found?

Clara—I don't know, except that it is because she feels free and is passing away.

Rep.—Are you afraid to go in dark places alone?

Clara—Oh, yes; I wouldn't go out in that hall or any other dark place for anything.

Rep.—Do you expect to see Lizzie again?

Clara—I'm sure I don't know.

Rep.—How old is Lizzie?

Clara—I don't know; she looks as if she might be six or eight years old.

Rep.—Well, Clara, haven't I worn you out with questions?

Clara—Oh, no; I'll answer all you want. I have been asked many more questions than you have asked me.

Rep.—Do you know why I ask you these questions?

Clara—I suppose you want to put it all in the newspaper.

Rep.—Have you answered all my questions truthfully?

Clara—Yes, Sir.

Rep.—Would you swear it?

Clara—Yes, sir.

Rep.—Did the girls in the school believe in your visions.

Clara—They did at first, but Mr. Meredith and the teachers made fun of them and laughed them out of it.

So ended the interview, which the strange child bore with singular patience and good nature, never faltering or stammering even under the most rigid examination. She was cross-questioned many times, and gave in each instance the direct answer.

THINGS NOT VISIONARY.

Several curious facts are worthy of mention in connection with the narrative of this girl, and are topics of excited and earnest discussion in all circles. Briefly they are as follows:

There was a Lizzie Davie, and she died in Brinkley College some time in 1861.

She is described by persons who remember her well, as a child of remarkable intelligence, beauty and precociousness, and she had black flowing hair and black eyes.

Persons who were at her funeral say she was laid out and buried in a dress of pink, with white trimming, and pink slippers. They remember this from the singularity of the dress, it being the custom, almost universally, to shroud children in white.

She was about six or eight years of age, and is well remembered for her beauty, brightness and goodness.

It is remembered by old and reliable citizens, that there was a chancery suit about the ground on which Brinkley College stands, and that there was much scandal at the time. The college was built by Mr. Davie for a residence, about 1855. The chancery suit, as can be remembered, concerned the ground only.

It matters not about the jar alleged to have been found under the stump at Brinkley College. Clara Robertson is the object of interest. Who will undertake to explain her case, theoretically or practically?

Another Christian (?) in the Field.

PEORIA, Ill., Jan. 21.—A scan. mag. case has transpired here, in which a prominent jeweler, a married man, and a well-known lady music teacher are the principals. It seems that the lady has been boarding at the house of the man alluded to, between whom and himself illicit intercourse had been going on for some time. The developments came to light recently in the shape of a child, which was deposited on a neighbor's door-step, and the matter hushed up. But the wife, learning about the affair, raised a tremendous excitement, and left town for the South. She made it too warm for the husband and his mistress, however, and they stole away to parts unknown on the early morning train the other day. The man is a prominent member of the Baptist Church, the Young Men's Christian Association, and the founder of several Mission Sunday-schools, and was highly respected by the entire community.—*Sturgis (Mich.) Journal.*

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount necessary for the following list of prices for postage, will meet with prompt attention.

	POSTAGE	PRICE
Age of Reason and Examination of the Prophecies.	16	16
Artificial Somnambulism. By Dr. Fahnestock	1.40	20
A Revelation of Departed Spirits among the Shakers	24	07
Alice Vale, a Story for the times, by Lois Waisbrooker	1.28	16
American Crisis, by Warren Chase	20	02
Answers to Questions Practical and Spiritual. Devine	1.60	20
Answers to Questions Practical and Spiritual. Volume II	1.28	16
Apocryphal New Testament		
A Peep into Sacred Tradition, by Rev. Orrin Abbot. Paper	50	03
Age of Reason, by Thomas Paine. Cloth	50	05
A Woman's Secret, by Mrs. G. V. Gordon	1.76	20
A Lecture in Rhyme—The Past, Present and Future, by Mrs. F. A. Logan		15
Arcana of Nature, or History and Laws of Creation, Vol. I, by Hudson Tuttle	1.28	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2, by Hudson Tuttle	1.28	20
A B C of Life, by A. B. Child		25
Arabula, or the Divine Guest, by A. J. Davis	1.60	20
After Death, or Disembodied Man, by Randolph	1.60	08
Approaching Crisis, by A. J. Davis	1.00	16
Apostles, (translated from the French) by Renan	1.76	20
A Stellar Key to the Summer Land by A. J. Davis	1.60	16
Astro Theological Lectures by Rev. Robert Taylor	2.00	24
A Kiss for a Blow, a Book for children by H. C. Wright. Small edition	63	12
Large do	1.60	12
Antiquity and Duration of the World by G. H. Toulmin.	25	2
An Eye Opener, by Zepe. Cozzens. Paper,	75	12
A Roman Lawyer in Jerusalem in the first century by W. W. Story	50	01
Address on Spiritualism, by T. G. Forster	15	2
Analogy Between the Facts of Christianity and the Facts of modern Spiritualism, by T. G. Forster	15	2
Arcana of Spiritualism, by H. Tuttle	2.00	24
Biography of Satan, By E. Graver Price 35 Cents	02	
Better of Living, by A. B. Child	1.00	12
Blossoms of Our Spring, (a Poetic Work,) by Hodson and Emma Tuttle	1.28	16
Beyond the Breakers, a Tale of Village Life in the West, by Robert Dale Owen	2.00	24
Book of Poems, by J. Wm. Van Namee. Cloth	75	8
Branches of Palm, by Mrs. J. S. Adams, a book for every Spiritualist	1.28	16
Bethesda, by Professor W. Denton	10	2
Bonjugal Sins against the Laws of Life and Health, by A. E. Gardner, A. M. M. D. Paper	1.00	08
Cloth	1.60	16
Combe's Constitution of Man	1.75	16
Common Sense Thoughts on the Bible, by William Denton	10	02
Cosmology, by G. W. Ramsey, M. D	1.50	20
Common Sense, by Thomas Paine	10	02
Christ Idea in History, H. Tuttle	1.28	16
Chester Family, or the Curse of the Drunkard's Appetite, by Mrs. M. Friend, with an introduction by H. C. Wright	1.00	12
Christ and the people, by A. B. Child, M.D	1.28	16
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	.35	02
Christianity No Finality' or Spiritualism Superior to Criticism on the Theological Idea of Deity, by M. D. Craven	1.50	16
Christianity,—Wm. Denton	10	02
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PRICE

Frontier Department.

BY.....E. V. WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,—"Resolved, That the Bible, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings."]

E. V. WILSON affirms.—Rev. CLARK BRADEN denies.

Mr Braden's first position.—After reviewing my reply to him, he repeats much of what he said the first evening; then demands of me what I accept as actual spiritual phenomena. Do you accept raps, moving matter, sounds, healing the sick, seeing spirits? Do you accept catalepsy, wondrous feats of strength frequently found with the insane, with men when intoxicated?

2nd.—Mr. Wilson denies the law of God, but accepts the law against familiar spirits. Will my friend say that these commands against familiar spirits, wizards and witches are sustained by God, and are worthy of the support and confidence of the people? Where is the dividing line?

3rd.—Spiritualists claim to be moved by spirits, and the Spiritualists accept of this interpretation. Will my friend deny this? Don't you come out and define? Do spirits out of the body do these things, or not? Why go away to the spirits for what may be done by the spirit in the body?

4th.—Angels are not men; hence, if they did these things in the past, it was not the spirits of dead men that did these things. My friend must bring positive fact testimony that these things are done by disembodied spirits, or he fails utterly in his resolution. Only twice in the whole Bible do immortal men appear, and there were both extraordinary occasions; once when Jesus and the three apostles were on the mountain at the transfiguration, and the second, 1st Sam., 28 h chapter. A very doubtful witness indeed.

5th.—Reconsider it an insult for any one to call on the spirit of my sainted father, wife and child, and would resent it as such. They never came down from heaven and tooted on horns, rapped on tables or moved about furniture at 25 cents fifty cents a head for a gaping multitude. I again say I would resent it as an insult to call on them in their rest in the bosom of God. No; they have never done any such thing, nor will they.

6th.—Dr. Newton is one of the greatest humbugs of the age, and an impostor of the first water, I say and believe.

7th.—Hunter's pictures fit my old man or woman in the audience, and could be taken by any, as tests or likenesses. I have seen these pictures, and they are all alike, and I can have them imitated in any photographer's gallery in this city. They were proved to be frauds.

I will answer points I reply in detail:

1st.—I accept vision, conscious and unconscious trance state, that is, seeing of spirits with natural eyes, and with the senses of the soul. I accept the physical phenomena, as produced by spirits, from the raps to the movement of ponderous bodies. I accept of the musical phenomena, as produced by spirits independent of, or dependent on, media. I accept writings messages through our media. I accept photography, pictures, drawings. All of these acknowledgements briefly included in my definition of the resolution. I accept the influence of animals by spirits.

2nd.—I reply, I have done nothing of the kind. I accept the law of God as immutable, unchangeable and eternal principles. If one single law of God requires alteration, amending or repealing, then every law of God is subject to the same rule when necessity requires it. Therefore, God made the tree of knowledge of good and evil and planted it in the midst of the garden of Eden, placing it as a temptation in the way of the man, then forbade the man eating of it, under penalty of instant death, —Gen 2: 9; thereby informing the man of the tempting fruit. Now, the Bible teaches that God and evil were older than the man was in the garden; teaches that good and evil continues from Eden to Patmos; teaches that they will continue. This godly tree was an immutable attribute of God, for God says:

"I make peace; I create the evil; I, the Lord, do all these things."—Isaiah, 45: 7.

Hence, if God created evil, it is a part of God's infinite nature. Spiritualism, being fruit plucked off the tree of knowledge of good and evil, is that of God. The Bible teaches that the work of God endureth forever. In the third chapter of Genesis I read that "the serpent was more subtle than any beast of the field which the Lord God had made." The Bible teaches that the serpent was of God; that evil exists, continues to exist, and will exist forever, or unto the end. The Bible teaches that it was continuous, and will continue forever, and that man was and is the work of God. The Bible teaches:

"In the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made that was made."—John, 1: 1, 3; Gen., 1: 1.

Therefore the Bible logically and practically proves that Spiritualism is the work of God.

3rd.—What evidence does he give of this his assertion? The same he gave the first evening. The body moves the table. Bring the evidences here in this room, and let us cross examine them.

4th.—The word angel means a messenger, a spirit, or a spiritual being. In 1st Cor., 15: 20, I read, "Flesh and blood can not inherit the kingdom of God," hence there are only spiritual beings in heaven, or the kingdom of God.

In the 18th chapter of Genesis I find three men of flesh and blood. They eat material that forms flesh and blood. They can not be angels or men under spirit influence; in the 19th chapter of Genesis, I find two men under influence; in Isaiah, 8: 19, 20, we are commanded to seek unto the dead, for the living to the dead. In 1st Cor., 15: 21, I read, by man came death, by man came also the resurrection of the dead." In 1st Cor., 14: 33, I find that "the spirits of the prophets are subject to the prophets." In Heb., 13: 2, we are ordered to entertain strangers, men or women, for thereby some have entertained angels unawares. In 1st John 4: 1, we are ordered to try the spirits. In the 1st chapter of Revelations, I find Jesus sends an angel to John. In the 10th chapter, John confesses he was under spirit influence. In Rev., 19: 10, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." In the 22nd chapter and 8th verse, the same statement is made, adding the definite article before the occupation of the angel. I often go on earth, "and of thy brethren, the prophets" In 1st Sam., 28 h chapter, the spirit of Samuel influences the woman, talks with Saul, and in the 17th and 18th verses, tells Saul why the Lord hath done these things unto him. In 2nd Chron., 18 h chapter, I find four hundred men under the influence of a lying spirit, sent out by God, and another man under the influence of good spirits, exposing them. In 1st Cor., 14th chapter, speaking in tongues, piping on harps, influencing things without life, are referred to. In Num., 22nd chapter, Balaam's ass is influenced, sees a spirit, and speaks to Balaam. In 2nd Kings, 6: 6, 7, iron is made to swim. In Dan., 6: 22nd, I find a spirit shutting the mouths of the lions. In 1st Kings, 17: 6, the ravens brought him bread and flesh morning and evening. In 1st Kings, 19: 6, I find a spirit cooking a cake on coals, and bringing a cruse of water to Elijah. In 2nd Kings, 2: 24, two she-bears are influenced and kill forty-two little children. In Gen. 21: 17, the spirit calleth Hagar, and promises help to her and Ishmael. In the 12 h chapter of 1st Corinthians, I find all manner of spiritual gifts promised. In Acts, 1: 9, I find two men with the apostles, who are spirits. In Acts, 2: 17, 20, many signs and wonders are promised. In the 9th chapter, Paul is influenced and converted, and Jesus declares that he is Jesus of Nazareth. In 9: 30, Paul's eyes are healed, and he preaches of Jesus. In the 12 h chapter of Acts, Peter is imprisoned, tied by men to men guarded by many men. A spirit unties him, leads him out of [illegible] gate opens of its own accord, and [illegible] goes to the door of Mark's house and [illegible] him. Rhoda goes to the door, [illegible] her. She does not let him in, but rep[illegible] they declare it to be his spirit.

In Heb., 13: 22, 23, I read of an [illegible] company of angels, the spirits of just [illegible]. Matt., 7: 7, I find, "Ask, and it shall be given; seek, and ye shall find."

In John, 14: 13, 14, if ye ask anything. In Matt., 10: 13, in Luke, 9: 13, the people testify that Jesus is the spirit of one of the old prophets. Jesus does not deny this—does forbid telling he is Christ. "In my name I will do it."

Again, in 15: 10; in 16. 23, 24; in 1st John, 3: 22; in Mark, 16: 17, 19, I read:

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover."

Finally I find, Rev., 1: 9, "The thing that hath been is that which shall be, and that which is done, is that which shall be done."

In the 3rd chapter, 15 h verse, I read:

"That which hath been, is now, and that which is to be, hath already been, and God requireth that at which is past."

Here the law is continued from Genesis to Revelations, and promised to all who ask for it. I believed, I asked, and I received.

5th.—To this I reply, I have ever respected the memory of the dead. I love them, and know that they love me in return; and I know that the sainted nature of my mother, my wife, and four children will not be insulted when I call on them, for love is eternal. My opponent is welcome to the coarse ritual at millions of noble men and women, who know that the immortals are with them.

6th.—I reply, this is about as valuable as anything he has uttered, and it amounts to nothing.

7th.—The truth of my assertion was proved in Justice Brown's court, by the testimony of Varley, the electrician; of Livermore, the banker; of Silver, the photographist; of Gilmore, the author, and Edmonds, the judge.

Third Night.

Mr. Braden said:

1st.—I have shown that the Holy Spirit and angels are not the spirits of dead men. The Bible declares them not to be. That God and the angels appeared to men as men, is evident. Does it follow that they are men? Mr. Wilson must prove them to be the spirits of men who were once inhabitants of this earth, and when he has done this, it will be time for me to meet his testimony, and not before.

2nd.—We will call upon Mr. Wilson to prove that the Bible teaches the continuance of these phenomena. Does the Bible teach that the raps were produced by the disembodied spirits of men? Does the Bible teach that they continue to rap? Does the Bible sustain rape? Does the Bible teach us to consume spirits by intemperation.

3rd.—Is it more difficult for an angel to assume the form of a man, than a spirit? We answer no. Why, then, should we accept of spirits, when angels are as well able to do these things as the spirits of men are? May not the spirit in the body do these things? Who shall limit the spirit in the body?

4 h.—A pleasant sermon—resting his weary brain on man's physical and spiritual nature, and the revelation to God, and what is necessary in this life for a future life of joy. You must first believe the Bible; second, believe the Lord Jesus Christ; third, serve him with all your heart, soul and mind.

5 h.—Mr. Wilson utters a syllogism which is as fair a representation as one I will offer. Mr. Wilson believes that the Fejees exist. Mr. Wilson believes that France has been devastated. Therefore the Fejees is devastated. Now, there is just as much sense in my syllogism and in its application to this resolution, as there is in Mr. Wilson's, in fact, I made no such concession as is embraced in his syllogism.

6 h.—What has the fact that God created evil, to do with the question?

7 h.—Read Isaiah, 8: 19, 20: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God—not the living to the dead, but to the law and testimony."

8 h.—Mr. Braden declares that Samuel never appeared; that it was a familiar spirit. In the 1st Sam., 10: 15, proves the fact. God had died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that was a familiar spirit to inquire of it." Hence Saul did not see Samuel.

9 h.—The doctrines of Spiritualism—do they believe thus and so?

To all of which, we reply:

1st.—We deny this. In Psalms, 104: 4, we read, "He maketh his angels spirits." Also, in Heb., 1: 7. "But when they shall arise from the dead, they are angels in heaven." Mark, 12: 25. The authorities in English declare that an angel is a messenger, a spirit, or a spiritual being.

In R. v., 8: 1, the revelation of Jesus Christ,—which God gave unto him to show unto his servants; things which must shortly come to pass, and he sent and signified by his angel and his servant John. John says, "I was in the spirit on the Lord's day and heard behind me a great voice, [10] say ing, I am Alpha and Omega, the first and the last: what thou seest write in a book. [11]. And I turned to see the voice that spake with me, and being turned, I saw the Son of Man [13] clothed with a garment down to the foot, [18] and when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not. I am the first and the last. [17]. I am he that liveth and was dead, and behold, I am alive forevermore. Amen. [18]. And I fell at his feet to worship him, and he said unto me, see thou do it not. I am thy fellow servant, and of thy brethren, that hath the testimony of Jesus."—Rev., 19: 10.

"And I, John, saw these things and heard them. And when I had heard and seen, I fell down before the feet of the angel that showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren, the prophets. I am Alpha and Omega. I, Jesus, have sent mine angel, (spirit of Jesus) to testify unto you these things. In the churches I am the root and offspring of David."—Rev. 22: 8, 17.

Here we find Jesus in a second rate position in his kingdom. He is an agent. He receives a command, sends the spirit of one who declares that he was a man, was with John on earth, served in the prophets, was dead. "I am alive forevermore. Amen"

2nd.—The Bible is for all nations a law forever, and whatever in it is forbidden or approved, is equally applicable now as in the days of Jesus or Moses. We care not a fig whether the phenomena is brought about by good men or bad men, by good spirits or bad spirits, but that it is brought about. The resolution is, not what the Bible requires us to teach, but what the Bible contains in history of what took place in its day, from Adam to John inclusive.

I am not required to prove that Spiritualism sustains the Bible, or the teachings of the Bible, but that the phenomena of modern Spiritualism has its antecedents in the Bible, King James' Version. Does it parallel and maintain modern spiritual phenomena? We now hold that we have clearly proved, first, that the sainted dead are tenants of the spirit world in heaven, 1st Sam., 28; Matt., 16; Luke, 9; Acts 9 and 23; 1st John, 4: 1; Heb., 13: 12; Rev., 1, 19 and 22; also by Mr. Braden's frank concession, and by my testimony; second, that the demons and devils of the Old and New Testament were spirits of the wicked dead men. Mr. Braden concedes it. Third, we have duplicated all the principal phases of physical phenomena from the Old and New Testament.

3rd.—We reply, no; for we believe that every being in eternity from "God on the throne to the footman at the gate" was at one time a being of flesh and blood, either on this planet or some other.

4th.—We congratulate him on it—it was a very fair effort.

5th.—Our syllogism was this. Mr. Braden concedes that the sainted dead exist in a tenants condition, have appeared on earth; that the demons and devils of the Bible are the spirits of the wicked dead; were on earth; concedes the phenomena claimed by Spiritualists. Hold, therefore, as a logical sequence from the premises, that the phenomena was and are produced by these spirits.

6th.—Everything; for God can do nothing that is wrong. If He created evil, he created it as a balance wheel in some other principle. The heavens can lose; the earth, moon and stars continue; angels continue; men and women continue in His creations and when any part of this syllabic, immutable creation ceases, then the Bible argument will cease. Hence the Bible being authority sustaining this creative and infinite being, sustains all of his works. "I create the evil."—Isaiah, 45: 7. "Shall there be evil in the city and the Lord hath not done it?"—Amos, 3: 6. "I, the Lord, do all these things."—Isaiah 45: 7. "All things were made by Him, and without Him was not anything made that was made."—John, 1: 3.

To be Continued.

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Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

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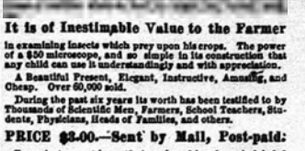
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From the Catholic World.

A BEAUTIFUL LEGEND.

Softly fell the touch of twilight on Judea's silent hills;
Slowly crept the pence of moonlight o'er Judea's trembling rills.

In the temple's court, conversing, reve[illegible]at apart;
Seven grand and hoary sages, wise of he[illegible]re of heart.

"What is rest?" said Rabbi Judah, [illegible] steadfast gaze.
"Answer, ye whose tolls have burdened through the march of many days."

"To have gained," said Rabbi Ezra, "decent wealth and goodly store
Without sin, by honest labor—nothing less and nothing more."

"To have found," said Rabbi Joseph, meekness in his gentle eyes,
"A foretaste of heaven's sweetness in home's blessed paradise."

"To have wealth, and power, and glory, crowned and brightened by the pride
Of uprising children's children," Rabbi Benjamin replied.

"To have won the praise of nations, to have worn the crown of fame,"
Rabbi Solomon responded, faithful to his kingly name.

"To sit throned, the lord of millions, first and noblest in the land,"
Replied haughty Rabbi Asher, youngest of the reverend band.

"All in vain," said Rabbi Jairus, "unless faith and hope have traced
In the soul Mosaic precepts, by sin's contact unefaced."

Then uprose wise Rabbi Judah, tallest, gravest of them all:
"From the heights of fame and honor even valiant souls may fall:

"Love may fall us, virtue's sapping grow a dry and thorny rod,
If we fear not in our bosoms the unselfish love of God."

In the outer court sat playing a sad-featured, fair haired child;
His young eyes seemed wells of sorrow—they were God-like when he smiled!

One by one he dropped the lilies, softly plucked with childish hand;
One by one he viewed the sages of that grave and hoary band.

Step by step he neared them closer, till, encircled by the seven,
Thus he said, in tones untrembling, with a smile that breathed of heaven:

"Nay, nay, fathers! only he within the measure of whose breast
Dwells the human love pith God-love can have found life's truest rest:

'For where one is not, the other must grow stagnant at its spring,
Changing good deeds into phantoms—an unmeaning, soulless thing.

"Whose holds this precept truly owns a jewel brighter far
Than the joys of home and children—than wealth, fame, and glory are.

"Father than old age thrice honored, far above tradition's law,
Pure as any radiant vision ever ancient prophet saw.

"Only he within the measure—faith-apportioned—of whose breast
Throbs the brother-love with God-love, knows the depth of perfect rest."

Wondering gazed they at each other once in silence, and no more:
"He has spoken words of wisdom no man ever spake before!"

Calmly passing from their presence to the fountain's rippling song,
Stooped he to split the lilies strewn the scattered sprays among.

Faintly stole the sounds of evening through the massive outer door;
Whitely lay the peace of moonlight on the temple's marble floor,

Where the elders lingered, silent, since He spake,—the Undefiled,—
Where the Wisdom of the Ages sat amid the flowers—a child!

SPIRITUAL PHILOSOPHY.

Mrs. Wilcoxson—Christ and His Apostles as Nothing but First Class Mediums.

Mrs. Wilcoxson, the very able and eloquent trance-speaker, has been lecturing in Louisville, Ky. We clip the following from an unfriendly daily paper, the *Courier Journal*, published in that city, and give it place in our columns to show our readers that despite prejudice and a servile willingness to cater to the popular prejudices of a priest-ridden public, and despite *flings* and sneering remarks by the secular press, Mrs. Wilcoxson has evidently done herself and the cause of Spiritualism ample justice:

In spite of wind and rain last night, the Spiritualists were out in respectable force at Weisiger Hall to hear the trance-speaker, Mrs. Wilcoxson, on Spiritual Philosophy. Among all the ridiculous artifices for impressing men with the idea that the founders of a new system of morals or religion is speaking by the card, that of going into the trance state is, perhaps, as successful as any. In every other business except that of playing the apostle it is esteemed safest to keep the visual organs well skinned for purposes of successful humbuggery; but when it comes to establishing a great moral system, "going it blind" is thought to be the sure thing. So advancing to the front of the stage, and shutting both eyes, Mrs. Wilcoxson began.

She thought we had a right to investigate and define the ways and the works of God. Man has always been begotten according to well-known laws. Even the child is taught to recognize the claims of that science which teaches the laws of physiology. Priests, says Mrs. W., have imposed on men canonical scripture in God's name that they might hold men in subjection. As to the divinity of Christ, she held that, when we know a child is always begotten of two parents after the well-known laws of physiology, it is impossible to prove that God ever departed from those laws. If theologians contend that there was evidence of the presence of the Holy Ghost in the birth of the Nazarene, she could show that it was likewise present in the birth of John the Baptist and other apostles. She did not repudiate the divinity of Christ. There was the principle of a power in His nature which subordinated and held in subjection, the physical man. And here the speaker went into a glowing description of the grand nature of the humble Nazarene. Illuminating—expansion—sublime pre-eminence—fairly pinnacling in the clouds of high-flying rhetoric the snowy scales of metaphysical metaphors. Christ was pre-eminently quickened and illuminated at birth. She accounted for his high "Spiritual gifts" by the impression made on his mind while yet unborn. Both the mother of John and of Christ held communion with the angels. His prophecy impressed them, and imparted to their children their high spiritual natures. The mother believing all this—the great destiny of her child, served to endow that child with the most sublime nature. A mother on the field of battle, during the period of gestation, lifted up by the clarion notes of victory in the battle-hour, would so impart the spirit of the occasion to her unborn child that a Napoleon would be the result. Those men who have become prominent can trace the fact to fortunate conditions of birth, in many instances. On this branch of the subject the speaker agreed with Fowler's theory exactly.

She accepted the history of Christ as written: but he never claimed to be a God—he was none. In short, her theory is that he was but a first-class medium, highly endowed, like many of the present day. Begotten of angelic influences, he began at an early age to confound the doctors. But in his physical nature he was like other men. True, it is said he walked on water, and was obeyed by the winds, but to what earthly circumstance are silent. His mother and to fly with him from Herod, like other children. He was finally crucified like a mortal. "Why not save himself?" If he had been a very God, why was it not verified at these critical periods? Then in what way did his divinity serve him? His was a high toned spiritual nature. His "magnetic powers" healed the sick; and in His clairvoyant state could tell the Samaritan woman's history. These were alone spiritual gifts, and differed from others only in a higher exercise of those gifts. He was a man of truth, philanthropy, good-will. He said to His disciples, "I go to prepare a place for you."

If he were so upright and truthful, he certainly possessed something more than mortal endowments to be able to go and prepare a place, etc. According to the speaker's character of Him, it is impossible He could have deceived His followers, which He must have done, unless He indeed prepared a place for them. But these little discrepancies Mrs. W. did not stop to explain.

Mrs. Wilcoxson went on at considerable length in the trance state, until finally her eyes flew open with a bang—like a steel-trap—when she took her seat. Mr. Spurrier followed, announcing a seance in the small hall of Weisiger for next Friday evening at 7½ o'clock, and another for the children on Saturday.

Mrs. W. again rose, this time with both eyes wide open, and fire in them too, as not trusting to the trance-state for such serious business, to "go for" Dr. Stuart Robinson and the *Ledger* reporter of his late sermon. The 2nd chapter and 20th verse of Revelations had been applied to her, and other ladies who speak in public on the stage, and her modesty had been criticised. She very much doubted whether her critics had any modesty to spare; but as for being a Jezebel, why, she dared the doctor to meet her in public debate, and she could tell some wholesome truths. She said she had sent him a copy of the following letter, which she then proceeded to read:

"DR. ROBINSON—Sir: Having seen a report of your very Christ-like (?) and courteous (?) treatment of the speakers of my sex in the various departments of society—and more especially by your reference to 'crowded audiences in Weisiger Hall,' in this city—thus implying that those female speakers or preachers who are employed by the Spiritualists are the "Jezebels" against whom you launch your charges of wickedness—I take this opportunity to challenge you to a fair discussion of the character and morality of orthodox preachers and all their so-called inspired and good men of the Jewish and Christian Church up to the present hour, as compared with the morality and goodness of all those whom you so sweepingly call 'Jezebels' of the present day. This term, per Webster, is "an impudent, daring, and vicious woman." Do you, as a Christian minister and exemplar in society, presume to use such names as applied to the noble women of this country, who by their ability and refined teachings can call before them in Weisiger Hall, of this city, the same as in other cities, a fine, well-bred and intelligent "crowd" as can be found. Do you pretend to assail us and our audiences in this manner—and then dare to claim any 'modesty' whatever? As it is possible for me, with my present engagements, to meet you on the above challenge except by letter, I hereby invite you to a weekly correspondence through the columns of some paper, in which we will compare notes upon this important question. But, sir, should you make any false charges and stoop to slander, you shall agree, in the preliminaries, to pay us one thousand dollars for every such false charge, and be treated to a Scriptural sentence. See New Testament on false witness, slander, lying, etc.

"I will agree to go to the ancient statute book, called Canonical, for testimony of the character of Moses, David, Solomon, etc., and will quote from the pages of history and modern journalism concerning the character of priests in all ages, and for the pitiable excesses and crimes of such men as E. K. Avery, accused of the murder of Sarah Corning; of John Moffit, the great revivalist and rake; of Rev. Lindley, the child-whipper and murderer; of Rev. Mr. Smith, the so-called wife-drowner; of Rev. Mr. Packard, who, by intrigue and cruelty, incarcerated his wife in the insane asylum of Jacksonville, Illinois, for three years—not for insanity, but because she was smarter and a better Bible logician than he was. If you desire to continue the discussion, I will give you, from already published accounts of clerical defection, a script that will destroy your appetite for that kind of controversy—to elevate you to a more chivalrous and gallant defense of your pulpit and clerical duties. Sincerely, and ever undauntedly for the right.

LOUISVILLE, KY., March 26, 1871.

From the Terre Haute (Ind.) Mail.

STRANGE PHENOMENA.

Wonderful Doings in Clarke, County, Ill.

At this age of the world, the public is not expected to give credence to every ghost story and haunted house report in circulation; but we have just received from a reliable source, the details of some very singular manifestations that have been witnessed for some time past in the neighborhood of Mill Creek, about four miles north from York, Illinois. Those who are inclined to doubt the truth of these statements, have only to consult fifteen or twenty families in that vicinity, or open a correspondence with some of the parties named, for additional proof of the validity of this story.

The first manifestation of this chain of supernal events took place several days ago at the house of John Haddox, and after many strange and apparently impossible phenomena had been witnessed, a series of like performances was opened at the residence of the Widow Haddox, a sister-in-law and neighbor of John Haddox. Tables, chairs, beds, and all articles of furniture, were tumbled about in the most reckless manner. Dishes, fruit jars, and all articles capable of being moved, were misplaced and often broken and destroyed. Members of the family frequently received blows from flying articles, and everything was kept in a constant state of agitation. On one occasion the head of a little boy terminated the flight of a small article which inflicted a very severe and painful wound. Knives and forks flew out of the cupboard drawer, the drawer remaining closed. Rocks, clubs, pieces of coal, and all kinds of movable articles, were hurled about by some unseen and mysterious power. Some parties carried away the marks of clubs and rocks, thrown by his (or her) ghostship. A lady's shawl was picked up in a remote part of the house, thrown into the fire and burned up. A number of eggs had been stored away in a small drawer for several days, and on opening the drawer, were found to be all broken to pieces. Everything capable of being injured or removed is reported unsafe.

These are only a few of the results of these strange manifestations, which differ from those usually related, in the fact that they have actually been seen in daylight as is testified by numerous reliable witnesses. Persons from all parts of the country go to Mill Creek to see the "ghosts" and numerous efforts have been made to ascertain the causes of the wonderful phenomena, and a certain old lady of the neighborhood was at one time decided to be a witch and responsible for all the excitement. Certain parties talked of lynching and hanging the unfortunate creature but she stoutly denied all knowledge of the disturbance, and was not molested. Further developments are feared but more are especially desired.

It seems, according to reports current in the neighborhood that the wife of John Haddox died about a year ago and that on her death bed she declared that she would return and haunt him, if spirits were permitted to return to earth, in case he ever employed a certain woman in the neighborhood to keep house for him. A few days since he took this woman to his house, and then the strange performances mentioned above began.

A STRANGE CASE.

A Dead Mother Visits her Living Child, Sits at its Cradle and Caresses it.

RICHMOND, Jan. 23, 1871.—A strange story is current in certain circles here. About two years ago, Mr. A. married. In due time he became a father, but his wife died when the child was a few months old. On her death bed she exhibited intense anxiety as to the little one she was to leave behind her, and earnestly besought her husband to confide it, after her death, to the care of one of her relatives. He promised, and I believe, did for a while let the child stay in charge of the person whom the mother had designated. Some weeks ago, however, Mr. A. again married, and at once reclaimed the child, who had not learned to speak a word, and was unable even to crawl. One day, this child was left alone for a few moments in its stepmother's bed-room, lying in a crib or cradle some distance from the bed. When Mrs. A. returned, she was amazed to see the child smiling and crowing upon the middle of the bed. In her astonishment, she involuntarily asked;

"Who put you there, baby?

"Mamma!" distinctly responded the child that had never before spoken a word.

On a strict inquiry throughout the household it was found that none of the family had been in the room during Mrs. A's brief absence from it. This it is solemnly averred, was but the beginning of a series of spiritual visitations from the dead mother. Whenever the child was left alone it could be heard to laugh and crow as if delighted by the fondlings and endearments of some one, and on these occasions it was frequently found to have changed its dress, position, etc., in a manner quite beyond its own unaided capacity. Finally, as the account is, the first Mrs. A. appeared one night recently at the bedside of Mr. A. and his second wife, and earnestly entreated that her darling should be restored to the relative whom she had indicated as the guardian of the child on her death-bed. The apparition, which, it is declared, was distinctly seen and heard by both Mr. A. and his wife, promised to haunt them no more if her wish was complied with. Both Mr. A. and his wife were too much awe-stricken to reply; but the next day the child was carried back as directed by the ghostly visitant. Such is the story as seriously avouched by the principal parties concerned, who are most respectable and intelligent people, and no Spiritualists—*Cor. Cincinnati Commercial.*

From the Athens, Tenn., Post.

A Wonderful Ghost Story.

It is told that an engineer on a Tennessee night train has recently, on several occasions, discovered a red light swinging at a furious rate near a station where the train stops for water. The light would sometimes be in front and sometimes in the rear of the train. When the engineer would stop his train and send some one to learn why the signal to brake up was made, the messenger would be greatly surprised to see the light vanish. Investigation has proved that no person was there with a lantern, and the brakemen and conductor concur also in having beheld the phenomena, which, so far as known, is without visible cause, though it is alleged that a year or two ago a signal man was killed near the point named.

On another occasion, some laborers on the same line were coming down the road in the hand car, about 3 o'clock in the morning, when they suddenly heard the approach of an engine and train, and hearing that no train was due in the vicinity at that hour, they became frightened, and, jumping out of the car, threw it off to avoid a collision. They had hardly accomplished this, when a train swept by, presenting a spectacle more appalling than the apocalyptic picture on the pale horse. The phantom engineer stood with his ghastly hand on the throttle valve, and his sockетless eyes peering in the darkness ahead; the pale and ghostly fireman was in his place; skeleton brakemen were on the platforms, while through the lurid and gleaming windows of the coaches could be seen the ghastly features of passengers who had long since made their last trip in the flesh, and handed in their checks.

As the spectre train sped on, suddenly the whistle sounded "down brakes!" a sound such as no mortal contrivance ever made. This was immediately followed by what seemed a terrific crash, accompanied by mingled shrieks and groans, and all the terrible concomitants of a first-class railroad accident. The poor, horrified laborers immediately fled the spot, and, believing as they do that the line is haunted, nothing could induce one of them ever to work on it again.

From the Port Huron Commercial.

A Superb Painting.

Mr. N. B. Star, of this city, has just completed for the Spiritualist Society, a painting, which has been entitled, "Evening in the Isles of the Blest." It is a picture four feet by seven and a half in size, purporting to be a representation of the hanging gardens of the spirit world and the shores of the beautiful sea. There is nothing complicated nor over-wrought about it, for the design of the work is simple, chaste, and striking in the extreme, and therein lies the difficulty in describing it properly in words.

In the foreground on the right is a beautiful garden, displaying such luxuriant shrubbery and brilliant flowers as are found in the tropical climes of the earth, and the whole picture is pervaded with the soft aspect of the South. On the left, a tall, graceful palm rises above the smaller trees around it, standing in bold relief against a sky tinged with the soft, warm color left by the setting sun. Further on, the placid waters of the sea, reflecting in their calm depths the various hues of the sky and shore, stretch away to a distant headland. On the shore to the right are the snow-white, symmetrical columns supporting the hanging gardens. From these gardens graceful flights of steps lead down to the water, and into the garden first mentioned, where a marble fountain is throwing up its crystal jets. Near the head of the sea, resting lightly upon the water, is a boat, from which a white-robed figure is just rising, and beyond all this stretches away the entrancing perspective of sea, and sky, and shore, all tinged with a roseate atmosphere beautiful beyond description. On the distant shore, dimly defined from afar, are other gardens and palaces. Over all bends a sky, blending the soft, dreamy, languid colors of southern climes on earth with the immortal hues of Heaven.

An art critic has said that the perfection of art is attained when, looking at the picture, we forget the painter, and, every thing else but nature. And looking at this matchless creation, we insensibly forget that it is the handiwork of a feeble old man, sixty-six years of age, who has lived a life of mechanical toil, at a most unpoetical trade, who has never had access to the schools of art and design, the works of the old masters, or any of the sources of instruction that are deemed indispensable to the acquirement of that skill which transfers to canvas in faceless beauty the scenery of Earth and Heaven, and think only of the lovely view before us, and the Paradise that blooms for mortals on the "immortal shore."

We have two of Bro. Star's paintings on exhibition at our Reception Rooms. Friends are respectfully invited to call and see them at their convenience.—ED. JOURNAL.

The Food We Eat.

We have, in the different varieties of food we eat, the phosphates, the nitrates, and the carbonates. The first make brain and bone; the second makes nerve and muscle; the last makes fat. By an analysis of the leading articles of food, we have the following result:

	Phos. parts.	Nit. parts.	Carb. Parts.
Beef, lean	2	15	20
Mutton	2	12	40
Lamb	2	12	35
Pork	2	10	60
Veal	2	16	16
Salmon	2	20	10
Oysters	2	10	10
Codfish	2	14	5
Eggs	2	16	6
Wheat	2	15	69
Rye	2	12	72
Corn	1	12	72
Buckwheat	1	8	15
Barley	3	17	10
Oats	3	17	66
Beans	4	24	57
Peas	4	22	60
Rice	1	6	80
Potatoes	1	2	22
Turnips	1	1	21
Cabbage	3	20	16
Butter	0	0	100

By the last, one may see that he can eat a firkin of butter and never get a thought. It, however, answers a good purpose, and supplies plenty of carbon. The thinker or poet could not draw inspiration from a bin of potatoes or a barrel of pork. When brain force is required, brain food should be eaten. When physical labor is to be performed, the food that makes nerve and muscle is to be preferred. In cold weather, food that supplies carbon should be taken, but less in hot weather. In April and May, but little animal food should be taken. A mixed diet is best, neither drawing nourishment entirely from the animal or the vegetable kingdom. We think children under fourteen years should not not be allowed to eat meat at all. "Milk for baby—strong meat for men."

DUMONT C. DAKE, M.D.

Chicago, Ill.

LITERARY

Our Young Folks, for April, has its usual attractive stories and essays, illustrating science, history, and morals in an agreeable and instructive manner for young or old.

The *Atlantic*, for April, has among other very readable articles, the Fourth Series of "Our Whispering Gallery;" "Castilian Days," by JOHN HAY; "Our Eyes, and How to Take Care of them," by H. W. WILLIAMS, M.D.; "American Life in France."

The *Eclectic*, for April, comes to us, as usual, with a varied and attractive table of contents. Its leading article is an Essay on Philosophy, Psychology, and Metaphysics. The magazine also contains the best engraving of Gambetta we have yet seen.

The *Phrenological Journal and Life Illustrated*, for April, appears in its usual becoming dress, and contains an excellent variety of reading matter, with several portraits. We would instance: Misses Nilsson and Demerest, with portraits, Henry Burden and Elias P. Needham, two Inventors of the day.

The *Firesails Friend* is received, and the second number fully sustains the interest created by the first. Under the able editorial management of Dr. Van Namee, it will always be very readable and a welcome guest in every circle it reaches. R. Leonidas Hamilton, publisher, 520 Fourth Avenue, New York.

Religious Meditations, and Other Poems—Liberal, Reformatory and Miscellaneous, is a neat little book by C. L. JAMES, author of "Law of Marriage," &c. The author is a finished scholar, and thinks deeply. His modest little book is full of original thought, and will repay reading. Price, 50 cents. Address, Louisana, Mo.

Letter from W. P. Byler.

"Who are they?" I have been one since Jan. 1st, 1871. I should have written sooner, but I kept thinking I would have some money in a few days, and put off writing, until I am ashamed to delay any longer. I would as soon be without any thing to eat on Sunday as to be without the JOURNAL. I am poor, but not poor enough to read the JOURNAL for nothing. I will pay for it, though it be one dollar at a time, and live on in hopes that I will soon be able to pay three dollars in a lump. Find inclosed $1.00 to pay on my subscription for renewal; and one dollar for J. W. Pile—renewal. In order to somewhat compensate you for sending me the JOURNAL on a credit, I have taken some pains to get a few subscribers. Inclosed find $2 50 for five new trial subscribers.

Tonganoxie, Leavenworth Co. Kansas.

Thank you, brother. If all will do as you are doing in procuring subscribers, we shall have a fine list right speedily.—ED. JOURNAL.

☞ We are advised that the bishop at Millville instructed his flock not to give their work to the only shoemaker in the place, because he was not of the fold. The bishop said that he mortally hated to see this outsider carrying home the flour of the Saints. Flour, we presume, is scarce in Millville; but if this report be true, it is more plentiful than bishop Pitkin's charity. Bishop Pitkin is generally reported to be a good, kind man; and it is a pity that his religious faith should spoil his better nature.—*Salt Lake Tribune.*

☞ It is true wisdom to speak little of the injuries you have received, or the good deeds you have done.

Original Essays.

Written for the Religio-Philosophical Journal.

SPIRITUALISM AND SORCERY.

By Mrs. M. J. Wilcoxson.

For a long time we have waited, hoping that abler pens than ours would give us the information and counsel we so much need in the present unfoldment of our living gospel. But it seems to be reserved to us to throw our feeble light upon some of the dark mysteries of progression, and clear up, as far as possible, the entanglements of this, our finite and imperfect growth. Hitherto, the chaos and uncertainty of revelation has never been fairly explained.

If the ancients agreed to accept as oracular, a Moses or a Solomon, they seem never to have thought that the coming generations would analyze the character of those oracles, with strict reference to their influence upon the life and growth of society. If, at a later time, and in agreement with the growth of philosophy, men agreed to accept the claims of a Jesus and his disciples, it would seem that they at once consigned to dust up the lively oracles in the care of St. Peter, and deny all further exercise of spiritual gifts, as blasphemy against *the true Christ*. If a Luther was bold enough and progressive enough to defy the thunders of the Vatican, he took good care that he did not endorse any discovery which did not come through his glass. If Swedenborg proved himself a seer and medium of intercourse with the spirit world, he took all possible pains to prevent all others from following him to the exhibition.

In every case of accepted revelation, it has been thundered from the high court of Priestdom that it was blasphemous, presumptuous, criminal and dangerous to go beyond the verdict of the court. To that court, the people of their several nationalities—the people, from whom the oracles were called, have never been appointed, either as judge or jury. A self elected autocracy has always built its holy sanctuary in the new age or revelation, and none but the favored expounders thereof, by virtue of an ecclesiastical oath, could be permitted to disseminate its choice bits of revelation on the ground that they were final and complete.

This disposition on the part of men to assume authority in matters of conscience, has not, as we perceive, been based upon the *purity* of revelation, but rather upon the *impurity* and danger of holding converse with unseen intelligences. As far as the canonical New Testament is any account of the Nazarene, it is true, we find no such opposition in his reported words, to the practice of spiritual intercourse and the exercise of healing gifts, but no sooner were his disciples sent out, than they returned, saying, "Master, we found one casting out devils, and we forbade him, because he followed not with us,"—whereupon the Teacher rebuked them, and approved, independent of title or claim, the person alluded to.

If there is anything particularly striking or superior in the life of the Nazarene, it is the recognition of the *universal divinity in man*, irrespective of any particular creed or party, and his unshaken devotion to a principle which he made free to all. He would be invidious, to show the reasons of forgiveness and mercy, to point to the cursing of the fig-tree, as many materialists do, and some Spiritualists as well—in evidence of a foolish temper—for it may be true, and it only not—as to show that the greatest of men have in their human moods, said and done far more foolish things than to curse an unfruitful fig-tree. If they do not too often came with far more venom their fellow mortals, were mistaken? Is it not the every day professor of religion to swear loudly at potatoes—and "small potatoes" at that. This habit of *swearing at something, somebody and everything—everybody*, in some sort of vernacular, either polite or vulgar, is as old as the race itself, and much older than Holy Writ.

There must of necessity be something to receive our fault-finding, and some door of escape by which we enter heaven, and leave our sins on the head of some scape-goat.

So every illuminated mind is passed along as divested of all imperfection, and the inspired founder of every new faith becomes immaculate in wisdom, and final in revelation, with the adherents of that religion in the nineteenth century, as in the nineteenth century, we have a rehash of all this. Every party seeking a fame on earth, lifts the name of some leader, whose writings and sayings are, *par excellence*, the only *perfect* revelation.

Some have taken to a sort of semi-orthodoxy or Calvinism—others to a semi-Swedenborgianism. They have gone to the ninety ninth heaven, and found the ninety-ninth hell just opposite to it. *They* have been selected as the bearer of despatches to this poor, blind, halt and lame world. They are quite sure that none but themselves have ever got a glimpse of God's eternal truth, under such special interposition of the celestials. They are just as sure they must build up a church or society to promulgate their pet revelation, as Mahomet or Joe Smith was. The whole object of the outlay shall be *proselytism* to their pet faith. And we always notice that such minds are mostly theoretical—seldom practical. They have a perfect machinery for turning out *salvation*—and the same pendulum swings to its opposite and corresponding point, which is *damnation*. It is always with such people, "Believe or be damned." And what the priest utters from the pulpit—the ambitious leader repeats from his platform.

It seems so universally the practice to either snare, or perforce of obloquy and scorn, to drive timid and peace loving souls into the old slaughter house of human liberty! What is the old cry of their day of power; what Mahommedans did in theirs, and what every narrow, bigoted and sectarian authority has done, from Moses to Constantine, and from John Calvin to Cotton Mather, must, by virtue of descent, the taint of blood, the law and rule of pure selfishness and love of tyranny, stick out of the old soil from which it grew, and even creep around the strong columns of our spiritual temple.

Of course, then, we must have *our* claimants for office and authority. And upon every hand we find them—a class who can no longer be instructed, or fed from the ordinary communion tables. *They* have been installed in the inner department; the "*superior department*." They do not have any spirits about them but the immaculate worthies of that ninety-ninth heaven. They have not exactly been upon the mountain, but their oracle has, and from his hand they have received the final revelation—the table of the law. But, in their view, the people are still all idolaters—with the exception of the little few who have meekly said "amen," when the oracle spake.

We recently met one of these converts to a semi-Swedenborgian Spiritualism, and could not for our life divine how any one drawn into the investigation of Spiritualism, could, at this late day, hitch it to the old, lumbering, crumbling institution of orthodoxy. For this "convert," otherwise quite an intelligent man, could see nothing but the same grand division of "good" and "evil" spirits, which is to be found in the Calvinistic system, with this difference, viz., that all these imps of crime and darkness are left to perfect their evil natures to all eternity, with the broadest kind of range—and the only thing the pious can do as a preventive, is to wrap their timid souls in the robes of self righteousness, and keep to their heaven of self-conceit.

We often wonder how these poor pharisees must look to the angels of their heaven, and "how the fiends grow wild with laughter," sometimes, at the ridiculous garbs these saintly professors assume.

That Spiritualism can serve as a highway of travel to people of all shades of belief, detracts not from its real virtue, and that the solid structure, like a strong and massive bridge, is not weakened by such freight, we will assume in the course of our deliberations. Therefore, these stereotyped ejaculations of "evil spirits," "dark spirits," "low spirits," "dangerous," "bad influences," etc., must fall upon the philosophical ear with comparatively little effect.

We trust that some day the race will travel smoothly over the solid foundations of progress, and instead of always running with eyes aglare, and long corpse spines, from some imaginary devil at their heels, it will take a more sensible way of getting into heaven.

Recently we met a case where we were invited to lecture, but in order to propitiate the gods, and keep away the devils, alias "evil spirits," all our plans, our wants, etc., must be submitted to the local oracles, number 1, 2, 3, etc., before our otherwise very worthy and zealous assistant would do anything, even of the commonest order of preparation.

Now, between Swedenborgian Spiritualism, and this every day "familiarity," as Brother Davis terms it, there spreads before us an immense field of investigation, and it is doubtful, at this stage of the deliberations, which extreme is one of most weakness, or, as croakers, say, of most "danger." If we get up to the immaculate, ethereal, celestial and divine spheres of glory, where only the double chosen elect of "election" are fit for the super extraordinary ceremonial of baptizing us—how can we ever, in our wonderful flights of purity and progress, be exposed to the retrograde motion of coming down again?

How can it be supposed that we, so exalted and favored, should ever again hold any intimate relation to the great majority of mankind, living so far "beneath us?"

On the other hand, if we become so lost to the authority of the decalogue as to take to ourselves "familiar spirits," and ignore the oracle of the "ninety ninth heaven," we shall, in the estimation of that oracle, sink just exactly to the ninety-ninth hell. According to exact science, then, the science of *degrees*, it is easy for every Pharisee to be by profession, Swedenborgian, Calvinistic, Orthodox or Spiritualist, to locate his hell, put all disenters into it, and turn the key upon the offenders. How convenient! And how satisfactory this imaginary final verdict to the self righteous Pharisee!

We are very much inclined to think the general order of the heavens will remain terrestrially the same, the grass will continue to grow, the seasons to return in their order, and the regular pulsations of nature to proceed as usual.

With all this contention of opinion, there claims a superiority, the volume of divine revelation holds up to our gaze the same eternal record from day to day, from year to year; nor can we find when or where, saint, sybil, god or devil, man or his oracles have ever changed it! Both the broad day side and the dark side of the Nature are *there* equally and fairly depicted. The minutest atom holds its place equally with yon unmeasured universe. Saints, satyrs, devils, etc., if they exist at all, are there, a part and parcel of that universe, and perhaps no more in the divine order of things, nor less, than the atom which drifts along in the grand revolutions of time, as securely held to its legitimate destiny as the empire of which it is a part.

What relation, then, does pure and perfect, or undefiled Spiritualism hold to the realm of sorcery? Let us see.

Written for the Religio-Philosophical Journal.

ASTROLOGY.

By Prof. W. H. Chaney.

NUMBER THREE.

When I wrote my first article on this subject I had no thought of submitting a series of papers. Numerous letters of inquiry called forth my second, which I supposed to be my last. Now, the "Chapter on Modern Astrology," in the *Atlantic Monthly*, moves me to resume the subject, which must really be my last for the present, for the demands upon my time are very great, and I am laboring beyond my strength.

Astrology is pure science, and its rules are learned the same as those of mathematics. These may be mastered by any person who has mastered mathematics. Yet there are very many persons who may learn to cast a horoscope, and calculate all the arcs of direction, yet always remain dunces in the occult art of *reading* the horoscope. This ability is a sort of gift, intuitional in its nature, and cannot be taught. I mean the ability to read with one-fourth the nicety of detail such as is ascribed to Dr. Stone, in the "Chapter" under consideration. I will illustrate by relating some of my experience.

Mrs. Merwin, of New York city, has Venus for her significator. Beautiful herself, all her tastes are of the most refined and delicate order. She is highly accomplished in all that pertains to fashionable feminine excellence, but so destitute of mathematical ability that I experienced great difficulty in teaching her compound addition and subtraction. I gave her lessons in Astrology during a period of nearly two years, and she is now able to read a horoscope quite accurately, having often surprised me by discovering results which I considered beyond her comprehension. But it is *impossible* for her to ever learn to measure the arcs of direction, for predicting certain events. She is a Spiritualist, mediumistic, and a very dear friend of Emma Hardinge.

There is a gentleman in Philadelphia, of fine classical education, thoroughly learned in mathematics, capable of measuring any given arc, but wholly incapable of learning to read a horoscope.

A lady in New York, whose name I would give, but have forgotten, step-daughter of that good man and eminent Spiritualist, Dr. Hallock, took lessons from me in Astrology for a short time. She possesses excellent mediumistic powers, but exercises them only in the family circle, or among intimate friends. At the third or fourth lesson I took occasion to explain her own horoscope, in the doing of which I committed an important error. That evening, while alone in her room, her hand was influenced to write a correction of my error, and at the same time give some valuable information, such as I should expect to come only from an old professor of the science, as no doubt it did. This lady is also denoted by Venus, and possesses all the beauty of form, loveliness of character and purity of heart which Venus always gives when free from affliction and debility. She was constantly surprising me by suggesting thoughts in advance of my own.

I have been frequently informed through mediums, that unless spirits understand the stellar science, they are not much better at predicting the future than mortals. Spirits often apply to the spirits of astrologers, in order that they may predict correctly for their friends on earth. But there are many who *guess* at the future, believing that Astrology is only a pretense, for I have found spirits just as angular, bigoted and obstinate as mortals.

The authors mentioned as having been consulted by Dr. Stone, are not known to me as authors on Astrology. The first two were merely "diviners," "practicers of magic, etc." Paracelsus was a wandering emperic, the first to introduce minerals and other poisons into medical practice, indirectly aiming a death-blow at Astrology. Hyperion said Galen was a man who planted roots and herbs in their practice. Every remedial agent was classified under the planets, and gathered at specified times. Under the botanic system *every* respectable physician understood Astrology. The term "quack," was first applied to Paracelsus and his disciples, as a distinctive title, because they made use of so much quicksilver, which the Germans pronounced broad—"quacksilber." It is now applied in derision to all who do not use mercury and poisons in medical practice. Paracelsus professed to have discovered the "elixir of life," wherein if a man drank he would live forever, yet he died at the early age of forty-three, a wandering vagabond, with a bottle of his elixir in his pocket.

Magic has been practiced from time immemorial. It was of two kinds: "white magic," a system of divining through the agency of *good* spirits, and "black magic," hence, "black art," for doing the same through *evil* spirits. The "spell" or incantation was wrought by means of certain absurd ceremonies, concluding by the solemn utterance of some omnific word or words. Chief among these was, ABRACADABRA. All these practices were simply "ancient Spiritualism," the ceremonies operating to place the professors (mediums) in a passive condition, so that the spirits were able to manifest.

Our word "Gospel" is a contraction and union of the two Anglo-Saxon words — *God, spel*. Webster dodges in defining it, by saying that *spel* means history. I think he knew better, for he defines *spell* correctly, which is precisely the same word. But Webster had a wholesome fear of the churches before his eyes, as he did in defining "baptize" or "baptism." We can now understand how Christ and his disciples are represented as practicing (or preaching) the gospel. It was simply a "spell;" it was "white magic;" it was SPIRITUALISM. They repudiated *Abracadabra*, and declared that there was no other *name* given save JESUS CHRIST whereby men could be saved, that is, work the "spell," cast out devils, etc.

Yet this whole story about such an *individual* as Jesus Christ is an astronomical allegory, centuries older than the New Testament, which I hold myself in readiness to maintain, against all disputants, with either tongue or pen.

For centuries Astrology has been confounded with divination, and yet they are no more alike than a yard of lace and a barrel of soft soap. Ignorant impostors who pretend to "tell fortunes," are advertised as astrologers, and yet not one of them can define the difference between the parallax of a star and the precession of the equinoxes. Thus Astrology suffers and it is impeded on every hand. In view of all these discouragements, a man must have some courage to publicly announce himself the friend of, or even a believer in, the starry science.

It is evident to me that Dr. Stone was a medium possessed of wonderful powers, and selected by the spirits of ancient astrologers as their mouthpiece. This will appear by observing a few of the facts detailed. First, to "cast a figure," (this must have been an "horary figure," since no time of birth is mentioned), and read it, cost him a sleepless night, causing him to appear pale and indisposed the following morning. Now, half an hour is abundant time for an horary figure, which requires no deep calculations.

Second, he gave an exactness of detail such as is entirely unknown to the science. William Lilly is admitted to have been the most thorough master of horary Astrology known. He predicted the "great plague," and "great London fire," fifteen years before their occurrence. After the fire, Lilly was summoned before a committee appointed by the House of Commons "to answer such questions as shall be then and there asked him." Among the questions propounded by Sir Robert Brooke was one as to the cause of the great fire, to which he replied: "I have taken much pains in the search thereof, but can not, or would not, give myself any the least satisfaction therein." Since Lilly was unable to solve such an apparently easy question by the astral science, it is, therefore, evident that Dr. Stone was aided by some other power, while his paleness and sleepless nights point to clairvoyance or mediumship.

I incline to the opinion that Dr. Stone knew but little of real Astrology, for although all the work which I have examined upon magic have more to say about the planets, I find the planets are used principally for a system of divining, regardless of their magnetic influence. Thus it is with the Arabs and Persians, although their ancestors understood the science in its purity. So, too, of the Egyptians; yet Claudius Ptolemy, who lived nearly two thousand years ago, is received and quoted to-day as standard authority on planetary influence.

"Heathen mythology," like our Bible, so absurd in a literal sense, is simply a collection of "Astronomical Allegories," and when rightly interpreted is the very sublimity of poetry and science, far surpassing the finest productions of the moderns. Our Bible is of the same character, yet in many points inferior. Neither is original, but both are modified copies from remote antiquity, and so far as I have been able to observe, every modification detracts from the strength and beauty of the original.

Auburn, Oregon.

Written for the Religio-Philosophical Journal.

THE WAR ON MEDIUMS.

By Rev. D. W. Hull.

During the past winter we have had evidences of a regular, organized effort to suppress Spiritualism in every phase.

They first arrested Mrs. Lottie Fowler, at Bridgeport, Connecticut, for the crime of giving warning of the ill-fated cartridge factory explosion, in time to save some hundreds of lives; but it fortunately happened that the decision of the court was more righteous than the malice of the weazen-faced saints, and she was cleared.

And then the miserable excuse who presides over the destinies of the *Chicago Tribune*, inserted his ecclesiastical proboscis where he was sure heresy could be smelt, if not felt and seen. The result of this theological sniff, was the arrest of several mediums, all of whom were cleared except two, who were fined ten dollars each, just to keep the dear gospel babes still, and, after quieting their noise with a sugar teat, the fines were rescinded.

Apropos to the appearance of the latter fact in the papers, my perigrinations brought me up in Warren, R. I., where the red hand of persecution was raised against Spiritualism. In the local paper I found the following paragraph, which the writer lacked the manhood to sign his name to:

"Even among this community are to be found some of the disciples of a modern-antiquism, condemning the Scriptures, discarding every accepted theological tenet, they substitute nothing but a belief in the interposition of "Spirits" (i. e. the spiritual natures of deceased human beings) in the affairs of mankind. Although rumor runs rife, with reports of the most absurd performances at their *seances*, yet so long as these people confined themselves to the cheerful and exhilarating practices necessarily involved in the exposition of their faith, no one desired to interfere; but now it is said that a human life has been sacrificed to their superstition! We are unable to say whether this be true or not but at any rate the public have a *right* to demand an explanation. The circumstances as reported to us are as follows:

"The wife of a Spiritualist fell sick with the lung fever; a Spiritualist doctress was sent for, who simply manipulated the sick woman awhile, muttered a few incantations over her, and then pronounced her cured, and wound up with advising her to take a dose of *ham and eggs* to settle her stomach. As a result the poor woman died, the victim of nothing less than a *crime* if the story be true. Now the moral sense of this community will never tolerate such an outrage on civilization to be repeated here."

The facts of the case are, that during the past two years, the lady has been suffering from consumption. She passed away last Tuesday, March 14th. She did eat about two slices of ham and not quite half an egg the day before she died. It being cooked on purpose for her at her request; and she did refuse to have a doctor or a clergyman visit her sick chamber, which she certainly had a right to do, and as every intelligent Spiritualist will do, when they realize that mineral poison scientifically administered is on a par with the hypocritical canting of the clergy. Her mistake, if she made any, was in not employing the services of a clairvoyant physician.

It is to be hoped that the writer of the above feels better, now that he has vented his spleen, and uttered his pious falsehoods and calumnies, under a sacred respect he has to Almighty God; but the meanness of the little soul, is the most prominent part of his person. Every line of the above paragraph is addressed to the basest passions of the most ignorant and unlearned of the community. We see the shape of the adder, and we are full well aware that he only wants the power to fasten his poisonous fangs in society, and drive every man or woman to his theological notions or to the scaffold.

The heading of the article, "Human Sacrifices," was intended to inflame the passions and arouse an unreasoning mob, who would be beyond the reach of law and order. If they once succeeded in making their brute dupes believe that Spiritualists were killing a victim, every now and then, they will have gained their point, and will need no further legislation to carry out their pet schemes.

All this is the verification of predictions of Spirits for the past several years. They have told us that there is a secret understanding between all the leading theologians of the day to make an organized effort to break up liberal thought all over the country. The simultaneous action of the opposers of Spiritualism in several places, is a verification of the truth of these communications.

They also told us that this warfare would commence by the persecutions of mediums, and that is commencing. But the end is not yet, For four or five years this war will grow hotter and hotter, till victory perches upon the banners of the friends of humanity. So, friends, we must anticipate the future. The efforts now being made to suppress liberal thoughts, are only the low muttering thunders of the coming storm.

And while all this is about to be enacted, shall we remain silent or indifferent to the wants of those who bear our burdens for us? Oh, stand up and protect the mediums by your influence and means; join hands and unite; support lecturers in your places as often as your means will allow; buy books and scatter them here and there, where they will be read and thought, will take root and germinate. Let us organize for the mutual protection of each other, and may the name of him who shall desert his post in this trying hour of our trial, be covered with infamy.

I am glad to notice so many medium's and speaker's conventions. There is to be one in Decatur, Ill., in June, and as there are to be several resolute spirits there, we may look out for a great deal of thunder, and some lightning, from that quarter. We advise the *Tribune* to send their reporters there and watch close, for we shall furnish them food for at least a dozen sensational articles.

One more word and I am done. "We are going to fight it out on this line" if it takes all our life-time to do it, and we call upon the clergy to meet us in discussion, and prove to the world that we are wrong and they are right. Their savage mode of warfare, of firing from among the bushes and retreating, is neither honorable nor brave, and their posterity will ever be branded as the children of cowards.

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

That the laws governing mediumship and spirit control, are but little understood, is a self-evident fact, hence, earnest and would-be honest investigators, are often led to denounce the best conceived and most intended mediums, as humbugs and impostors, when if they themselves had better understood the conditions, and law governing under those conditions, they would at once have acquitted the medium of all blame in the matter. That such was the case with Bro. Foster, upon whom the report of Bro. Kinney cast such severe reflections, we think can be satisfactorily shown.

On the theological premise that "God is a spirit, and seeketh such to worship him as worship in spirit," we deduce the corollary—that *man is a spirit*—or he could not "worship in spirit."

Again, man thinks—and unlike all other forms of animal life, has power within himself to project his thoughts, out of, or beyond himself. Thoughts then, become living things,—substantial, real, enduring. This is demonstrated daily. Man thinks a piece of mechanism; his thoughts are projected to a diagram,—to a model—to the thing itself, and an achievement in science—or an application of principles and spirit forces in Nature, to practical use, is projected to the world.

The boy Watts, on seeing the steam puffing from the spout of a tea kettle thought—thought the steam engine. Fulton thought the steam boat. Evans and Stephenson thought the locomotive. Thomson thought the traction engine for common roads. Clayton thought of filling the bowl of a common tobacco pipe with bituminous coal, closing it by capping it over with clay, and placing it in the fire; and, igniting the gas escaping from the stem; and Murdock thought of conveying gas along the streets of cities in pipes to light the city from one single point. Franklin thought to make the dangerous thunderbolt, submissive, and Morse to make electricity, subserve the wants of man.

In other fields also have men thought. All departments of science, literature and art are illuminated by thoughts, emanating from the *all-pervading*, Infinite spirit, working in, and out-working through its individualized human entities.

Spirit thinks.

Spirit is *all-pervading* and Infinite.

It therefore follows, as a natural sequence, that thought is Infinite,—Infinite in the aggregate—finite, or limited by the capacity of each separate individual entity.

Mind or spirit projects thought.

Thought, then, becomes the active agent or operative manifestation of spirit.

Therefore thought is organized spirit force in operation.

All things are manifestations of spirit in degree.

Spirit is all-pervading and infinite.

Hence spirit is universal,—is omnipresent, omnipotent and omniscient.

All individual forms represent the outworking or growth of spirit, as it gathers to itself the grosser materials of its structure, and builds them into individualized form.

Forms differ according to the inherent forces at work for their projection, and conditions, and circumstances, influencing and surrounding their unfolding.

No two human beings are exactly alike.

No two persons present precisely the same spiritual organization, and mental growth and culture.

Therefore, no two persons will in all things, think and act alike.

Physical and natal conditions, including the physical and mental status of the parents, planetary, or electric and magnetic influences, and the psychological impressions of persons and things, all operate in giving form and impress to the being, and as these would be different in each case, every individual would bear therefrom the stamps of those influences and combinations, which make up their distinctive individuality.

Spirit forces, then, are acting from within and without to inspire growth, and give form and individuality to each object, person or thing. All forms are possessed of a life-force, corresponding to their degree of development; for we lay it down as an axiom of philosophy, that there can be no form without a corresponding life-force, and no life where spirit is not.

There is a law—and that law exists in the spirit forces within the things themselves—pervading atoms, molecules, particles and forms, obeyed alike in the grain of sand, and the mighty planet, revolving in space, in the lowest forms of animal life and in man—the law of reciprocation, through which an interchange of influences is constantly and forever going on. But, as we have seen by virtue of the inherent forces, and surrounding influences, and conditions, forms are made to differ, and as man-kind differ in these particulars, their thoughts will also differ; yet all are related, as effect to cause, to the all pervading infinite spirit, and whether conscious of the fact or not, must reciprocally influence or act upon one another according to their magnetic states, or the spiritual relations of separate unfoldings, and the *rapport* of their mental impressibilities and susceptibilities.

Erie, Pa., March 3rd, 1871.

Written for the Religio-Philosophical Journal.

PRAYER.

By Luna Hutchinson.

The opinions of men in regard to the efficacy and necessity of prayer, are widely different, some believing and advocating constant and stated times of prayer, daily; while others, (and the number is fast increasing), do not think prayer of any use, and that it is powerless to produce any change in our life conditions.

True prayer is a soul emotion not controlled by the will, any more than is the feeling to laugh or to weep; it alone being felt when we are in distress or overjoyed with thankfulness; then our emotions burst forth in prayer or praise, or it may be, by imprecations, the opposite polarity of the mind's devotional faculties.

That prayer does not, neither is intended to change physical laws and conditions, there is little room to doubt; but that it has power to calm soul storms and mental tempests, thousands of prayerful hearts can testify. Even as beautifully set forth in the words of "Absalom," by Willis, when David in his great grief knelt down and prayed by his dead son, then rose up calmly, "as if a strength was given him of God," and composed the pall that hid his loved son forever from his sight. This is done daily, all over the earth, and without this aid, in our present state of knowledge and power, many would sink down under the weight of their sorrows and bereavements.

Words alone, are not prayer, though prayer may be without words; but when it degenerates into mere form, then it no longer serves the soul's needs of being quickened into more spiritual life and clearer perceptions of truth.

The Divine Being can have no more need of our prayers than the sun has need of the fragrance of the flowers which it warms into life with its beams; but, like them, we should open our hearts to the sunlight of divine inspiration, that our lives may send out the blessings and beauty, deeds and good deeds to bless and cheer the world of mankind.

Few minds can be rendered sufficiently calm and composed before an audience to feel the spirit of real prayer; and I see no impropriety in their writing down their invocations, as David did, whose prayers have been used, with little variations, for more than two thousand years; although these are but as an infant's cry from a feeling of need they can not intelligently express; and who shall say that the prayers of Theodore Parker are not dictated as much good as his sermons?

I envy not the man or woman who never prayed, for I can testify that I have entered my closet with heart so burdened with grief that they seemed no strength in me, and have in one half hour's communion with the infinite, come forth rejoicing in songs of gladness.

Scientists may call this psychology, or whatever they please, but it has a power, come from whence it may, that can soothe the troubled breast, as a mother's pity and loving words used to heal our childish griefs and hush our sobbing cries into peaceful slumbers.

God intellect can only pray, like the drowning sailor, "O Lord, if there is any, save my soul, if I have any," and the aspirations of the soul must be by faith, until it is lost in sight of higher revelations of God and of the inner life.

Owensville, Cal.

TO THE SPIRITUALISTS OF KENTUCKY.

Letter from Geo. H. Krieder.

Friends:—I have anxiously looked for five years past, for some friend of progress to make an initiatory move towards organizing a State Spiritualist Society in this state, but have looked in vain. If the friends in Kentucky, will go to work, and all work together, we will in a short time, be able to have missionaries at work, under the auspices of a State Society, preaching the gospel of the "New Dispensation" to hungry souls.

Before we can organize, however, we must first prepare the ground, and sow the seeds of an organization. To begin this preparatory work, I request the friends to correspond with me, and answer the following question, viz:

1st. How many known Spiritualists are there in your village, town, city, or neighborhood?

2nd. How much money can you collect towards creating a missionary fund?

3rd. Can you secure for use on Sundays and week nights, a hall, church, court house, or any place of meeting, and what will be the probable expense of same?

When lecturers are lecturing here (in Louisville), they would like to visit places where the friends may desire them to lecture during week nights, and return to Louisville in time to meet their appointments. Suppose the friends throughout the state do respond to my request, I would then be in a position to give reliable information to lecturers. I do not propose to charge them for this intelligence, but will give it freely to all. We can put the "car of progress" in motion in Kentucky, and keep it going, if the friends will respond to my request. Are you willing friends to impede the march of liberal religious thought, by not taking the trouble to write a few lines? I hope not. Friends let me hear from you. Let us be up and doing. Let our motto be, ACTION!

Address communications in response to my request, to me at Louisville, Ky.; if a reply is desired, please enclose stamp.

John [illegible]

BROTHER JONES: There is somewhere in your State, a poor man, named *John Hoteer*, a native of Kentucky. He is co-heir to a large estate, of which he is ignorant.

Will you, through your valuable JOURNAL, as also other papers in your State, help to bring this to his notice? You will be doing an act of humanity to him and his family, if you direct him to the undersigned.

R. D. GOODWIN.

KIRKWOOD, MO., March 6, 1871.

REAL LIFE IN SPIRIT-LAND.

By Mrs. Maria M. King.

Being Life Experiences, Scenes, Incidents and Conditions illustrative of Spirit Life, and the Principles of the Spiritual Philosophy. Given Inspirationally, by Mrs. Maria M. King, Authoress of "The Principles of Nature," etc. Boston, Wm. White & Co., 158 Washington street.

The spirit-land is apportioned to the various nationalities according as they require space to accommodate the twelve circles into which society is divided. Communities of the first circle are in juxtaposition with communities of the second; and these with communities of the third; and so on; the arrangement being that of a circular space whose interior is occupied by the twelfth or highest circle; around which the communities of the other classes are located in their proper order outward. By this arrangement, the communities of the first circle of different and adjoining nationalities, so-called, or the physical plane. The magnetism composing the spirit-forms of this class, is more nearly allied to physical magnetism than that of any other class of spirits; and to their localities are attracted the lowest grades of magnetism that gravitate to the spiritual sphere.

Were there no philanthropists of the higher circles who make it their business to aid nature in the localities belonging to the first circle, there would be less beauty there than appears else in the inhabited portion of the sphere; there would be less of that orderly arrangement of objects which make up a landscape; as groves, brooks, rich lawns, flower gardens, hill and dale, etc., as nature is aided by man in producing these forms of variety in the second sphere, as it is on earth. The weak-minded, uncultivated, indolent individuals who compose this circle, generally have no tastes for useful employments; those that have, need much instruction before they are capable of beautifying their own homes so as to render them attractive to themselves and to those who are coming there from earth from time to time.

There can not be supposed to be less order in the sphere above the physical, than there is in the physical sphere, or less adaptation of means to ends; therefore, it is inconsistent to believe that spirits upon a low plane in spirit-life are devoid of the comforts of life which only make life endurable with them.

Could it be supposed that less provision is made in the spiritual state than in the physical, no matter how low the grade, then there is an end of harmony in the universe; then the attribute of justice ascribed to the Supreme Being—then, indeed, there is no Supreme Intelligence in nature. Deprive the infinite spirit of nature of the two attributes, harmony and justice, and nature is deprived of a head. All things are thrown into chaotic confusion; man deprived of the right to faith that in the next sphere his condition is to be bettered; and how much more, then, would he long for annihilation than for immortality?

The Spiritual Philosophy points to death as a benefactor. It assures all men, the lowest as well as the highest, that the opportunities for advancement upon the moral and intellectual plane in the spiritual state are superior to the physical; for the reason, that the facilities for obtaining knowledge and practicing virtue are greater in the second sphere than in the first. It teaches the gradation of spheres; which signifies that matter is progressive, and rouses through stages, each successive stage being higher than the preceding. The gradation of spheres, moreover, signifies that all conditions of a higher, are superior to corresponding conditions of a lower, and *vice versa*. There being certain principles of the Spiritual Philosophy, termed also, very appropriately, the *Harmonial Philosophy*, the conclusion is irresistible, that the condition of all grades of humanity is bettered as human beings are transferred from the first to the second sphere.

It surely would not be an improvement upon the condition of individuals of the lowest grade, as savages, idiots and criminals, to place them beyond the reach of benevolent institutions, and where things were at "high hazard," even more than in the first sphere. It is surely placing man beyond the reach of benevolent institutions, not to say of individual benevolence, to locate them in a sphere where all roam at will and do their pleasure, with none to say "hold thy hand," and enforce the demand when one lifts up his hand against his brother, and where there are not facilities which place it in the power of individuals disposed to improve to gain appropriate instruction, and where those not disposed to improve are surrounded with such influences as perpetually enchain them to vice and ignorance.

It is a principle of the Spiritual Philosophy, that grades of matter act upon each other for mutual development, and correspondingly, that grades of spirits act upon each other for mutual development; the higher reaching down after the lower to bring it up, and the lower stimulating the progress of the higher by arousing its benevolent action in its behalf. Therefore the truth can not be controverted, that it is the especial business of high grades of spirits to look particularly after the interests of all the grades below; not only in the second sphere, but in the first.

Grade acts upon its affiliated grade; or, in other words, each circle acts upon the one nearest affiliated to it; and thus the plans instituted in the highest circles are propagated to the lowest, and put into operation by the power which spirits possess over lower grades of the disembodied.

The spirit-land is a heaven of beauty. Its lovely landscapes, its perfumed atmosphere, its balmy breezes and its sunny skies, are for all to enjoy. God sendeth the rain, His dew and sunshine, upon the just and the unjust, and thus he commands the love and gratitude of all whose minds are not so beclouded that these emotions can not be elicited from them. Yet His judgements follow men into that sphere of beauty, and His justice will not let them go until they are redeemed from the corruptions of the flesh—until His image is seen through them and they are fitted to be teachers and leaders to their children behind them. Let none imagine that they are to rest in the spiritual state with their imperfections upon them, and let all remember, that inasmuch as man is created in the image of God, there will be no actual rest for him until that image is fully wrought out.

The above extracts from Mrs. King's work on the spirit-land, show plainly why it has had such an immense sale in this country and Europe. To those of our readers who have not read the work, we would say, do so at once. It clearly presents the views of one of our best writers on the interesting subject.

For sale at this office.

"Hit"—By Dr. Mary E. Walker—American News Company, New York.

The above entitled work by Dr. Walker, who has become so well known from her career as the only female surgeon in our late civil war, and who always dresses in the American costume, will be sought for by a large class of the reading public. They will have a curiosity, if nothing more, to know what this eccentric female-perpronage has to say, well knowing, from her personal independence, that she will not restrain to speak her mind freely and fully upon whatever subject should happen to come under her consideration. A good book is the life work of a master-mind, and Dr. Walker has given in her work the result of an experience and observation which will not fail to work a salutary influence for good in treating upon the most important and vital questions which concern the happiness and well-being of humanity.

The preface contains a very elaborate and complete delineation of the author's mind and character, by S. R. Wells, of the Phrenological Journal. He thinks the author should be known for her great activity, energy and executiveness, also for faith, hope and trust in Providence; for her firmness, decision and self reliance, and next, for her powers of observation and reflection.

The work comprises about two hundred pages, unique in style, divided into eight chapters, with as many different subjects.

The first topic of discussion is that all-important one, "Love and Marriage," and the writer gives you an assurance from the start that she knows what she is talking about, notwithstanding the fact that she has not, as far as we know, experienced the heaven or hell of married life, if she ever has. Like sweets of love, which are essential to true marriage.

But this is not an objection, nor should it prejudice the reader at all, for those who write from the stand point of their own actual experience, give you a very one-sided view of the actual state of the case, ignoring that general observation and extensive knowledge of people, collectively and individually, and coloring their every thought with their own self eccentricities.

Miss Walker has come to the same conclusion with many others, that marriage is not what it ought to be, nor what it must be, if men and women would fulfill that destiny which God designed; and she endeavors to point out some of the errors that lead to so much unhappiness in the domestic relations.

Our states have laws compelling married people to live together when the wife perfectly loathes the very sight of her husband; one after another child is given an existence, that is hated by both before it is born. Each parent sees traits of character in their children that have been inherited from the other, thus arousing still greater repugnance to their children.

The writer thinks that women should make the first advances in selecting their life companions, whenever their intuition should thus prompt them, and adds that we are far behind the people of Persia, who allowed women to select husbands for themselves, if they owned a hut or a fishing boat.

True marriage will not be general until wives and mothers and sisters are equal with their husbands and brothers in all the social and political relations of life.

It was the *perversion* of the institution of marriage, and not the institution itself, that was condemned.

The writer closes this branch of her subject with quite a lengthy but interesting history of the laws governing marriage in the United States and in portions of Europe, Asia and Africa.

Dress Reform.

We especially commend this branch of the subject of dress reform to our American women.

Miss Walker, being a scientific physician, has treated this question in an admirable and scientific manner. She attributes much of the unhappiness in the married relations to the improper and injurious effects of long skirts, false hair, tight lacing etc., and recommends the American costume, as a sure remedy for the thousand and one ailings and disorders with which our more fashionable women of to-day are invariably afflicted. She says:

"So much of the nervous energy is expended on dress and dressing and carrying the burdensome stuff, that a morbid sensibility is induced, which women can not prevent. * * Not only does the husband suffer from this continuous irritability, but the children that *are*, and those that *are to be*, partake of the same. A vast amount of the illness of wives, physically, morally and mentally, is due to the slavish element of dressing. Even the want of the *ballot* is but a *toy* in comparison."

The wretched manner in which little children are dressed, is also sharply criticised, citing the fact that over 30,000 died in one year of 1860, before the age of five years; and that in the same year 77 30 deaths resulted from consumption and inflammation of the lungs. Our clergymen, of *all creeds*, are advised to come out boldly and talk in plain language against the foolish fashions of dress, as woman's "make-up" in these days is scarcely anything but one mass of ever-changing absurdities.

After proving that there should be an equal distribution of clothing in order to enjoy perfect health; that vitality should not be expended in dress, she closes this chapter with a description of the American reform dress.

The third and fourth chapters are devoted to the injurious and pernicious effects of tobacco and intoxicating drinks upon the human system, claiming that tobacco alone "has not only *prevented* some marriages, but in many cases destroyed the happiness of the married relations."

Physicians whose minds are so clouded with smoke that they will not only recommend the use of tobacco and justify its use, ought to be sent to the insane asylum to have the smoke extracted from their brains in order to make room for more knowledge of *Materia Medica*.

Tobacco generated thirst for strong drinks, and its injurious effects were visited upon posterity. Tobacco impaired both physical and intellectual development, produced paralysis and insanity, and parents should see to it that their children do not use it any more than the intoxicating cup. The amount expended yearly for tobacco in the city of New York, exceeds ten millions of dollars. If this amount were spent in relieving poverty and caring for degraded women, how many thousand agonies would be relieved, and millions more prevented.

The next two chapters are devoted to a consideration of woman's franchise and divorce. Political equality of the sexes will produce radical changes in society generally, and in the married relation especially, was very evident, but it was ignorance or selfishness that covers the whole ground of the opposition to woman's enfranchisement, whether it came from woman or man.

If it was right to be legally married, it was right to be legally divorced. The greatest of all crimes was the compelling of two beings to live together against their own will, as husband and wife. When people are truly united, no human power can separate them, but when they are not truly joined together, it is a crime not to divorce them.

The last two chapters are devoted to the subject's of labor and religion. No matter how much wealth there may be in the family, not only every son, but every daughter should possess a practical knowledge of some business or profession, whereby they may support themselves. There is more sickness and death by wearing out the system to gain pleasure, than in *laboring* honestly to secure it.

Religion, also, has something to do with the marriage relation and much of the inharmony in this relation results from a difference in the religious sentiments or the devotional points, as taught by the various religious sects.

But no religion can be true and genuine, unless it helps make homes happy, ennobles life, and embodies practically the grandeur of the golden rule.

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As Described and Portrayed by Spirits

Through Mrs. Elizabeth Sweet

WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS.

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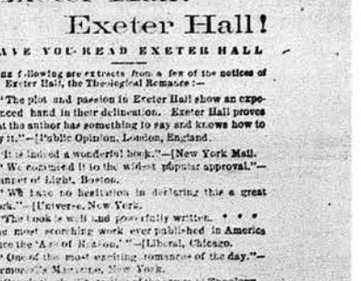
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Spirit—Ah, your knowledge, how limited! The child will play with his toys, and while in the enjoyment of them, those who are older would regard the same as a necessity. Toys are useful to the young, and given an imaginary life, they answer a specific purpose. To the children of earth, or, I will say, a certain portion thereof, a God is a necessity, though only existing in the imagination.

Lucretus—But if God has no existence, certainly to worship an imaginary being, is only a farce.

Spirit—But to various ones on the earth-sphere, God is a reality,—that is, so considered, and when they endow him with all those noble traits of character that distinguish the pure in heart, good results may flow therefrom. This is really well. Educate certain persons in the belief that good acts are rewarded by a Sovereign of the Universe, and their whole course of life will be distinguished by deeds of charity, and great good will be accomplished by them. He who believes that every good deed re-acts a reward, needs no imaginary God.

Lucretus—But tell me, has not great good been accomplished by those who worship a God?

Spirit—Certainly. It is well, perhaps, that a certain portion of the world believe in the existence of a God. The child loves its toys—to it they often assume a living reality, but as its mind expands, they gradually cease to answer a specific purpose. The man who firmly believes in a God that rewards merit, but punishes sin, stands precisely in the same relation to humanity, that he does who believes that merit brings its own reward, and sin its own punishment.

Lucretus—Could not God exist as a principle—pervading all nature, and unfolding himself in various ways?

Spirit—No! I say emphatically, no! Intelligence that can not make itself visible to the senses, can not exist. *Diffusive intelligence is an impossibility!* Matter is eternal, and outside of that nothing can exist. Now, I know that so far as my knowledge extends, I never have seen one thing that God has accomplished. The works that I perfectly understand, I can *execute*. With those things that I perfectly comprehend, I know that God had nothing to do. I can so arrange the forces of the material world, that a rose or a tree will unfold therefrom. I once thought none but a God could do that. I now know that individualized intelligences perform that very work.

Lucretus—What! man make a rose, a tree, a flower? Impossible!

Spirit—Remain tranquil. In the spheres, are circles of spirits engaged in experiments in agriculture, and there is not a plant or shrub in existence, that they can not cause to grow independent of any God. How true it is, that often on earth, some wonderful seed is discovered, that gives a new turn to agriculture. That seed could point to that spirit circle as the author of its existence. I only speak of what I *know*.

Lucretus—The more I talk with you, the more convincing is your argument, that there is no Infinite God. But is not God (unconsciously to us) manifested in man?

Spirit—Oh, how reluctant you are to relinquish the idea of an Infinite God. You have the sentiment so deeply rooted in your nature, of a Supreme Being, that all I can say, will avail but little in convincing you to the contrary. God manifested in man! Well, supposing he is? Tell me, pray, where the God of our nature begins, and where it terminates! Are we partially man, and partially God? If so, will not some of the learned scientists of earth, tell me where the one commences and the other ends. If the influence of God is necessary in the unfoldment of man, there must be some time when it commences, and when it ceases. Your idea is really weak. Such a process would be an impossibility.

Lucretus—Your ideas in reference to God are really peculiar.

Spirit—I am bold in my assertions. For many centuries I have lived in the Spirit World. Many of the works of nature, as presented on earth, sink into insignificance by the side of the achievements of man in the higher spheres. I can control the forces that make the rose, but there are many things beyond my knowledge, but I am too wise to declare that God executed that which my mind fully comprehends.

Lucretus—Is nothing done outside of man? Is no work in nature independent of him? What about matter and its laws?

Spirit—I anticipated your question. Now let me tell you, that in the material world, are certain activities manifested when it is under the control of man. You take water, and it alone can not move the engine, but within it are certain activities which the ingenuity of man *liberates*, and lo! the pond ceases wheels move, and the train starts off. The galvanic battery can do nothing alone. Unaided it can not send forth the electric flash, or transmit a message; but add water and certain chemicals thereto, and a peculiar force or activity is liberated therefrom, and a current is formed that can prostrate the strongest man. Powder is powerless to project the ball from the cannon unless the activities therein are liberated by the aid of fire. Much of the fields of space is a barren desert, until its active principles are set in motion by the intelligence of man.

Lucretus—What! are not nature's laws constantly at work? You are upsetting all my pet theories; and I am ignorant indeed. Matter and its laws are eternal.

Spirit—You are in the primary class now. Everything is new to you here. I tell you that there are vast fields in space, that are, in one sense, a barren desert. The activities thereof can be set in operation by man. It is a peculiarity of matter, for steam to move the ponderous wheel,—yet steam is not constantly generated. The activities of matter are, in the barren fields of space, wholly in a negative condition. Those activities are liberated by individualized intelligences, the same as the activities of water can be liberated by heat, and are called steam.

Lucretus—What! a portion of the fields of space a barren desert?

Spirit—Yes. There are boundless fields where the activities of matter are wholly in a negative condition, and where no spirit can travel without first inducing certain conditions there. Spirits travel in a peculiar way. They are subject to law, the same as earth's children. You might as well try to traverse the vast Desert of Sahara without a camel, as to attempt to explore certain regions where the activities of matter are in a negative condition.

Lucretus—Are worlds formed from matter thus situated?

Spirit—Yes. Matter in many portions of space, is no more adapted to make a planet, than the Desert of Sahara is to raising corn or wheat. It must pass through many changes before it is adapted to the wants of intelligent beings. All its activities can not be brought forth at once. The various changes through which it passes are wonderful to behold.

Lucretus—Then, matter, in the regions of space, seems to be perfectly passive, waiting to have its forces set in operation?

Spirit—Yes. To render my position clear, I refer you to a quantity of ice. In that condition, its activities or inherent powers are in a dormant or negative state. Heat will melt it, and soon there are certain forces therein that become steam, (and they move the engine's wheel. Now, the fields of space contain all the activities of matter, and they can be liberated, or set in action, just the same as the activities or forces of the ice.

Lucretus—But tell me, please, how individualized intelligences can collect this material, if no God?

Spirit—Puny child! Your mind trembles as you glance around you, and observe the grandeur of the Spirit World. These ideas almost appall you. You are slow to relinquish the idea of the existence of a God, and although I know the truthfulness of my statements, you can not fully comprehend me. You desire me to explain the method by which spirits are enabled to move the ponderous wheels of the universe. At some future time I will do so, but I wish at present to be general in my remarks. The blossom on the peach tree, contains within itself the miniature forces that can form a world. It aggregates from the tree an object that is round. Certain activities under the supervision of intelligent beings, can eliminate from the negative matter of space—a world.

Lucretus—You appear to entertain the idea that almost everything is within the range of the power of individualized intelligences.

Spirit—Of course I do. By assuming such a position, I may shock your sensibilities, for I banish the idea of an Infinite God. The children of earth, who have been accustomed to kneel in reverential prayer, and look toward a God for assistance in the hour of need, will feel that the position I assume is detrimental to their highest aspirations! Oh, I would wrong no one! My life has been devoted to humanity. To the child I would give its toys, and to those who find relief in the attitude and aspirations of prayer, let them indulge in it,—no harm can result therefrom, but, perhaps much good.

Lucretus—Do all spirits assume precisely the same position that you do in reference to God?

Spirit—All that are on the same plane in the Spirit World, entertain the same views. While we do not believe in the existence of an Infinite God, we ascribe to individualized intelligence what you do to him. By demonstrating that no Infinite God exists, we make the destiny of man transcendentally grand and beautiful! Why should the world be shocked by my position? Why say, sacrilegious? Why declare that my position is ruinous to many? Puny child of earth, think to some purpose! If no Infinite God, then man has no one to measure power or wisdom with but his fellow man, and he must depend upon himself under all circumstances. Who, as he glances at the moving, throbbing worlds of space, at the blue vault of heaven, at the wide spread universe, would not exult in the idea that individualized intelligences possessed wisdom requisite to put in motion a planet or a comet. Tell me, pray, who would not wish my position true? Do I injure man by unfolding this grand truth! Wherein, if I do? Show you his true status. I know there is no God manifested in man, for where does the God commence and where terminate, in him? How can God and man be united, and each act out their respective missions? To the venerable Christian who has been accustomed to bow reverentially before what he supposed to be God, I would utter no word of disrespect. I know that such a person would be pained at the position I have assumed, and would feel lost without uttering his morning and evening prayers. When I see a person with such a devout nature, bowing in worship, if their aspirations are pure, I admire them.

Lucretus—Would not the world be better off with the idea that a God really exists?

Spirit—No! When man understands his true destiny, and learns the fact that his mission is not to sing psalms and thrum golden harps in praise of a God, he will then aspire to attain a high position in the Spirit World. Which would you prefer, the grand destiny that I have pictured out for you, or a God to do the same work?

Lucretus—I should greatly prefer the former.

Spirit—The world is gradually advancing from the position in which it has been for ages, and is prepared for the reception of the truths I have presented. In the rude idea of God as manifested among savages, we find Schiller's statement true, that "Man depicts himself in his Gods!" He adds to his own powers and they become infinite, and straightway he has a God to worship. The Indian would have an Indian God; the Negro one of like color. Man's idea of God, if he thinks one exists, must resemble him. The white man would not admit a Negro as a God, nor a Negro a white man.

Lucretus—But in that vast field of space, I see no water. Please tell me how water is formed, if no God to produce it?

Spirit—Within that negative matter are all the activities of the material world from which you just came. Ice could not produce water, were it not for certain active principles inherent in matter. I do not comprehend the action of the material world in all its details. I have found that my idea of God doing any work, vanishes just the moment I thoroughly understand its nature. I then find that individualized intelligences are connected therewith, and that through their instrumentality the work is accomplished. Let me tell you, there are vast fields before you. The higher you ascend the azure dome, and travel among the celestial orbs, the key-notes thereof only echo faintly the grandeur that lies beyond, and when one principle in the arcana of nature is understood, it only illuminates the mind that it may be able to advance still higher in the scale of existence. Below me, above me, all around me, I hear the footsteps of the advancing hosts, and God vanishes in all works the moment their nature is understood. When mystery vanishes, God vanishes. O children of earth, as I gaze upon you, bowing to an image of the imagination, I know that it will finally vanish, and that you will regard that worship as essential to your nature, as the toys of the child are to it. You, who have just come from the earth sphere, will learn that the "works of nature," as manifested on earth, sink into insignificance when compared with the achievements of spirits in the higher spheres.

(To be continued.)

☞ Those who look for faults find faults, and become fault-finders by profession; but those who look for truth find good, find that.

Modern Spiritualism.

Spiritualism to-day *means* something. A few years since, among a great many people, it was a term synonymous with fanaticism, being so branded by the orthodoxy, who saw in the beautiful truths which it was unfolding, the death-blow to the system by which they had so long held the masses of mankind in subjection, and they saw also the sentence which would remove from themselves the life of luxurious idleness which they had so long been leading. It is a well-known fact to-day, that every new truth is met at the threshold of its birth with the cry of *Humbug!*—stamped as such by men of professed learning, simply because it does not agree with their preconceived notions in regard to certain things. These gentlemen, in their egotistical importance, have arrived at the grand ultimate of truth! Nothing, in their opinion, can be of any worth, which they do not possess. Every invention and discovery of the past two thousand years has been met in this way, but it has been a marked feature of this opposition, that it has been fought only by those upon whose preconceived notions it was an innovation. This very opposition has been the element to fan into life every new principle.

As each new idea begins to unfold from the embryotic state, and its beautiful light dawns on the hitherto dark places, an agitation springs up among the people; they are soon divided into two distinct classes; the one side recognizes this light as a truth,—the other, not being far enough advanced in mentality to comprehend it, or fearing they may lose some of their rights (?), marshal their forces to crush the *invader;* but opposition only makes it the stronger, for the "Truth is mighty, and will prevail." This has been the experience of modern Spiritualism, but twenty-three years has drawn to its ranks twelve millions of the most intelligent men and women of America; and we doubt not before half that number of years shall have passed over us again, that these numbers will be *trebled*. The accounts we are receiving of the hosts who are daily becoming convinced of this new truth, will certainly bear us out in our statement.

Get up all the agitation you can, friends; make an effort, each and every one, to raise up some poor, bleeding heart from the dust, and aid them to leave the dark, beaten paths, which the tenets of an effete theology *compel* them to tread—to walk in the embrace of the new faith, where they can hold daily communion with the *dear departed*, without fear of ostracism from a church or a clique. You have the mighty angel hosts to stand by you in this noble work, and each and every good deed will meet with its just reward.

"That bourne from whence no traveler returns," has become worn out as a stereotyped phrase of olden time, for the traveler now returns daily, and manifests his presence to the loved ones through the medium of dark circles. The term *Death* has dropped the black pall with which it has so long been enshrouded, and is now looked upon as a mere transition from a low estate to a higher.

Modern Spiritualism is a true soul-religion—of and for the people. It requires no gilded domes or system of priesthood for its protection. It is free as nature's pure air, and broad as the universe.

Remonstrances.

We see by the proceedings of the Legislature of Michigan, that the Spiritualists of that State are wisely circulating the remonstrances against the *Doctors' Bill*, which we published in the JOURNAL, and which defeated a similar bill before the Legislature of the State of Illinois.

It is conceded by everybody in this State that it was the movement inaugurated by the RELIGIO-PHILOSOPHICAL JOURNAL alone, which defeated that nefarious bill. But for the remonstrances which went up from all parts of the State, the law would have been passed to fine and imprison every medium who should attempt to heal the sick. As it was, when first put upon its final passage, it received the most signal defeat of any bill that has been before the Legislature the present session.

The Michigan bill is an exact copy of the one thus defeated in Illinois, and we hope it will share the same fate. But our friends may rest assured that the whole thing depends upon their being diligent in sending forward the remonstrances. Cut them out of the RELIGIO-PHILOSOPHICAL JOURNAL, and paste them on to paper, get them signed by your neighbors, and send them forward without delay, and the defeat of the bill is sure, otherwise it will be passed and become a law.

Harry Bastian.

Harry Bastian, one of the most wonderful mediums of the age, has returned to the city, and will hold seances regularly for the entertainment of friends and skeptics.

We with pleasure indorse this young man's mediumship, and recommend all *lovers of truth* and investigators of a new philosophy demonstrated by strange phenomena, to avail themselves of the opportunity now offered at his *seances*.

A new development in his mediumship has just transpired, in addition to what has heretofore been announced through the columns of this journal.

It will be remembered that spirits materialize their own organs of speech, and talk in audible voices with all persons who visit the seances; that they play musical instruments, that they place the solid iron rings on to the medium's arms when tied; that they take him and chair up from the floor and place him upon the tables when tied so fast that he can't move hand or foot, etc. But now they tie him so fast that the most expert sailors *can't untie him*, with the best use of their fingers; and yet, the spirits will do it in three minutes' time.

Again, we say to all investigators, fail not to make it convenient to attend Harry Bastian's seances. He will continue in Chicago for a few weeks. Information can always be obtained at this office on the day previous to the evening of the seance, where it will be held.

The Church a Human Institution.

In another column will be found an abstract of a sermon by Henry Ward Beecher.

Indeed, this is a radical age! The RELIGIO-PHILOSOPHICAL JOURNAL *makes haste* to gather up and dispense to its readers the early ripened fruit as developed from the teeming fields of thought, or other producing causes, whatever they may be, or wherever found.

The editors of this paper, ever on the alert for all that is within reach, seize the good wherever found, and feel grateful for the blessing of freedom of thought and freedom of speech, vouchsafed to the American people.

Spiritualism, in the broad and comprehensive sense, appreciates all reform as based in its philosophy, and will receive a truth as soon from the lips of Henry Ward Beecher as from the inspired soul of an out spoken and world-wide known Spiritualist.

It is the truth that maketh free, and little does it matter through what channel it reaches our perception.

It is a remarkable feature of the Spiritual Philosophy, that it first pulverizes all creeds, and leaves in their place a spiritual structure comprehending in its architectural bearings all that is good,—and *all being good*, in their place, every thing finds a proper use.

Thus it will be seen that Spirituality is not only an *iconoclast*, but a *supreme architect* in its nature, breaking to pieces idols—shams, and building up from realities a mighty fabric that will stand the touchstone of truth throughout all time.

Gratitude.

Our thanks are yet due to many who have secured new subscriptions for the JOURNAL, and to many more who are canvassing and proposing to do so.

Roll up the subscriptions, brethren. The opposition is making desperate efforts against Spiritualism. It is all important that the JOURNAL,—the *boldest*, the most *independent*—aye, the best paper in the world—should go into the hands of every *doubter* in the land. Where a person begins to doubt the doctrine of *a Devil*,—the *Dogmas* of the churches' *hell-torments* and a *vicarious atonement*—the RELIGIO-PHILOSOPHICAL JOURNAL will *build him up* in a sound philosophy that will stand the test in the most trying hours, and bring him *en rapport* with loved ones who have already passed to the *Summer Land*, to which all are rapidly tending.

Come, brethren, each and every one, help to circulate the JOURNAL.

Mrs. E. A. Blair, Artist.

Mrs. Blair, that most wonderful spirit artist, for painting flowers, wreaths, etc., while blindfolded before a public audience, has started for Chicago. She visits many places in her journey from Massachusetts to Illinois, at which she has received calls to practice her mediumship before public audiences, as well as in private. She will answer further calls from societies or friends. She can be addressed in care of this office, and letters will be forwarded to her from time to time to such places as she may be at. We have specimens of her work in our reception rooms, which are perfectly beautiful to look upon, especially when it is considered that the work is executed when she is blindfolded. All are welcome to call and see them. Chicago is indeed blessed with evidence most positive, that "though a man die, *he shall live again;* that *no one*, in fact, goes to "that bourn from whence no traveler returns."

The Northwest During the Revolution.

We are indebted to Hon. Lyman C. Draper, of Madison, Wisconsin, Corresponding Secretary of the State Historical Society of Wisconsin, for a copy of the Annual Address of the present year, delivered before said Society by Hon. Charles J. Walker of Detroit.

The Address is highly creditable to the author and Society. It is a most complete synopsis of the history of the events which transpired in the "Great Northwest," from the first establishment of trading-posts to the close of the revolution.

This address being so comprehensive, and so well adapted to the refreshing of the mind of the scholar, as well as to imparting useful knowledge to the youth and those in the humble walks of life, who are not familiar with the history of this portion of our country, we take pleasure in recommending it to the public as worthy of perusal.

The "Search after God."

"Be patient,"—that is all the answer we can give to the numerous letters we have received in reference to our "Search after God." The questions that have been asked in reference to the first earth, the first man, etc., etc., have been answered, and will appear in future numbers of the JOURNAL.—ASSOCIATE EDITOR.

A. J. Fishback.

Bro. Fishback writes us from Victoria, Mo., that he intends to start for Northern Texas in a short time. We assure our friends there that no better speaker or more worthy man has ever visited that locality.

We respectfully bespeak for Brother F. a favorable reception by the friends of Spiritualism wherever he may go.

E. V. Wilson.

Will lecture in Wheaton, Illinois, on Sunday, April 9th, at 10½ A. M., 2 P. M., and 7 in the evening.

Personal and Local.

—Letters to J. R. Francis should now be directed in care of this office.

—On our first page this week we present our readers with an account of the labors of Sister Wilcoxon in Louisville. She goes to Alton, Ind., in April, instead of Alton, Ill., as was stated in our last. The friends at Decatur, Ill., have secured her services for the month of May. She will also be present at the Convention in June. During her lectures in Louisville, great interest has been manifested in that city, and the number who attend lectures largely increased.

—Our friends in Davenport, Iowa, are favored with the presence of a good healer and developing medium, David P. Fuller. Accounts from residents say his healing powers are very fine.

—We are constantly receiving calls for mediums from different parts of the country. Nathan Stevens writes that a good clairvoyant and healer would be well received at Grand River, Iowa.

—Brother Charles M. De Leon is doing a noble work in Kentucky. He is a fine speaker and a good medium. He sends us a list of eleven new subscribers. Let others follow him in the good work. Address him at Moscow, Hickman County. In connection with this, we would call the attention of our readers to the call addressed to the Spiritualists of Kentucky, on the second page of this issue.

—Brother T. S. Givan is about publishing a paper at Louisville, Ky., and thinks of establishing a general headquarters for spiritual and liberal works. We believe that the undertaking will be a success. We know of no better opening than Louisville now offers for this purpose.

—The "Arcana of Spiritualism," by Hudson Tuttle, can not fail to be of interest to every Spiritualist in the country. It gives full, definite and lucid explanations as to what Spiritualism is, and what it embraces.

—Again we would call the attention of our readers to the advertisement of A. J. Graham, in another column. Short hand writing opens a new field of work for the young of either sex. This knowledge once gained by any one is an independent fortune.

—We would call the attention of our readers to the call for a grand mass meeting at Decatur, Ill., to be held in June. A great number of the best speakers are expected to be present, and we have no doubt the result will be highly satisfactory to all.

—Wm. Carr writes that a good clairvoyant or a trance speaker would be well received by the citizens of Warren, Clinton Co., Ind.

—We are in receipt of five new subscribers from T. C. Whitley, of Bonaparte, Iowa. Thanks, brother. May others deem this worthy of emulation.

—Encouraging accounts are constantly reaching us of the success of Bell A. Chamberlain, who is at present working in Iowa. She recently went to Forest City and delivered a course of six lectures there, the first they have ever been favored with. Great interest was awakened among the people. An unsuccessful attempt was made by the Churchites to break up the meetings. She sends us seven new subscribers from there. The leaven is working. She goes from there to Clear Lake, Mason City and Waverly.

—We clip the following from the Banner of Light. It will apply very well to our case, only, instead of one hundred on "God," we have three hundred, more or less:

"Correspondents must bear with us in consequence of the delay of their communications. We do the best we can, under the circumstances. We have only one hundred on hand on "God;" do., seventy five on "Organization," *pro.* and *con.*; fifty on "Re incarnation"; twenty five on "Settling Spirits," etc., etc., etc. What *shall* we do, friends? Print all your favors, to the exclusion of our usual variety? God bless you all! We thank you for your contributions, for they display talent!"

—Louisville, Ky., is an energetic growing city, with a large liberal element pervading its intelligent inhabitants. E. R. Spurrier & Co., proprietors of the Spurrier House, are highly popular with many of our friends who visit that city.

—Daniel W. Hull, we learn, cured a rose cancer in Providence, lately, which had troubled the patient for over two years, and had been pronounced incurable by all her attending physicians. He is doing a good work in Providence. At the request of many friends he has concluded to remain three weeks longer—till April 17th. Address care F. Hacker, Providence, R. I.

—The twenty-third anniversary of the advent of modern Spiritualism will be duly celebrated in Apollo Hall, New York, on Friday, March 31st. Poems and addresses will be delivered by some of the best Eastern speakers. A grand reception will take place, and dancing will be in order.

—We are in receipt of a letter from Salt Lake City asking for a good test medium and lecturer. There is plenty of work to do, and the field is daily growing larger.

—A negro in a Virginia jail on a charge of murder, has confessed his guilt, saying that a spirit had warned him on the night previous to reveal his crime, under pain of perpetual unrest.

—England is slowly but steadily increasing in liberal views. A bill is now before the House of Commons for a third reading, which allows the interment of a corpse in any parish churchyard, with any form of religious service desired by the friends thereof.

—Z. D. Hinkley, writing from Hastings, Michigan, says: "If any Spiritualist, medium or other human being calls on me, such as I have, give I unto them, and entertain them indefinitely. Tell them to swinck off at Jaxkson. It will cost but a hundred and eighty cents to reach Hastings, or one dollar from Grand Rapids. I live out of town; but call on Brothers Hadley or Reid, and they will trot you out, or instruct you otherwise. If the police get after the mediums, this will be a good place to hide, for in my immediate vicinity orthodoxy is shorn of its strength."

Let no one suppose that we esteem it a pleasure to send the paper to any subscriber on credit, after the time has expired for which payment has been made in advance, *unless the subscriber deems it a favor* to him or her. We are always well pleased to discontinue the Journal, on receipt of arrearages, when it is no longer wanted. So long as it is taken, *we expect it will be paid for.*

—Those being developed for mediums will do well to send for the two standard works on Mediumship, "Underhill on Mesmerism," and "Artificial Somnambulism;" by Wm. B. Fahnestock. They will be sent, post paid, to any address for $3.10.

J. J. Outly, an old artist of much experience, would like to correspond with any medium for spirit photographs, in view of opening a gallery in Chicago.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit—From the Infernal Regions.

NUMBER TWO.

I was born in one of the provinces of Italy, about three hundred years ago. My mother was a young gipsey girl, and my father was an old Jesuit priest, neither of whom had any parental feelings for me, and I have never seen either of them. My father, I am told, never saw me, and my mother placed me in a foundling hospital, when I was a few days old.

My first consciousness on earth, was in this hospital, under the care of Sisters of Mercy, who were doing all they could to fill the dreadful void left by the criminal negligence of those who had brought me into earthly existence.

I will not dwell upon these painful themes, and should not have mentioned them, but justice requires that the world should know something of the causes that have been influencing me in my fearful career of crime and suffering. All the base and low hypocritical cunning and concealment of my parents, had been transmitted to me in an intensified degree.

Villainy of the deepest die, fostered in the cloister, and carried out with a hellish purpose through life, by my father, stamped its impress in blackest characters upon the tablet of my soul. My earliest recollection, is of the sorrow which filled the minds of those good women who had charge of me, when they saw this fearful tendency to crime, cropping out very prominently in my nature, when I was but a very little child. I have always been cursed with a most vivid and retentive memory, and I now recall distinctly a council that was held over me by these good women, after days of fasting and prayer, on their part, that they might be guided by best wisdom, to know what they could do to save me from the yawning gulf of crime that was impending before me, and also how they might protect the other little ones of the household from the contaminating influences of my depraved life. Even at this time, I can recall with pleasure the influences of that council in my babyhood days, for strong as were the tendencies to crime, there were pure and holy desires, awakened by the loving tenderness and care of these good women, the which under some circumstances, might have been fanned into a flame, that would have led me through very different experiences. I was very strong and full of life. The criminal tendencies of my earlylife grew stronger, as also did the power of concealment, and I became an arrant hypocrite, professing religion whilst the most gross, corrupt and licentious feelings were constantly rankling in me.

So complete was this deception, that the good sisters, recommended me to enter the service of the Church, and at the age of twenty-one, I took the so-called holy orders, although my hands had already been steeped in crimes of the blackest die. One of the strongest passions of my corrupted life, was an intolerable desire to commit rape upon very young girls. I had outraged more than fifty of these, yet such was the completeness of my deception, that I escaped detection, until my twenty-third year, when, under the influence of this demoniacal passion, I caused the death of a beautiful young child, only nine years old. Her father traced the crime to me, and slew me, and thus ended my earthly career, at least in the body. Would to God that the veil of oblivion could be thrown over it forever, but ages of intolerable agony, have not blotted out the dark and fearful pictures, which even now rise up, phantom like, before me, and drive me almost to despair.

EXPERIENCES IN THE INNER LIFE.

The hell into which I was thus suddenly and unexpectedly, plunged was very different from that which I supposed would be the lot of such a person, according to the teachings of the church. I cannot say that it was better, for I cannot conceive of anything worse than I realized. The memorable words of Jesus, when he spoke of "the land of outer darkness, in which there is weeping and wailing, and gnashing of teeth," are literally true of this state. I was alone in the blackness of darkness, that seemed intolerable, and the only relief to me was when glimmering flashes of light revealed to me, some of the frightful pictures of my own dark and blood-stained career of crime. Oh! how I writhed in agony, and prayed that I might go back to earth and atone for the evils of my life, little knowing that if I went back there, I should pursue the same course, but it was of no avail; tortured with anguish and remorse, I found there was no escape. In this dark and fearful abode, I agonized for what seemed to me to be ages without any respite.

In the loneliness of this gloom and sorrow, I called aloud for companionship,—anything rather than this dark and desolate loneliness which grew still more intolerable.

Time rolled on and they came, not as I am now told in answer to my prayer, but in accordance with law, and the first living beings that I saw, were the poor victims of my own criminal lusts. I saw them but dimly at first, and I started back, for this was worse even than the grim and ghastly solitude that had been mine before, a deeper hell opened before me, and I perceived that this was the pathway that I was to travel. My next experience after this was the discovery of human beings, occupied as I had been in the pursuit of the lowest and most degrading crimes on earth. My association with these relieved me, more by occupying my time, than from any mutual pleasure, although I found some lustful gratification in my association with those who were committing the loathsome crimes that closed my earthly career. I am told that spirits on such planes, do influence mortals, although neither party may be conscious of it. I was not at all.

Soon after this I began to find companions here, who, like myself were confined to our dark and dreary abode. We had been moving about near each other for a long time, without any consciousness of this, for all these dark spirits are blind. There was no love or sympathy between us, we were ever ready to take advantage of each other, and considered it a smart trick to over-reach one another. It was among these, that I learned to use the black cloth cover or mantle, which you saw when we first met. Wearied with our crimes we sought the shelter of these gloomy, oven-like places, in which you saw me. I speak the honest conviction of my soul, when I declare that I am not guilty of any wrong intention towards that young woman for whom you are now laboring. All that I know of her case is, that when I approached her I felt somewhat relieved and a sort of satisfaction. I was never aware that my influence was in any way injurious to her. I am told that this is a common experience of spirits, who, like myself, dwell in darkness and the shadow of death. They are constantly doing that which causes others to suffer without being conscious of it.

I am told further that if there had been a knowledge of the cause of this trouble years ago, and the same means, applied that you are now using, the relief would have been much more easily and promptly attained.

I certainly have no unkind feelings towards that dear child, and shall rejoice with you in the removal of all her distressing feelings.

It remains only to me to say what have been my experiences in the wonderful transition, which has taken place, since you and your friends on earth and here, have broken the spell that bound me to those dark and dreary scenes. You know how reluctant I was to speak to you, and how full of suspicion I was towards every one. It required considerable time and effort, for me to acquire any confidence in those kind and good spirits, to whom you introduced me, and who, though unseen by me, took me firmly and gently by the hand, and led me away from the scenes in which I had so long lived and suffered.

The place to which they took me, was free from those boisterous feelings of continued unrest, which had marked all my former surroundings in this life. There was a gentle restraining influence upon me, like that of a good and true woman. It recalled the memory of that council which the good Sisters of Mercy, held in the days of my babyhood. I have not yet seen either of these spirits, but I recognize that they are male and female from their influences upon me.

The result thus far has been to get me into a quiet state, in which I have some thoughts about myself and my surroundings. I feel very desirous of being forgiven by all whom I have injured—in any way, and there springs up thoughts and feelings in my soul that I will forgive every one that has in any way injured me. I hope you will continue to give me your advice, for you are the only one that I can see, that I would be willing thus to confide in. I know not what to do. I should certainly be very glad to labor anywhere and at anything, and some how I feel that my first work now, must be to help those whom I have injured, but let the work be where it may or what it will, I pray for strength to do it. Will you continue to help me.

With the assurance that we would do all we could for him, and the advice that he should continue with the spirits, who stood by his side and aided him in giving his narrative to us, we bid him God-speed, and have no doubt that the time is not far distant when his eyes will be opened to see brighter visions, and that he may now find the means of outworking his salvation from the dark abodes in which he has so long dwelt. Thankful for the opportunity of blessing this brother, we send forth his narrative to the world, hoping that others may be, as we have been, instructed by it.

Missionaries.

At a meeting of the Board of the American Association of Spiritualists, held at Cleveland, Ohio, the Committee on Missionaries, were authorized to make arrangements for the employment of such. Several names were proposed and referred to the Committee.

They were also requested to organize if practicable any suitable persons could be engaged to organize lyceums.

J. S. Loveland, presented his resignation in writing, which was accepted and Susan C. Waters of Bridgewater, N. J., was elected to fill the vacancy.

At a meeting of the Board held in Philadelphia, the Committee on Missionaries reported that neither of the parties proposed at the last meeting had accepted the appointment, and that for want of funds, they were unable to employ missionaries.

Miss Abbie W. Baker had gone to Texas, and had been authorized to organize lyceums, and collect funds for this Association.

Susan C. Waters, and Dr. Child were appointed to prepare an address to be published in the Spiritual papers.

The Treasurer reported that he had received one hundred and eight dollars, and twenty three cents, and paid out on orders of the Board fifty-one dollars and thirty-three cents, leaving a balance in the treasury of sixty-six dollars and ninety cents.

The Secretary was directed to give notice through the Spiritual papers, that the Board were prepared to receive further application for a place for holding the next annual meeting of the association.

Henry T. Child, M. D., *Sec.*
634 Race Street, Philadelphia.

Marriage Notice.

Benjamin Fish, of Rochester, N. Y., and Louise M. Henck, of Philadelphia, appeared at the house of Dr. H. T. Child, in Philadelphia on the 23rd day of February, 1871, and in the presence of a number of their friends, the said Benjamin taking the said Louise by the hand, declared that he took her to be his wife in accordance with the certificate which they were about to sign, and the said Louise declared, in like manner, that she took the said Benjamin to be her husband.

The said parties then and there (the said Louise adopting, according to custom, the name of her husband) signed the following

CERTIFICATE

This is to certify that we, Benjamin Fish of Rochester, N. Y., and Louise M. Henck of Philadelphia, assume to each other the relation of husband and wife; but at the same time we solemnly protest against all Marriage Laws, whether legal or conventional, which subject either the wife, or the husband, to any control or influence on the part of the other, which is not in accordance with the dictates of pure and mutual Love.

Philadelphia, February 23rd, 1871.

Obituary.

Born into spirit-life, on the morning of March 21st, in the 50th year of her age, the wife of Hon. Isaac H. Soule, of Stillwater, Minnesota.

Gone to the Summer Land, one of earth's best,
To join her loved friends in the home of the blest.
A kind husband is left her absence to mourn,
And two faithful sons of a mother are shorn;
They know she's now landed on yonder bright shore,
Freed from earth's troubles—yet her loss they deplore.

Her record of earth-life is spotless and pure;
Her good deeds and kind words will long endure;
And her many friends here will the memory bear
Of her sweet influence, and kind, loving care;
Tho' the casket is laid, yet she will be near,
Her companions and friends on life's journey to cheer.

By a true, living faith she was ever sustained;
The Harmonial Philosophy by her was maintained;
She loved all his beauties, its truths she engraved
In practical work, by which all may be saved;
She taught by example, more potent by far
Than wordy orations of pulpit or bar.

Her home's with the angels all beaming with light,
Her soul's filled with rapture and rapturous delight;
For the eye hath not seen, nor the mind conceived
Of the glories and beauties there revealed,
To those who, like her, had the truth ever loved,
And laid up their treasures in mansions above.

L. A. F. S.

Banner of Light please copy.

On Saturday, the 11th inst. of heart disease, Henry Snow closed his earthly labors, and passed on to the spiritual life. Aged 66 years.

Mr. Henry Snow has been a resident of Battle Creek, Mich., for fifteen years past, and was esteemed by all who knew him, as a man of strict [illegible] amiable disposition and moral worth. In [illegible] years of his life, he was a believer in the doctrine of [illegible]versalism, the final holiness and happiness [illegible] But in later life he became convinced of the presence of the departed, and believed in the ministrations of angels. Happy in the beautiful faith that his spirit friends were near him, and that when he, too, left the worn-out body he should linger near, watch over, protect and bless those left behind, he quietly passed away, rich in life's experiences, and ready to enter upon the upper life's active fields.

The funeral services were on Tuesday, at his late residence, where a large concourse of friends testified their respect for the deceased and his bereaved family.

Died, March 12th, 1871, Maggie A. Boyer, aged 29 years.

She died calmly—failing sweetly to sleep, without a struggle or a murmur, and retaining consciousness to the last. In answer to a question, she said, "I am not afraid to die. I will meet my mother and father, my sisters and brothers, who have all gone the same road before me." A few moments after expressing her views she died in her husband's arms, the victim of hereditary consumption.

Mrs. Mary T. Strang, a Spiritual lecturer, conducted the funeral services. She delivered a most affecting and impressive address, eulogizing the virtues of the deceased.

Dayton, Ohio.

SPECIAL NOTICE.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 1871; to commence its first session on Friday, June 2d, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for worn, wearied, and sick mediums and speakers, to good social reasoning conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception, H. Right, Box 290 Decatur, Ill.

H. S. Brown, M. D., Chairman.

NEW ADVERTISEMENTS.

SHORT-HAND WRITING.

The **Best** and **Standard** System may be learned by thousands, by **Without a Teacher**, from Graham's **Hand-Book** of Phonography, $2.20, postpaid. **Two Hours' Course,** 25 cents; **Outline,** 5 cents; **Little Teacher,** 75 cents; **Synopsis,** 50 cents; Phonographic **Visitor,** (weekly) $3.00 a year.
Address **Andrew J. Graham,** 563 Broadway, New York.
n1 v10 3t.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to $5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer. To such as are not well satisfied we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of the People's Literary Companion—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address E. C. Allen & Co., Augusta, Maine.
v9 n17-13m.

$5 TO $10 PER DAY. Men, women Boys and Girls who engage in our new business make from $5 to $10 per day in their own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profitable work, should address at once. George Stinson & Co., Portland, Maine.
v9 n17-13m.

MRS. L. G. RICHARDS

Will Give a Psychometric Reading for $1.00; with Medical Examination and Advice regarding Business, $2.00; Written Communications from Spirit Friends, $3.00. Lock of Hair and Photograph required, also three letter stamps. Pictures returned. Medicines sent if desired. Address P. O. Box 1219, Binghamton, N. Y.
v10 n2 6t

J. WILLIAM VAN NAMEE.

Medical Clairvoyant, Magnetic Healer, and Trance Business Medium
420 Fourth avenue, New York.
Examinations Made by Lock of Hair.
For terms and particulars, send for circular.
v8 n22 tf.

MRS. F. W. CALKINS,

BUSINESS, TEST, AND HEALING MEDIUM,

Prescribes medicines for the sick. Spirits communicate through her quite frequently—give name, disease they died with, &c. Satisfaction warranted. Address her, enclosing a lock of hair and two dollars at Green Garden, Will Co., Ill.

Dr. J. Wilbur,
MAGNETIC PHYSICIAN

460 W. Randolph street, Chicago, will be at the Moore House, Effingham, Ill., from April 1st until further notice. He also cures by Magnetic Paper, without seeing the patient.
v10 n2 6t

GROSVENOR SWAN, M. D.

Dr. Swan may be found at all hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services.
v9 n3 tf

THE LAW OF MARRIAGE,
BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce legislation. For sale by the author, Louisiana, Mo. Price paid for 25 cents,
v6n18-tf.

AGENTS! READ THIS!

We will pay Agents a Salary of $20 per week and expenses, or allow a large commission, to sell our new and wonderful inventions. Address: M. Wagner & Co, Marshall, Mich.
v9 n23 6m.

MEDIUMS.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and its nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms.—Diagnosis and first prescription, $2.00; each subsequent, $2.00; Psychometric Delineation of Character, $3; answering Business Letters, $3. The money should accompany the application, to insure a reply.

DUMONT C. DAKE, M. D.

ANALYTICAL CURE,

For the speedy cure of the following complaints furnished; Catarrh, Asthma, Throat, Lung and Heart Difficulties, Rheumatism, Liver and Kidney, Dyspepsia, Diseases peculiar to Females, Epileptic Fits, Weak and Inflamed Eyes, Ulcers, Fever Sores, Piles, Seminal Weaknesses Diseases of the Brain and Nerves, Diseases of the Skin and Blood, Incipient Consumption. Patients at a distance successfully treated. Medicines sent by mail or express.

Dr. Dake's mode of practice is unknown to, and unlike in detail, any other physician's.

Offices and Laboratory, 211 Wabash Ave., Chicago.

Those who cannot consult in person (with each order) send a simple statement of condition, age, and sex, occupation, temperament, (if known), and photograph).

WE HAVE

Electric Galvanic plates for Consumption, Weak Chests, Coughs, Price, $2.00. Also,

Electric bands and soles, for cold feet, faulty circulation, nervous diseases, price, $2.00. In ordering soles, state size of boot or shoe worn, also the width required, and whether for a lady or gentleman. Sent by mail or express. In sending for circular and terms, inclose stamp.

MRS. LODEMA ATWOOD,

Healing Medium,

Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send a lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, $2; Diagnosis without prescription, $1; all subsequent prescriptions, $1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.
v10 n1 tf.

JAMES BROOKS,

THE DEVELOPING MEDIUM.

Those Desirous of Becoming Mediums Can Obtain Instructions:

How to Guide and Promote all Phases of Mediumship.
How to Test and Develop Clairvoyant Sight; seldom, if ever, fails to produce the first degree of sight at one trial. Thousands of people can see clairvoyantly when they understand how to induce the sight.
How to Enter a Somnambulic Condition.
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What Condition the Mental and Physical should assume to Receive and Dispose of Influence.
How to make Progress at each Sitting.
How to Prepare the Mind for Inspiration.
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Dr. Abba Lord Palmer.

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Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription, which, if followed, *will surely cure.*

Can trace stolen property, tell the past, present and future—advise concerning business, and give written communications from spirit friends.

Diagnosis of disease, with prescription, $2.00. Communications from spirit friends, $3.00. Delineation of character with advice concerning marriage, $1.00.
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DR. H. SLADE (Clairvoyant),
AND
J. SIMMONS.

Dr. Slade will, on receiving a lock of hair, with the name and age, make a clairvoyant examination, and return a written diagnosis of the case with cost of treatment. A fee of Two Dollars must accompany the hair, which will be applied on medicine where treatment is ordered. All letters should be directed to
Slade & Simmons,
207 West 23d St. N. Y.

P. S.—Please write your address plain.

From the New York World.

THE CHURCH A HUMAN INVENTION.

Extraordinary Sermon by H. W. Beecher.

In commencing his sermon, yesterday morning, Mr. Beecher said that he proposed to comment on the history contained in the 21st chapter of Acts, from the 15 h to the 26 h verses, descriptive of Paul's being commanded by the elders to go up and sacrifice in the temple, that the Jews might be persuaded of his orthodoxy. The fact was, said Mr. Beecher, that Paul's orthodoxy was suspected, and when his name was mentioned people probably said, "Yes, he is a very zealous man, but I am afraid of what he says; it is hardly right to talk about these things, but I hope it will all turn out right." They would say, "Paul is popular; he has the art of stirring up the masses, and if I only thought he was sound at the bottom I could approve of his ministry." And so after twenty years of labor Paul came to Jerusalem to find that he was not orthodox, and the remedy prescribed was most extraordinary, considering that all these men were Christians. It was that he should go up with these four men, who were under a vow to pay their charges, and engage in all the ceremonies of the temple with them. That is, subscribe to the full Westminster Confession of Faith, swallow it whole in the presence of the people, and then they would see that he was orthodox. They say to him, "Go up into the temple, just as if you never heard of Christ; go up with these men, pay their charges, stand with them to be recognized with the priest," &c. And so Paul went up into the temple, and this was what the elders recommended him to do, as if there was no other religion than the religion of the temple. This scene is one of the most extraordinary in the New Testament. It strikes us as very strange that Paul himself should not have sufficiently indicated his adhesion to the notion of faith as not to have been suspected of heterodoxy. It does not follow that all men who are suspected are like Paul; it does not follow that a man may not be justly suspected; but it does show that when a man undertakes to develop a higher conception out of a lower one, he renders himself liable to misconception as having abandoned the faith. People like to hear what they have been used to hearing; the views a man has been educated in—the views which men have held as sectarian—become parts of their selfishness, and when men preach that view with force and power, it is a kind of settled compliment to them. Men like to see old things in new clothes. But when any one attempts to develop out of an imperfectly conceived truth or morality a higher spiritual element, just as he goes from leaf to blossom and from blossom to cluster, will be met with opposition, and will be doomed to disappointment. The Christians had accepted Christ, and yet they could not bear to break off from the temple or from the ceremonials of the Mosaic law. When they heard that Paul did not care for circumcision, they said to themselves, "This Paul is an invader of some things; he is a dangerous man; he may be right, but there is no knowing when this thing will end." The question is, that with regard to doctrines presented in a new form, do they tend to produce larger views of spirituality or its like? Are they lowering the moral standard or raising it? Everything whatever tends to carry men up toward faith and love, and disinterested activity, can not do wrong. This scene reveals the fact, that thirty years after Christ's death the Christians of Jerusalem were in full communion with the Jewish temple. The whole central mother Church were at that time in full communion with the temple. Where, then, is the claim that Jesus delivered to his Apostles or to any wise shaped out the Christian Church or the Christian polity? Here, thirty years after his own ascension, was the mother Church, but a few steps from the place where he offered himself for sacrifice; here was the mother Church still offering up sacrifices in the old Jewish temple; nay, so tenacious were they that they took the chief apostle of it and made him go through the whole ceremonial. And yet how many times have we heard it said that our Lord told the Apostles just how the Church should be established, just what its worship should be? Why, do you suppose if our Lord had said to his Apostles, "This is to be the Church," that they would have forgotten it? Would Paul not have said to them, "Is the temple the pattern of the Church?" You can not find in the history of Christ one single word showing that there was to be one kind of a Church rather than another, and the whole Church is a purely human invention; none the worse for that, but the whole authority is gone from which it is said to be derived. The Christian scheme was not philosophy, still less an organization. The Christian scheme was something far transcending philosophy, far nobler than organization; it was a power introduced into the world by which, with a vast impulse, men should be led up toward an ideal life, and its central peculiarity is its life transcending all human progress, and then carrying man up to that life. From the time of Christ down to our day it has been growing, and it has had to pass through all the experiences that any other philosophy has had to pass through. The only thing that was employed in our master's teaching was that there should be some external form but what it was to be was not declared. If it was, how did it happen that our mother Church did not know it and was still in the Temple, and made Paul go there and offer up sacrifices? Thirty years before, the great sacrifices had been offered up to establish a new Church, and yet they have not found it out, and were still attempting to carry out the spirit of Christ and the external ceremony of the Jews. Mr. Beecher then spoke of the different ceremonials prescribed for the Gentiles and the Jews, and said that this was proof that it never was intended that one form of worship should be obligatory on all, but that men should be left free to select worship to the circumstances in which they were placed. Paul knew that the ceremonies were nothing, yet he would not wound the prejudices of the people, and so he conformed to them, and nowhere can be found the principles of personal liberty more strongly insisted on than in the teachings of Paul. He declares that a man who is truly a man in Jesus Christ is a free man, for if he be learned in the spirit of Christ, that will stand him instead of rules or ordinances, and he will be a law unto himself. He resented all intrusion on personal liberty, both of himself and other men. He believed that all that was necessary was that man should love God in his heart, and when a man rose to that state in which he could see God, he might baptize or not baptize, partake of the Lord's Supper or not partake of it, make offerings to an idol or not, just as he chose, it would make no difference to him; and my impression is that if our Lord and Saviour were on earth now, there are very few Churches into which he could get. He would not be considered as sufficiently

whether Paul or Peter

would say we will bap

it, but they will be as well

'Now modern people say,'

call sincerity, to baptize one

another?' But Paul said, 'I

law of ceremonies.' Is not

Christ given? I will use or not use; I am not bound to use the same ceremonies one day that I do another, any more than a surgeon is bound to the same knife to amputate a limb to-day that he used yesterday, or the physician to give the same medicines to all his patients. I tell you that all outside forms of religion, how you shall build your churches, or the whole economy of ordinances, are but instruments to an end, and you may use them if you can make any thing out of them. I should not hesitate at all if I went into a Roman Catholic church, where they all take holy water, and make the sign of the cross, I would take holy water and make the sign of the cross too. [Laughter.] Yes, but it will be said, won't you lend encouragement to their erroneous beliefs? Not any more than Paul did. Is there not something behind the superstition; can I not reach the man by treating these superstitions kindly instead of rudely? Love with faith sets me free from the bondage of ordinances or ceremonies, says to me "If you need them use them, but if you have no need do not use them." I do not keep Sunday because I think it a religious day as the law defines it. I keep Sunday because I love it, but I am not bound to do so. If a man say 'I feel at liberty to seek my Sunday in the forest,' I say you are at liberty to. If he say he wishes to worship God in the fields, I tell him to do so. I may question his sincerity, but if I find him sincere, I tell him that he has perfect liberty to go. Do you call these heresies? They are shocking heresies, and for all of them I plead the example of the Church at Jerusalem. I plead every thing that is 2 000 years old; and the age of every thing from wines up to creeds is generally the test of its superiority. Mr. Beecher then spoke of the objection to associating with these whose beliefs are different from your own, from fear that they should be said to countenance their errors; but Paul did this, and he did it on principle. He made himself all things to all men that he might win souls to Christ. Sir, for the sake of winning men to a higher life, a man conforms to the opinions of others and acts in such a way as not to jar their educated beliefs, if he does this for the sake of winning them to a higher belief, then it is right. It is a miserable orthodoxy that can not bear the contact with another belief. It sheds its sun over all alike, even on devils. When the terrible disaster at New Hamburg occurred, and men were rushing in crowds to the rescue, do you suppose it was necessary for them to stop and ask each other, "Are you a Democrat or a Republican?" or say, "I am not going to be seen working alongside of a Democrat?" For years and years, in the City of Brooklyn, the children of the Unitarian Sunday schools have not been permitted to walk with the other schools on the anniversary day. These little children were not permitted to walk the streets together for fear of contamination. There was one sad eye and one glad eye that looked at that scene. Christ was sad and the devil was glad. If we have the love of Christ above all other things, there is no one human being on earth that you can not own as a brother, or go down to him and work with him and for him. I could sit and worship in many and many a Unitarian Church or Swedenborgian Church, or Roman Catholic, or Baptist, or Methodist, or Episcopal. I could go their way if it was necessary, and I would not hesitate to be immersed, even as I immerse others, if I thought I could gain them on the other side of immersion. It is immersion to me, but they are weak and need it. But churches save the chaff and straw and let the wheat go where it may.

WISCONSIN.

Report of the First Society of Waukesha.

BRO. JONES:—I wish through the JOURNAL, to report progress in this part of the spiritual vinyard.

In September last a few friends met and organized the First Progressive Society of Spiritualists of Waukesha, by the election of a President, Vice Pres., Secretary, and Treasurer, with power to act as Trustees of the Society.

To be brief, we will say that we soon had subscribed the sum of four hundred dollars, and invited our old Brother, E. W. Sephens, of Janesville, Wis., as our regular speaker, every alternate Sunday, for three months. At the expiration of that term, our Brother had grown so much in favor, with our people, that we resolved to engage him for another three months which has just closed, and after the close of his evening lecture, on the 19 h inst, before a full house, he united in the solemn bonds of matrimony, Mr. Bradley P. Balcom, of Genesee, (President of the Southern Wisconsin Association of Spiritualists), to Mrs. Lottie Hill of this place. The lady is a member of our choir, and a fine singer. Long may they live in the full enjoyment of their present union.

Our Bro. Stephens is a farmer by occupation, a hard working man, had never entered the field as a lecturer, until he was called to speak with us, although he had spoken occasionally to good acceptance. It has been our good fortunes to find that our brother possessed too noble a talent to remain longer at his agricultural pursuit.

We have therefore, secured his services, a portion of the time for the coming Summer.

Our congregations are stead ly increasing, and our souls are filled from the rich storehouse of his scientific brain, as he launches out into the unexplored regions of thought, thus bringing to us in glorious strains of eloquence and beauty, those mighty truths so long hidden from humanity's view.

Since he began his labors with us, he has lectured at various points along his line of travel, and has sown seed that will some day bring forth fruit. We sincerely hope that the Spiritualists of our State, will put forth a helping hand, and sustain him most bountifully as he so richly deserves to be.

He enters the field without soil or blemish, and will devote his time to the dissemination of our glorious cause; so soon as our friends have ascertained his true worth, and will seek their own best good, and pleasure.

When the Spiritualists of our country shall have learned the great and important lesson, as they seem now to have learned with us, that so by put of their surplus treasure for the spread of our glorious system of philosophy for the enlightenment of man-kind, would produce an hundred fold more real enjoyment than can possibly be realized by hoarding it up, like the poor, stingy, starved m sel, they will then have discovered that a step has been taken in wi dom's path, that will follow them down the ages, with constantly it creasing means of enjoyment.

What are the bubbles of earth compared with true spiritual knowledge? The former we must leave behind, while the latter will fill our souls with goodness, that will follow us through the coming centuries.

Waukesha, Wis., March, 1871.

W. B. HOLBROOK.

Letter from F. Culver.

BROTHER JONES:—Enclosed please find draft for ten dollars to pay up my arrearages, and the balance to apply on subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. Should have sent it sooner, but have put it off from time to time, but we trust it will be satisfactory even at this late hour, as we read that those that came at the eleventh hour received every man also his penny."

Sandwich, Ill., March 16 h, 1871.

Thank you, brother. God speed all others in like situation, in securing the *eleventh hour penny* by like acts of justice. We are certainly bearing the "heat and burthen of the day," and need all that is our due.—ED. JOURNAL.

IOWA.

Report of the First Spiritual Society of Maquoketa.

The First Spiritual Society of Maquoketa, held their annual meeting for the election of officers on March 1st, and transacted other important business. The following persons were chosen: H. W. McCarron, President; Mrs. S. S. Chase, Vice President; G. A. Gray, Secretary; D. L. Haight, Treasurer; H. M Arnold and W. Gaudi, Trustees.

There are quite a number in this locality, whose names do not appear on our records, who manifest a deep interest in the progress of liberal ideas, and a free religion, based upon facts. It is proposed to take immediate steps to secure first-class speakers and mediums. We desire a visit from F. L. Thayer, or some other equally good physical test medium, also some speaker well versed in the philosophy of Spiritualism.

Assist us, Bro. Jones, all you can. We need some able exponent to break to us the bread of life, and make glad the heart of man. A growing library of Spiritualistic books, containing quite a number of volumes, circulate here quite extensively, aiding materially the good work of enlightening the mind, that naturally seeks to prove all things and hold fast that which is good.

Though bitterly and unjustly attacked by the Orthodox ministers of the place, the Spiritualists, as a class, have nothing to fear, being always able and willing to give a reason for the hope within, enabling them to return the good of truth for the evil of error. If the clergy were as anxious to discover truth as they are to perpetuate sectarianism, they would then have no object in maligning us. But as the people advance in intelligence, the influence and power, of the priest diminishes, as the light shine, and hasten the day of true mental freedom, when humanity shall acknowledge no authority but truth, as it is discovered and appreciated by each individual soul.

The glorious herald of emancipation, RELIGIO-PHILOSOPHICAL JOURNAL, is doing a noble work wherever it is read. Its thousands of subscribers may be justly proud of it. We hope soon to see its circulation more than doubled. We are making the effort in this place. If one or two energetic persons in each place would canvas among their friends for a few hours, the result would be attained, and lasting good accomplished. See to it, friends, that our Spiritual papers be sustained, and after you have read them, and appropriated the good that is contained in them, circulate them among your Orthodox neighbors. H. W. MCCARRON,

Maquoketa, Iowa, March 9th, 1871.

Letter from Abbi Lord Palmer.

BROTHER JONES:—Welcome! did I say to the dear RELIGIO, as it came last night to my home, and I greet it as an old friend, and bearer of sweet messages from the co-laborers in the cause of truth, that bring peace and joy to my soul. Thrice welcome is it now, because I can say it is received by husband and myself at *our* home; yet in the past, it has cheered my lonely life, made my purpose stronger,—by its stirring and earnest words of kindness and counsel—to live the life of a medium, which has been no easy task, and at times, one of humiliation. True are the words of Della E. Dake. "Mediums need all your help and encouragement; all your sustaining words and actions, to incite them to their labors." And here may I add, that mediums ought to live above envy, strife and vain-glory, aiming to work more harmoniously and zealously in the cause of truth, letting their acts be such that the world may know they have communed with angels.

Visiting the Spiritualists of Dixon and Mendota, I find those in Dixon desiring a talented, trance speaker, but undecided whose services to procure. Mendota, is blessed with a wide-awake class of reformers. Circles are held every week, and well attended. Lou Hopper and Mrs. Lorgan have just fulfilled a satisfactory engagement with the society. I gave some very good tests of spirit power while in those towns. One skeptic remarked, "Abbs Lord, you can, I think, foretell the future. Two cases have come to my knowledge, where you told certain individuals that money was soon to be received; and what would be done with it. One prophecy came true in an hour, and the other in a few weeks and both statements were disbelieved at the time, so no one had an idea that they could be true."

A lady of Mendota, an inquirer into the Spiritual Faith, Mrs. Dr. Edwards, said that I gave a correct phrenological examination and personal description of her husband and children who were not present, and whom I never saw, only having an introduction to Mrs. Edwards some ten minutes previous.

Now, "Home again!" happy that my visit has been so pleasant; that loving friends have bidden me "God speed" and reluctant "adieus." To those loved ones my heart will ever respond with pleasant memories and a sister's love.

What more do we wait for? That we may come to the undimmed visions of eternal glory? That this body that inveats us like a drapery of mist may be dissolved?

I look for no millenium, but for a substantial advance in all the common principles of morality, when men and women realize that they have souls; for the choicest blessings and gems of thought from the angel sphere, adorning the JOURNAL'S pages, and it gladdening every heart, bathing for every truth, and never ceasing to "Search after God," until all shall know him, from the least unto the greatest. My eyes rejoice in its dawning, and my heart awakes to worship and to praise.

CONVINCING TEST.

Spirit Phenomena.

BRO JONES:—A gentleman by the name of Wm. Taylor, an acquaintance of mine here in this city, whose character for veracity, to my knowledge, never was questioned, and who is the father of a family, came into my office, and related the following incident, which you are at liberty to put in print if you choose.

FRANCIS BAKER, City Marshal.

Los Angeles, Cal., Jan. 27, 1871.

I was owner of a restaurant in San Francisco, and employed a night cook by the name of Edward Taylor. My restaurant was on Market Street, between Dupont and Kearney. His wife's maiden name was Victoria Diver, and she was in the habit of going to the restaurant at night to keep her husband company in the kitchen, and when there was nothing doing, he would place her upon a stand, for a seat, and lay his head in her lap, when she would sing him the song called "Daisy Deane." When it was about time for me to come to the restaurant in the morning to relieve him, she would ask what time it was, and if it was not about time for me to come, and upon receiving a reply in the affirmative, she would say, "It is time then that I should be going," and as she passed out of the saloon, would invariably view herself in the glass and then go home.

About the last of March, 1870, she was taken sick, and when she became convinced that she could not live, her husband and myself asked her to promise that if it were possible, she would come back after death, and manifest herself to both of us, which she promised to do.

About three weeks after her death, I was going into the restaurant in the morning as usual, when I met her coming across the saloon toward the door. She stopped and looked into the glass, and then came toward me and shook hands with me. I said, "Is this you?" She answered, "Yes; but I must be going now," and stepped out of the door and walked down the street out of sight. After I had recovered myself enough to do so, I went into the kitchen, and found my cook in such a state that he could hardly speak. I asked him what was the matter, when he said that he's wife had been there with him. He told me the particulars of the affair, which are as follows:

He was at work in the kitchen, when he heard three raps at the door, the same as his wife used to do. He opened the door, when she said as was her habit, "Why, Ned, you are a long time coming." He asked, "Are you coming in?" She answered, "Yes." She then followed him into the kitchen, and talked to him a short time, then said, "Now lift me upon the block and lay your head in my lap," which he did; and she sung to him the first two verses of her favorite song. After singing them, she asked, "When will Mr. Taylor be in?" He answered, "Pretty soon." She then said, "I must be going," and started out of the kitchen, when I met her as before stated. She looked as natural as life in every respect, but before I had time to collect my thoughts she was gone.

I was always a violent opposer of Spiritualism, but such a proof as I have had, seeing, hearing, and feeling, has been enough to convince me that there is something in it, although I have never yet been at a circle, or to my knowledge seen a medium, and know nothing of it, although I will take my solemn oath that every word I have written is true.

WM. TAYLOR.

H. MELVILLE FAY.

Letter from Geo. C. Armstrong.

S. S. JONES:—In Vol. XI, No. 24, of the JOURNAL, you advertise H. M. Fay as an impostor. He gave several *seances* in this county, and was tested by sceptics, and no "trick" discovered.

Would you have us understand that H. Melville Fay does all that is done at his *seances* himself, independent of spirit power—and if so, will you tell us how Mr. Fay has blinded up in so secure a manner, and how he manages to get loose so soon, when skeptics have done their best in tying him, and which they pronounced impossible for him to remove, especially, without their detecting it, and carry a violin in the air, thrumming it sometimes six or seven feet from his person, ring bells, etc., and how does he show the "spirit hands?"—How does he do this while the Clairvoyant is watching him, without being detected?

We know nothing of H. M. Fay personally, never having heard of him till he came into Indiana, but if his "manifestations" are not produced by spirits, he has humbugged a good many through this way, and we would like to know how he performs his "tricks," that we may not be humbugged in the future.

Milford, Ill.

REPLY.—With all due respect, we would refer our correspondent to H. Melville Fay for a reply to his questions. He is often before the public, denouncing Spiritualism as an imposition, and claiming that *he, himself*, is an impostor.

We, several years since, witnessed genuine spirit manifestations in his presence, but at the same *seance*, he tried to impose upon us with a so-called *spirit hand*, which, however, was none other than his own flesh, blood and bones.

We deem it quite safe to let a self-convicted impostor work entirely in the ranks of *old theology*.

Spiritualism is based on truth, and wants no impostors to demonstrate it.

Letter from Mrs. F. A. Logan.

BRO JONES: Please allow me to say to our numerous correspondents through the columns of the JOURNAL, that Miss Hopper and I have dissolved partnership for the present. She has located for a season in Monmouth, Ill., while I am engaged to lecture in some of the principal towns on the line of the Chicago, Burlington & Quincy road.

Churches of the various denominations are opened and filled for my reception. I have given two lectures in the Mormon church, Joseph Smith, Jr., presiding. All are my brothers; all are my sisters; while heaven with its angelic hosts presides over *all*.

I find a very liberal element and many whole-souled Spiritualists. The JOURNAL with its blessed influence has long been a necessity and comfort to many minds in this place.

Speakers would do well to call here, also at Mendota and Monmouth.

Plano, Ill.

Mrs. Atwood, the Healing Medium.

In another column will be found the advertisement of Mrs. Atwood, a healing medium. She is well vouched for as an old medium of many gifts. She now presents herself to the public for patronage as a healer.

Her husband, an honorable and truthful man, writing in regard to his wife's mediumship, says:

"My wife, Lodema Atwood, was one of the first mediums developed in the country; was the first to communicate by the alphabet and also by table-tipping, long before such a method was made public in any other direction; has foretold a great many coming important events correctly. One half of her face has been *illuminated* with a bright light in the presence of a number of individuals. This was nine years ago. The promises made to her that in ten years from that time we would see her face entirely illuminated. This we are, or soon will be, anxiously looking for. Her treatment of the afflicted has been with marked success. Her influences are of the best to delineate and give emblems.

Respectfully, ISAAC ATWOOD.

Beauty.

The largest collection of beauty ever published in the United States is afforded in the Parlor Album, advertised in another column. This Album embraces the finest specimens of chromo-lithographs, steel engravings and fine wood engravings ever afforded the public. The American Publishing Company, of Rutland, Vermont, desire an active agent in every town and village, to whom they offer liberal terms. Read the advertisement of PARLOR ALBUM.

SPIRIT TEST.

H. S. Johnson, Medium.

BRO. JONES: The other evening, while my husband was under spirit control, a communication was given by spirits, which they desired should be published. It is; should I please you to publish it in your paper, it would probably confer a favor on the spirit most interested.

COMMUNICATION.

In the spring of 1862 I enlisted in the service of my country, to assist in putting down the rebellion. I lived in the town of Canterbury, N. H. I had just finished a course in college, and was preparing myself for a theological election. I was about five feet, eight inches high, of rather slender build, yet healthy in mind and body; light blue eyes and auburn hair, high intellectual forehead, and, phrenologically considered, a good organization. I had many friends. Soon after I entered the service I attained the rank of Colonel. In the fall of 1863 I was taken prisoner. In about three months I was exchanged and took my place in the ranks again. While in an engagement, soon after my return, I was shot. I was in advance, leading my men. When I fell, the enemy overpowered our boys, and they retreated, while I was trampled underfoot and disfigured beyond recognition. My out-ide garments were taken off by the common soldiers, and I was buried as a nameless soldier.

I desire this communication to be published in some paper, if possible, hoping my family will see it. If I am recognized, I will give my theory of spirit life. GEORGE SMALLEY.

At the time above communication was given, we were unaware that such a town as Canterbury, N. H, existed, and we are still unacquainted, except spiritually, with any person of the name given. We need the JOURNAL, and are interested in all phases of spirit manifestation.

H. S. JOHNSON.

Wautoma, Wis.

MRS. E. C. Benjamin, of Wautoma, Wisconsin vouches for the integrity of the medium. If any one who may read this message shall recognize the spirit as a person whom they knew in this life, he or she will greatly oblige by informing us of the fact.

HARRY BASTIAN.

Letter from "Veritas."

BRO. JONES: Many of us in this place have, for the first time, seen the physical manifestations. Some half-dozen seances have just closed, given by Harry Bastian, and many people have become convinced that there are more things in heaven and earth than they have dreamed of in their philosophy.

The medium left us yesterday morning for Fort Dodge. Our young friend Harry has certainly remarkable powers as a medium, and the sprightly trio of spirits composing his spirit band, the lively Charley, the more sedate George Fox, and the "old maid," as the spirits call her, will never be forgotten by many in Des Moines who have had the pleasure to enjoy an evening in conversation with them. We hope our friends will meet with success wherever their angel band may take them. We parted with them with regret.

We wish a first-rate lady lecturer would come out this way.

Des Moines, Iowa, March 4th.

INDIANA.

Another Preacher Brought to Grief.

Rev. McWilliams, a celebrated M. E. clergyman, was arrested on Feb. 28th, at Rensselaer, Indiana, for stealing a horse and being married to three wives. He was sent to this town early in the winter by the Elder, to assist in conducting a protracted meeting, converting many souls to God, and was about to be married to a very estimable lady, when the above facts became known, and he was arrested by the sheriff of this county, and taken to the county in which he committed the crimes, being also followed by former wives from Pennsylvania.

The people here are terribly shocked and disappointed; but how about the souls converted under the sound of his voice. It is this class of men that denounce honest Spiritualists as free-lovers and Infidels. We are sorry ever to hear of a public educator to be guilty of crime.

M.

REMARKS.—This man, doubtless, made a very fine manager of "protracted meetings." When the philosophy of the success of such gatherings is fully understood, people will not wonder that so many of the preachers are known to be thieves, bigamists, and abortionists. Clarification often follows fermentation. Let them effervesce.

GEORGIA.

Letter from J. M. Ellis.

I have been a medium since last May, and am doing all in my power for the cause. You know how any one will work when they get the true light leaning upon their souls.

My guides think I will be ready for the lecture field in one twelvemonth. Dr. E. Heal, whose soul is as big as all out of doors, is curing the sick here by laying on of hands, and without the aid of medicine. The Davenport Brothers have had four successive successful exhibits here and against considerable threats thereby. The people are beginning to look for "what next?" anxiously; may it be Bastian or Thayer, or perhaps a good lecturer, for whom some of us have prayed long and earnestly, but to no purpose. Perhaps they are afraid to come among us. However, let that be as it may, our spirit friends have promised to raise up lecturers in our midst, and they have always kept their promises so far.

By the way, I had almost forgotten to tell you that I am a developing medium, and have developed several who are getting first rate communications, and are also earnestly working for the cause.

Atlanta, Georgia.

Letter from Chas. M. Higgins.

BROTHER JONES: As I have seen no communication from this city itemized in your excellent paper, and as there are some few of those "crazy people" here, I thought I would write a few words to say that the "Philosophy of Spiritualism" is gaining ground with us, and many are investigating its claims.

Full audiences greeted Mr. Lyman C. Howe for three evenings in February, and all seemed pleased. Last week we had Miss Dou Hopper with us, who gave us four evening seances. She is a speaker and an excellent seeing medium, and gave many very marked tests of spirit presence. We like her very much as a lady, and as a medium. She has made arrangements with the friends at Monmouth (Ill.) for the next two months, where letters for engagements to lecture will reach her. She has our hearty endorsement.

Mendota, Ill., March 13th.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price	Postage
Age of Reason and Examination of the Prophecies,	.75	.16
Artificial Somnambulism. By Dr. Rahnestock,	1.50	.20
A Revelation of Departed Spirits among the Shakers,	.25	.02
Alice Vale, a Story for the times, by Lois Waisbrooker,	1.25	.16
American Crisis, by Warren Chase,	.20	.02
Answers to Questions Practical and Spiritual. Device,	1.50	.20
Apocryphal New Testament,	1.25	.16
A People into Sacred Tradition, by Rev. Orrin Abbot. Paper,	.50	.02
Age of Reason, by Thomas Paine. Cloth,	.60	.08
A Woman's Secret, by Mrs. O. F. Corbin,	1.75	.20
A Lecture in Rhyme—The Past, Present and Future, by Mrs. F. A. Logan,	.15	
Arcana of Nature, or History and Laws of Creation, Vol 1, by Hudson Tuttle,	1.25	.20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2, by Hudson Tuttle,	1.25	.20
A B C of Life, by A. B. Child,	.25	.02
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Approaching Crisis, by A. J. Davis,	1.25	.16
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A Stellar Key to the Summer Land by A. J. Davis,	1.00	.16
Astro Theological Lectures by Rev. Robert Taylor,	2.00	.24
A Kiss for a Blow, a Book for children by H. G. Wright, small edition	.63	.12
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Paper,	.50	.04
A Roman Lawyer in Jerusalem in the first century by W. W. Story,	.15	.2
Address on Spiritualism, by T. G. Forster.	.15	.02
Analogy Between the Facts of the Bible and the Facts of Modern Spiritualism, by T. G. Forster.	.15	.02
Arcana of Spiritualism, by H. Tuttle,	2.00	.24
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Branches of Palm, by Mrs J. S. Adams, a book for every Spiritualist,	1.25	16
Believe, by Professor W. Denton,	.10	2
Conjugal Sins against the Laws of Life and Health, by A. E. Gardner, A. M. M. D. Paper,	1.00	08
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Combes' Constitution of Man,	1.75	16
Common Sense Thoughts on the Bible, by William, Denton,	.10	02
Conway, by G. W. Ramsey, M. D.	.50	20
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Charles Fourth, the Curse of the Drunkard's Apposite, by Julia M. Friend, with an introduction by H. G. Wright,	1.00	12
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Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb B. Weeks,	.25	02
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Death and the After Life, by A. J. Davis, paper 50, postage 4, cloth,	.75	12
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God Dealing with Slavery, by Thomas Richmond. Cloth, $1.50; postage, 16 cents. Paper,	.75	06
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Frontier Department.

BY.....E. V. WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,—"Resolved, That the Bible, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings."]

E. V. Wilson affirms.—Rev. Clark Braden denies.

7th.—Why does he stop or why does he change the reading of the text? Why not read it complete and full, giving us its full meaning? We answer, because he knew very well that it was damaging his cause and strengthening ours. Now the text reads thus, "Should not a people seek unto their God: for the living people to the dead people? to the law and to the testimony? And if they [the dead] speak not according to the word [law and testimony] it is because there is no light in them." Who? the dead?

8th.—Does this prove that Saul did not see Samuel, or that Samuel did not appear? We say, not by any means. But Samuel tells a different story. Then said Samuel:

"Wherefore, then, dost thou ask of me, seeing the Lord hath departed from thee, and has become thine enemy. And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to David; because thou obeyest not the voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day."—1st Sam., 28: 15, 18.

Josephus, in his Jewish Antiquity, refers to the woman of Endor as one of the noblest women of Bible history, and Samuel as the brightest spirit of Biblical authority. In the 5th chapter Tobit, the man Azariah hires out to go a journey for a dram a day; in the 12th chapter and 15th verse declares himself to have been an angel, the angel Raphael.

9th.—We believe the Bible contains a record of what transpired; first, that which took place with the Hebrews among themselves; second, their dealings with other nations; third, that which took place between them and the world of spirits, good and evil; fourth, we believe in one God, a spirit, who must be worshiped in spirit; fifth, we believe that his kingdom is within us; sixth, we believe that when we violate any law of our physical being we receive a physical punishment, and of our spiritual nature we are punished spiritually; 7th, we believe in progression here and hereafter; 8th, we believe in punishments and rewards here and hereafter; 9th, we believe that we should know each other hereafter, and that as spiritual beings we can return and take an active part in the affairs of this world; tenth, we believe in the power of a spirit, good or evil, to benefit us or do us harm; 11th, we believe that man is about as great a devil as there well can be.

Mr. Chairman, the resolution calls not upon me to answer the queries in the question, but to sustain general principles.

SUMMING UP OF FOUR NIGHT'S DISCUSSION.

1st.—The resolution reads as follows:

Resolved, That the Bible, King James' Version, sustains modern Spiritualism, in its teachings and phases.

This resolution confines us to the Bible, King James' Version, and the teachings and phases of modern Spiritualism.

2nd.—Hence, Mr. Braden's disquisitions on the metaphysical views of the various churches of his brethren and of himself—on the Bible—on the Logos of the Old and New Testament—on the Holy Spirit and the word through which the Holy Spirit is given to the church—his brethren—himself—in fact, the sermons he has preached during this discussion, are foreign to the resolution.

3rd.—We have presented you as clear an explanation of the resolution as we could command. First, the Bible, King James' Version, our English edition; second, the word sustains, meaning to keep, to bear out, to maintain—to keep alive and parallel. Hence, when I find any one phase or more of the teachings and phenomena of modern Spiritualism paralleled in the Old and New Testament, that phase of teaching or phenomenon is covered by the resolution; third, teachings means the philosophy, the ethics and generic truths of a creed or principle, an educator—the teacher.

Hence Spiritualism teaches the immortality of man's spiritual nature, the continuity of his individuality and memory of this life in the superior life. That all which exists is spirit or soul.

4th.—We teach the existence of good spirits, as taught in 1st Samuel, 28 h chapter; Matthew, 16th chapter; Luke, 9th chapter; Acts, 9: 1; 1st Chron., 13; Heb., 13; 1st John, 4; Revelations, 1st and 22nd chapters. Does the Bible sustain this phase?

We teach that man is rewarded and punished here and hereafter. Does the Bible sustain this phase?

We teach that man is a progressive being, here and hereafter; we teach that God is a spiritual, sensible being, ever was, ever will be, above, beyond, and greater than mortal or immortal; God the law, and men and angels the phenomena of the law, and if man or angel should ever reach out to, or attain equality with God, then infinitism ceases, and the created and the creator become peers.

We teach that Jesus is just what he claims to be,—the Son of man quickened by the Spirit.

"Whom do men say that I, the Son of Man am, and whom say ye that I am?"—Matt., 16: 13; Luke, 9.

We teach that the Bible contains inspired words. We teach that angels are spirits, and that the spirits of men,—angels in their enfranchised estates,—Acts, 9: 12, 23; 1st. Cor., 13: 13, 14, 15; Eph., 4; Heb., 13; 1st John, 4; Rev., 1, 19, and 22nd chapters; 1st Sam., 28; 2nd Chron., 18; Isaiah, 8; Psa., 104; Amos, 3; Tobit, 5th and 12th chapters.

We teach that "we shall know each other there."—Luke, 9th. Moses and Elias.—Rev., 1, 19 and 22nd chapters, the angel knew John.

We teach that we are influenced by spirits of good and bad, or wicked men. Does not the Bible teach this? We teach that the sick are, can be, and have been healed. We ask the audience if the Bible does not teach and entail the teaching on those that believe on him.

5th.—The physical phenomena we have paralleled.

1st.—Movements of ponderable matter—instance—Elisha's ax; Peter and the spirit at the gate of the prison; Ezekiel, Jesus and Philip carried through the air; the stone rolled away from the tomb.

2nd.—The raps or knocks produced by spirits, as in Acts, 12: 15; "Then said they, it is his angel." Doing what? Knocking at the door.

3rd.—Writing by the spirits influencing the hand, the mind of the seer. "Mene, mene, tekel, upharsin." Jesus writing on the ground as though he heard them not.—John, 8: 6, and all of the book of Revelations written by John under spirit influence.

4th.—Sounds, noises, playing on musical instruments, either dependent on or independent of, the human media. "And there came a voice out of the cloud."—Luke 9: 35. And when "the voice was past," 36. "And he fell to the earth and heard a voice."—Acts, 9: 4. "And the hosts of the Syrians heard a great noise."—2nd Kings, 7: 6. "Suddenly there came a sound from heaven as of a rushing wind."—Acts, 2: 2. "So the people shouted when the priests blew the trumpet—the wall fell down flat."—Josh., 6: 20. "And even things without life giving sound, whether pipe or harp, [or bell, horn or fiddle, for these are all things] except they give a distinction in sounds, how shall we know what is piped or harped or sounded? For if my unknown tongue is not understood, neither can an uncertain sound be understood."

6th.—Photography, mesmerism, biology, or any other science not known or mentioned in the Bible, but known as scientific facts to-day, and these facts being duplicated by spiritual phenomena, we are not bound to parallel from the Bible; God having no knowledge of them in the days of Adam, Abraham, Moses or Jesus.

8th.—Lying spirits, and lies told by spirits. We hold that the facts are pre-eminently sustained and paralleled in ninety three quotations, the most remarkable of which are, the liar by God's order, to Ahab, 2nd Chron., 18th chapter, and the lie Peter was compelled to speak at the trial of Jesus.

7th.—Seeing the spirits of men who have died. Saul saw Samuel, Ezekiel saw Moses and Joshua, Daniel saw two saints, Job saw a spirit, John Baptist saw Elias, James and John saw Moses and Elias. All the apostles saw Jesus. John saw one of the brethren, and one hundred and forty-four thousand Jews from the twelve tribes, besides an innumerable host of just men made perfect. Does this parallel seeing spirits?

All of these facts I have presented, quoting, in all, over three hundred texts to sustain my position. Not one single point or witness has Mr. Braden done away with or refuted. I have clung to my resolution, not going outside of its strict determination. I have called in no hearsay, no newspaper reports, save referring to Josephus once, and the Bible.

ON THE PART OF MR. BRADEN.

1st.—He concedes the phenomena of modern Spiritualism, for, says he, "I have seen most, if not all of its phases." Does not claim that it is a humbug or credulism, but affirms it to be the result of the spirit in the human body, that is, man's normal spirit acting independent of the body. That is to say, I, not knowing what I am doing, move the table. I being in Chicago in body, and in New York city in spirit, and move a table, having no cognizance of the fact. Well, suppose we admit his, for the sake of the argument. Now ask, can not my spirit produce the same phenomena when unencumbered with the body, for mark you, by Mr. Braden's concession, both spirits are independent of the body or mind in the body.

2nd.—He concedes the sainted dead are sensate, and have a continuous existence, and that they did appear on one or more occasions during Bible history; that the demons and devils of the Old and New Testament were and are the spirits of wicked men, and were used for certain purposes, such as we read of in the Bible.

Very well—we accept this. Now, has he given a single reason why they can not produce the same varieties of phenomena to day that they produced in the Bible? Do not the sainted dead continue to day? Do not the wicked dead continue to-day? Do we not have similar or parallel phenomena to-day as in the past? Are not the good men and women of to day immortal? Are not the wicked men and women of to day immortal? Has not Mr. Braden conceded this? Are the capacities of the immortal good or wicked man less to-day than in the days of the Bible? Then, if not, how can they not do to day on earth what was done in Biblical times under the same law? We answer, yes.

3rd.—Mr. Braden replies the law has been suspended, the phenomena withdrawn, for we have come unto the perfect man, which is the word of God, and to the full communion of the truth through our Lord Jesus Christ, in the unity of the Jew and Gentile.

In support of this belief of his, he reads from 1st Cor., 13: 8, "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Really this chapter is a eulogy on charity, showing it superior to every other virtue in the catalogue of virtues, and any gift without charity shall fail, or fail to the ground. We will now read the first and last verse of the chapter:

"Though I speak with the tongues of angels [spirits] and have not charity, I am become as sounding brass or a tinkling cymbal."

"And now abideth faith, hope and charity; these three; but the greatest of these is charity."

We ask, when shall these things fail? Mr. Braden replies, "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man—unto the measure of the stature of the fulness of Christ."—Eph., 4: 13. Then these things shall fail. Who says so. Clark Braden.

And now, let us look at the authority. Has the perfect man come? Has Jesus returned? Is Satan bound? Has the millenium come—the thousand years that Satan is to be bound? When the reign of the perfect man shall be triumphant throughout the world, then we may expect these signs and gifts to cease, and not before. But we must bear in mind that this belief or say so of Mr. Braden's, is only his opinion, while we have the facts yet with us.

We now hold that Mr. Braden has failed.

1st.—In not following us according to the resolution.

2nd.—In not answering the fact by disproving the material points quoted in support of our position.

3d.—He has lost much valuable time in reading sermons not applicable to the resolution.

4th.—In undertaking to affirm a resolution instead of negating it.

5th.—In giving his opinions instead of authority. His attempt at ridiculing Spiritualism.

Spiritualism a necessity and of God.

Christianity and religion greater than revelation.

The peach when fully ripe drops from the limb and falls to the ground, and has no more need of the air, rain or limb; but until perfectly ripe it needs them all.

So the man when full of perfect knowledge of the tree of life needs no more of its fruits; with him, as with the peach. He falls to the ground, but to arise and reproduce himself in the spheres.

We can have no knowledge of immortal life except the immortal men—not angels—return to tell us.

TO BE CONTINUED.

E. V. Wilson's Appointments for April, 1871.

Will lecture in Wheaton, Du Page County, Ill., on Sunday, April 9th, 1871, at eleven o'clock in the morning, and then at 6 o'clock in the afternoon, commencing sharp time.

The Trustees of the Universalist Society of Wheaton have kindly extended to us the use of their meeting house in which to hold our meetings on this occasion. The friends of Spiritualism in every part of the country will bear in mind that this will be the only opportunity for us to lecture to our friends in Du Page County this spring or summer. Let there be a general turn out. Come with baskets full of good things to eat, and we will rejoice in the truth.

Collections will be taken up at the close of the lectures.

Subject in the morning, "The Testimony of Jesus on Earth and in Heaven"; in the evening, "Our Guests, Seen and Unseen."

Amusements.

CROSBY'S OPERA HOUSE.

Immense success of the Wyndham Comedy Company, the most complete and powerful comedy combination in the country. Thursday evening, March 30, benefit of Mr. Charles Wyndham, commencing with the comic operetta, "Mephisto's Mission," to be followed by the military comedy drama, "The Lancers." Grand Lancers matinee on Saturday, at 2 P. M.

M'VICKER'S THEATRE.

Friday, benefit, and last performance but two, of Joseph Murray, who will appear in Fred G. Maeder's drama of "Help." New songs, new acts, new specialties—Irish, Dutch and Ethiopian. Rearrangement of the sketches in "Deutscheland." Murphy's Music Lesson—solos on peculiar instruments, every evening and Saturday Matinee. Next week, the popular pugilist, Mr. Frank Mayo.

AIKEN'S MUSEUM.

Frank E. Aiken, proprietor and manager. Friday and Saturday evenings, and Saturday Matinee, last performances of the spectacular drama, "Mephisto; or, the Wild Horse of Tartary." The great Sanyash as Maseppa. To commence with "The Silent Woman." Monday—another great novelty, "The French Spy on Horseback."

[illegible] THEATRE.

[illegible] of the Fate of Sayer," Bob Hart's Stump Speech, Hall's inimitable Dutch act, and last week positively "Fritz Among the World." Monday, April 3rd, benefit of Bob Hart. Nearly ready, "The Century Float."

HOOLEY'S OPERA HOUSE.

89 South Clark street. An entire change of bill. "Pit a pat." Screaming comedy. A new pantomime, a new first part, a new song and dance. "Il Trovatore" Unsworth, Eugene, Rice, Mulligan, Johnson, Powers, Campbell. Look out for the great sensation, 'Cinderella."

CHICAGO ACADEMY OF DESIGN.

66 Adams street, open daily from nine in the morning to five in the afternoon, and during the evenings of Tuesday, Thursday and Saturday, from seven to nine o'clock. A fine collection of oil paintings constantly on hand. Bunner's Colorado just received. Admission twenty five cents. To all lovers of the beautiful we would say that nowhere in the city can they spend an afternoon or evening more pleasantly and profitably than at the Academy of Design.

METROPOLITAN HALL.

Monday, March 27, second week of Professor Martin. One hundred presents given away every night. Admission, 25 cents; reserved seats, 50 cents. Grand Matinee Saturday afternoon. Every child will receive a present. Admission 20 cents, to all parts of the house.

Mrs. A. H. Robinson.

The above named justly celebrated healing medium continues to heal the sick by the use of the positive and negative forces in nature, imparted to her by spirit power, to an extent almost miraculous.

By a perusal of her advertisement in another column, the directions to be observed in writing her for a *diagnosis* and prescription, will be readily understood. She *never fails* in giving a true diagnosis of disease, and her prescriptions perform a most speedy cure. The *magnetic paper*, which she sends by letter, evidently brings the circle of spirits, which control her, *en rapport* with the sick person, which enables them to operate directly, as if yet in the form, and with all the increased *potency of spirit power*.

As small men in the "Regular Schools" of physicians war against, in like proportion, the *healing powers of mediums* are increased. So we may well say to these gentlemen, "Lay on, Macduff, and d——d be he who first cries, Hold! Enough!"

Two Children.

A respectable widow lady, the mother of two beautiful sprightly children, a girl aged eleven, and a boy of thirteen years, desires to find a home for them for one year, at least, in view of a permanent home if all are suited, with a nice family or families, of Spiritualists, in the country, where these children will be looked after and schooled with loving, parental care, and with an eye single to teaching them the importance of early industrious habits. Address Mrs. Clark, care of this office.

Appointments.

Dumont C. Dake, M. D., from the analytical care, 211 Wabash Ave., will visit Beloit, Wis., Friday, April 7th; Goodman House, Rockford, Illinois, Saturday and Sunday, April 8th and 9th; Elgin, Illinois, Monday and Tuesday, April 10th and 11th; balance of month at 211 Wabash Avenue, Chicago.

Developing Medium.

Mrs. Abbott, the old veteran, well-tried and most acceptable developing medium, has returned to this city, and taken rooms directly opposite the JOURNAL office. Those desirous of becoming developed as mediums will do well to give her a call.

No P. O. Address.

We are in receipt of two letters, one from J. D. Silliman, and the other from A. Hoyt, both send money to apply on subscriptions, and both fail to give their post office address. Please send your address, gentlemen, and we will attend to your business for you.

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Situated on the Erie R. R., we have good facilities for shipping, and are constantly sending work to all parts of the country.
N. KINNEY.
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Clothes Mangle.
We now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old flat-irons.
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MRS. SARAH M. THOMPSON,
of Cleveland, Ohio, INSPIRATIONAL SPEAKER, will speak at Grafton Centre, Lorain Co., Ohio, on the 1st Sunday of each month, and in Alliance, Ohio, on the 3d Sunday of each month, until further notice.
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AND BEST EARLY MARKET APPLE KNOWN.
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VOICE OF NATURE.
VOICE OF A PEBBLE.
By Warren Sumner Barlow.
THIS volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.
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THE VOICE OF A PEBBLE delineates the individuality in matter and Mind, fraternal Charity and Love.
The book is a repository of original thoughts, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that we I grow with its years and matures with the centuries. It is already admired by its thousands of readers.
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The historic part of the Bible, in relation to the creation of the world, has its counterpart also in the several systems of theology here mentioned. They all had their cosmologies based on equally good authority and equally wide of the truth, as that recorded in the Bible. The time and manner of the creation, no man has ever known, or ever will know in this life; nor is such knowledge of importance in preparing us for the life to come."—EXTRACT FROM PREFACE.
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a power equal to other microscopes of many times its cost. Reveals countless little worlds all around us, teeming with life, which, to the naked eye must forever remain a sealed book—as Eels in Vinegar, Animals in Water, Cheese Mites, Sugar and Itch Insects, Milk Globules, Claws and Hairs of Insects, Hundreds of Eyes in the Single eye of a Fly, Dust of a Butterfly's Wings to be perfectly formed feathers, the much talked of Trichina Spiralis or Pork Worm, which was first discovered in America with this Microscope.
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A MANUAL OF
SPIRITUAL SCIENCE AND PHILOSOPHY
By Hudson Tuttle.
WITH PORTRAIT OF THE AUTHOR. PRICE $2.00; Postage 24c.
This work embodies the results of the author's researches and experience during the past twenty years, and is, without doubt, the most thorough presentation of the subject of Modern Spiritualism before the public.
Dealing, as it does, with a question in which the interest of all mankind is centered, it cannot fail to command universal attention.
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A book by a woman, for women, on the diseases of the sex. The LIBERAL CHRISTIAN, speaking of the book says:
"After reading the whole of this book, we pronounce it the most admirable and excellent that we have ever had of its class. It is written in a pure vein; it is full of wise counsels and suggestions regarding the very things in which so many people most need assistance. It is a safe book for young people to read, for any body to lend, and this can be said of very few books devoted to such subjects. There is not a sentence in it that can be perverted or misused, so as to do any harm. We wish the book could be read in every household in our country."
Harper's Magazine says:
"We wish the chapter 'Confidential to Mothers,' might be published as a tract and sent to every Mother in the land."
Mrs. Dr. Sales says:
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OR
Gleanings from the Past.
BY G. C. STEWART.
"Being an exposition of Biblical astronomy, and the symbolism and mysteries on which were founded all ancient religious and secret societies, with an explanation of the dark sayings and allegories that abound in the Pagan, Jewish and Christian Bibles, also the real sense of the doctrines and observances of the modern Christian churches."
The above is a good deal to promise the reader that he will find done up in a neat little 16 mo. book of 284 pages, but we assure our readers that they will find all the subjects mentioned treated in a clear, concise, and satisfactory manner.
The book has already passed through several editions, and the demand, of late, has greatly increased.
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FARMERS.
Who have never received the genuine Ramsdell Norway Oats direct from us should send at once for our Great Credit Offer. There is no longer any excuse for being imposed upon by getting spurious, mixed, and rejected seed which is being offered, as our terms are within the reach of all. Remember that where one bushel of genuine was sold last year, three of counterfeit was sold, and the crop from it is now for sale at various prices, from one dollar upward. Address D. W. Ramsdell & Co., 61 La Salle St., Chicago, Ill., or 612 N. Fifth street, St. Louis, Mo.

RELIGIO-PHILOSOPHICAL JOURNAL

CHICAGO, APRIL 15, 1871. VOL. X.—NO. 4.

THE CORONET.

BY ELIZA A. PITTSINGER.

Read before the Woman's Suffrage Association of San Francisco.

Oh, sisters of my noble clime!
I list the sound, I hear the strains;
I set them to an earnest rhyme,
And sing their numbers o'er the plains!
And in each measure I would tell—
And to thy noble cause would flee,
With words whose earnest raptures swell
The silver chimes of destiny!

Oh, ye, the strong and ever brave,
How regal in your high estate,
With hands to work, and deeds to save
The glory of my Golden State!
I list the sound of many a land,
I hear the strains from many a clime,
Whose music teaches me to stand
And wait the bi-ssed rounds of time!

Exultant in my woman's pride,
My spirit can but gladly sing,
While yet upon the surging tide
Of prophecy I fondly bring,
Whose rays are like the morning light,
With pearls and flashing opals set,
And oh, so pure, resplendent, bright—
A diamond-crested coronet!

Ye locks of raven and of brown,
Ye waving auburn, matron-gray,
And silver-white! how well the crown
Will suit you on that harvest-day!
Ah, me! the opals—how they shine!
I'd rather wear them on my brow
Than all the jewels of the mine,
To which the servile mill lons bow.

No bride that blushes in the land,
With robes of trailing, silken white,
I ween, is half so brave to stand
As ye, the pioneers of right!
Ah, rather than a blushing bride
Or tasteless matron would I be
A priestess, bearing o'er the tide
A boon whose love would make us free!

Oh, matrons, as ye brave the strait
Of human rights and human wrongs,
Like some lone wanderer I stand
Encompassed with unwritten songs.
And as the gems on this new page,
Emblazoned on each shining page,
Ah, well,—I understand the creed
That binds me to a better age.
Oh, sisters of my noble clime,
Imperial in your queenly might!
With you I bide the harvest-time—
With you I sing of equal right!
With you I join an earnest hand—
With you in pati nce, work and wait—
Until baside you I may stand
Again beyond the Golden Gate.

As long as Hesper rhods her light
O'er mountain-peak and flowery plain,
O'er lawn and valley blushing bright
With luscious fruit and golden grain;
As long as those sweet stars that shine
Serenely down upon her shore,
Then will I count her glories mine,
And sing their praises o'er and o'er!

Ah, yes! so long as those sweet rays
To noble thoughts and deeds inspire
That noble band, then will I raise
The numbers of a slumbering lyre!
For oh, what theme so broad and grand—
So lovely in its own pure light—
As that by which we bravely stand
By human love and human right?

Chicago, March 4th, 1871.

From the Louisville Daily Commercial.

SPIRITUALISM.

Talks With Spirits—Visits Among the Mediums and Astrologers—Physical Demonstrations and Sleight-of-Hand Tricks—Unsatisfactory Results—Protest of a Spiritualist—Irrepressible Conflict Between Orthodox and Spiritualistic Ideas—One Satisfactory Demonstration.

STATUS IN LOUISVILLE.

Conflicts of opinion among great classes of the community are deeply interesting. They should be rightly understood, so that their force and significance for good or ill may be duly appreciated. There is nothing gained by underestimating the number of those who hold an erroneous and pernicious belief, nor by stating the views and opinions of such persons otherwise than as they wish them presented.

MEETING.

The Rev. Dr. Robinson may say that the church must preach the gospel, and not fight scientific or spiritualistic skepticism, on the ground that such skepticism selects for the contest.

The Pope, in his recent bull of infallibility, may say:

"If any one shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the Church must be taken in another sense than that in which the Church has ever received and yet receives them, let him be anathema." Hence all the Christian faithful are not only forbidden to defend as legitimate conclusions of science, those opinions which are known to be contrary to the doctrine them for errors wearing a deceitful appearance of truth."

But if Spiritualism is to be successfully met, it must be opposed at the point where it makes its attacks. Its assertions must be refuted, its fallacies exposed, its ruinous consequences clearly shown.

HOW IT IS MET.

There is no more effectual way of checkmating a spiritualistic medium who professes to have knots tied or untied without manual means than an exposure of him using his hands for the purpose, or the performance of the same trick by professional sleight-of-hand jugglers. When in a darkened room spirits are supposed to be performing on musical instruments, the sudden opening of a dark-lantern, showing the medium beating and blowing vigorously, is a very effectual exposure of their trickery and humbug. So the blacking the mouths of wind instruments, and after supposed Spiritualist performances, finding the mouth of each medium blacked was a pretty complete exposure. But the short coming in these cases was that while the experiment proved that those mediums were dishonest deceivers, it did not prove that other performances of the same sort were all fraudulent humbugs any more than the detection of a few bad half-dollars would prove that all hard money is spurious. These exposures did not materially check the growth of Spiritualism in the places where they occurred. A recent number of the leading quarterly review in this country, contained an article to show that there is no evidence that spirits ever do communicate or do move material substances, and it explained supposed phenomena by attributing them to imagination and erroneous nervous sensations. The chief difficulty in the way of this refutation is that it tends to encourage skepticism in Bible accounts, that spirits talked with many different persons, and on many occasions did exert force to move material substances.

Those known as orthodox Christians have, now-a-days, three principal modes of confronting Spiritualism. Some denounce it as infidelity, and its results as subversive of social order and morality, and perilous to souls. Others brand it as imposture, and all the phenomena as deception through the imagination, diseased nerves, sleight-of-hand, or magnetism. Others still admit that some of the phenomena of Spiritualism are really what they purport to be, communications from, or acts by spirits, but that the spirits who thus communicate are always evil, and that intercourse with them is contrary to the Bible, wicked and dangerous. The late Rev. Alex. Campbell, a great and good man, held this latter opinion, and once wrote a little book in elucidation of his views. It is presumed that his opinions now are even more positive than when his pamphlet was written.

Regarding the numbers and positions of Spiritualists as matters of general interest, one of the reporters of *The Commercial* has devoted some time to an investigation of the subject.

NUMERICAL FORCE.

Spiritualism is a popular movement. It began about twenty-three years ago, and throughout the country its adherents probably out-number now, not only those of any Evangelical Church, but those of any denomination of Christians. Spiritualists hold that all men are bound before or after death, to believe as they do, and hence are not generally zealous to proselyte in haste; and as organizations are mainly to make proselytes, the Spiritualists are not active in forming them. They have occasional circles where inquirers can meet, and it is part of the Spiritualistic creed that any number of inquirers may for themselves, and without public action, investigate the subject of Spiritualism.

Two or three persons can pursue inquiries, they say, even more satisfactorily than a church of hundreds could. From these circumstances it results that the number of Spiritualist organizations or of public circles, is no indication of the number of actual or avowed Spiritualists. A person is to be fairly classed as a Spiritualist who believes that some of the communications through mediums are from disembodied spirits—that in the main such communications have a good effect, and that spiritual existence and development goes on from whence this life ends. There are many members of churches who hold, more or less strongly, such views, and of the five-elevenths of the adult population of Louisville, who do not attend church services, there is doubtless a large majority who are Spiritualists. The Rev. Dr. Robinson says:

"In our day Infidelity in its conscious weakness seizes hold desperately of the hand of mystery and imposture."

When a prominent Spiritualist came to this city on a visit, a short time ago, he was in one day called on by one hundred and seventeen persons, many of them inquirers, who were among the most intelligent and respectable people of the city. Within a little over a year, one medium has been called on by sixteen clergymen of five different denominations, and every one of these ministers went away satisfied that the demonstrations were from spirits. Some of them belonging to Evangelical churches avowed an intention to withdraw from the orthodox ministry and devote themselves to the spread of Spiritualism. Many would doubtless do so if Spiritualists would give them the material support that they would require to enable them to live. The only place where, in the West, any thing of this sort is yet attempted, is, we believe, at Du Quoin, Illinois, where there are several hundred Spiritualists in one association, which has for its objects mainly the teaching of youth and the cultivation of science, though it is about to call the Rev. Mr. Fishback to serve as pastor and lecture on moral and spiritual subjects.

The physical demonstrations are reported to be such as to test credulity to the utmost. Our reporter tried to see them but could not. He saw cases where persons were psychologized and made to believe that they were hot—were cold—could not sit down—could not rise from their chairs—and many other things at the will of the psychologizer. There was no doubt of the fact, that they actually thought what he wanted them to think. Children, three or four years of age, were made to believe that the room was filled with tubs full of, and trees covered with, oranges, and when they came out of the psychologized state they looked about in wonder, and wanted to know where the oranges were. Two young men were in one case made to believe that the house was on fire, and they hurt themselves bodily in trying to escape. All this was to us perfectly inexplicable. How one mind could control another thus, was beyond our understanding.

The operator took a number of persons and seated them together. He then gave each some small object to hold, apparently to fix the attention. In a few minutes he walked about and opened the eye of each, and examined the pupil. This showed some change of condition which enabled him to select subjects, and from the whole number present he selected perhaps a third, who were suitable subjects, and these he soon had under control and made to believe all he wished. Some would be apparently, and others partially, hypnotized like a chicken made to look for a few minutes at a certain angle along a white line on a green board, goes into a sort of sleep. This curious condition and its incidents could perhaps be attributed to imagination, characteristics of mind not yet understood, or nervous influence. We don't pretend to explain or account for it, but were not impressed that it had any thing to do with spirits.

The physical demonstrations of table tipping, chairs running about, and the like, we were disposed to attribute to the same cause. That is, we supposed that the persons alleging that chairs moved about, and tables performed strange antics, really thought so, but were psychologized and held that belief. One lady who lives in Jeffersonville, told us of a fable that chased her about a room on one occasion, and would have knocked her bodily, but for her getting into a closet, whose door it banged furiously, until she called for assistance. One old gentleman had been seated on a heavy table that carried him through the large parlors. A lady had seen a stand dance, and yet one leg had been a cushion, and recent a person taking hold to relieve it. These individuals believed that spirits were, in these cases, themselves power, but they may have been psychologized, whatever that is. We did not see any of these physical demonstrations, but were assured by many that they are exceedingly common. They are met with in hundreds of houses in and about this city.

EXHIBITIONS.

There is a class of Spiritualist exhibitors who make money by their operations, but there are none of them here except two or three fortune telling astrologers. In some places they are numerous. Many of them are great rascals. They profess clairvoyance or seeing, by the aid of spirits, things past, present and future. They profess to have read letters come upon their arms in answer to questions. They profess to deliver to spirits in the spirit world the gold rings, etc., handed to them by their dupes. They profess to read letters without opening them—to know what is going on in widely distant places and many like things. All of these that we have seen were in our opinion humbugs, but that there may be persons who have through spirits extraordinary powers, it would be rash to deny. Samuel, the prophet, knew that the asses that Saul was hunting had been found.

MEDIUMS.

Spiritualis's hold that by development all persons may become mediums, and that communications depend on the character of the medium and the degree of development of the medium. There are not in or about Louisville any professional mediums who exhibit for money, but there are several who have a high degree of development. In a very large majority of cases the only phenomena are physical, as the movement of chairs, the tipping of tables and the like.

Spiritualists claim that even these, by demonstrating intelligent disembodied existence may do much good and popularize the belief of the immortality of the soul, thus refuting materialism. They attribute the character of the communications to either the condition of the medium or to the limited capacity of the spirit wishing to communicate. Thus they say that in the absence of a knowledge of letters a spirit must rap out in answer to interrogatories what it wishes to communicate. Several of the most noteworthy mediums in this part of the country are ladies of the highest respectability and best social position. One is the sister of an Evangelical clergyman. Several of these ladies have been known from infancy by hundreds of our best citizens, who regard them as irreproachable in character, and as utterly incapable of consenting to any fraudulent deception. They are in good circumstance—the mothers of families. Their mediumship is of no pecuniary advantage, and often subjects them to inconvenience by the calls made upon their time. They make no effort to explain the phenomena, which, in many cases are under circumstances that preclude all explanations by imagination, diseased nerves, sleight-of-hand, magnetism, and every thing else but what they purport to be, the work of spirits.

A VISIT TO A MEDIUM.

Our reporter paid a visit recently to a lady medium. He was accompanied by several gentleman and ladies, some of whom were known to the mediums. The reporter had previously seen numerous humbugs, and was skeptical in relation to Spiritualist phenomena. He had seen very singular psychological experiments, and believed that Spiritualist phenomena could be explained by that, by imagination, by fraud, or by animal magnetism. What he wanted to see was a communication from spirits under such conditions that it could only come from disembodied intelligence. The lady medium was the one referred to above as the sister of an Evangelical clergyman. She lives on a farm a few miles in the country. She is a fat, good-humored woman, of sanguine, nervous temperament, with a worthy husband, a family of children and numerous household duties. She is not by any means a woman of very weak nerves, and though sensible and well informed, is not remarkably intellectual, but a healthy, busy, bustling, middle-aged, domestic sort of woman, who all the time that she was holding the seance was chatting good-humoredly on indifferent topics, or giving directions to her children, or answering questions.

She is still a member of an Evangelical church, and her pastor believes fully in the verity of the communications, but don't like to talk much upon the subject. In response to a request that she would favor us with an opportunity for investigation, she at once sat down, and, in less than a minute, intelligent responses were received. They were strange and unaccountable, except on the supposition that they were somehow written by the medium, one of whose hands could not be seen, and this supposition was entirely at variance with the character of the medium. As if to remove this doubt, however, the medium stated that sometimes communications had been received in a still more satisfactory manner, and, though it was not certain they would then occur, she would make the trial.

There was then given

AN ENTIRELY SATISFACTORY DEMONSTRATION.

This and the circumstances we will endeavor to explain.

It was broad daylight, perhaps between three and four o'clock in the afternoon. The room had four doors and two windows in it, and as the day was warm all the doors and windows were thrown open to secure coolness and ventilation. A little common stand was brought in and placed in the middle of the room, which was not the parlor but an ordinary family room, and was carpeted. All present could see and examine every part of this little stand and the carpet. There was absolutely nothing to facilitate deception. One can see under and about the stand—can lift it up—examine every part, and set it in any place that he pleases. On the room are children playing with young chickens, servants getting directions about household affairs, and bringing cool water to some of the visitors, the lady medium, who talks freely on all subjects to the visitors and her children. A common woolen shawl is brought in and thrown over the stand; all can look under it on the floor. A little slate is handed up, washed perfectly clean, and a short pencil placed upon it. No person is near the stand except the medium, who is seated on one side near it. There is a wide clear space on all the other sides of the stand. The medium takes the little slate that is handed to her, and placing it under the stand and inside the shawl, she holds it there by the hand which is outside the shawl, which is thus between her fingers and the slate. Her other arm rests on the back of the chair, and both her arms, hands and fingers are within the sight of all in the room. Her fingers are to be seen outside the shawl and never to move a particle. The medium and the visitors chat, she answers several questions put to her, cautions her children not to hurt the little chickens, jocularly tells one of the visitors that on a certain day she (the medium) will pay her a visit, and what the dinner has to be. Several minutes have elapsed, when some one suggests that the spirit is writing. All listen. The medium thinks not. In a minute more scratching on the slate can be heard. Soon it ceases, and three little taps are given with the pencil on the slate, and the pencil drops as an intimation that the communication is completed. The slate is taken out, and on it are, as the case may be, from two to thirty lines of writing, the perfect *fac simile* of the writing of the deceased person from whose spirit the writing purports to come. The writing is made from the side opposite to that at which the medium sits, and is thus upside down to her. Sometimes the pencil when writing is heard to move slowly, feebly and hesitatingly, and at others boldly and rapidly. Sometimes the writing will be fine and neat, sometimes very awkward and poor, but always exactly like the writing of the person from whose spirit it purports to come.

The communications, as given in this case, are about equal to the ordinary run of conversation in respectable families. Some of them express pleasure or regret; some are responses to inquiries; some give reasons for opinions; some are jocular and some sentimental. The communications are said to vary in character as much as the spirits from whom the communications come, or the conversation of the people to whom they are sent. The spirits that communicate through this medium are just such as one would expect to find about a nice, respectable family. Among them are some purporting to be girls' acquaintances, who died years ago. A message that assumes to come from one of these is addressed to one of the visitors, and says: "When you go home, tell J——that I knew he was sick." No one had mentioned the sickness of the person referred to. One of the visitors, who had in charge a little orphan girl, received what purported to be a communication from the girl's mother. He then asked whether the girl had better be sent to school the ensuing session, and the response from the spirit was "I think not, she studies too hard." She said the medium didn't think girls did that. The spirit of a boy who died some time ago sent a message. Some who were at the seance began to talk about the boy's live for fun when in the body, and the boy spirit as if recalling its old freaks, wrote a verse of doggrel, that those who knew him in the body recollected he had composed when his mother, who was a widow, was courted by her present husband. This led some one to recall an occasion when the spirit of the boy made a caricature of his step-father, and as if to show his identity when the slate came out a minute or two afterwards, it had on it a rough picture of a rabbit.

The seance was kept up until 6 o'clock P. M. When that hour arrived a message came on the slate, "It is 6 o'clock," which sure enough it was. This was an intimation that no more messages could be received, as it seems this is an invariable rule with the spirits communicating by this medium.

At this seance the communications received, when the medium held the slate by her hand under the shawl, might possibly be supposed to be the result of some trickery, and that the writing was done in some wonderful and unaccountable manner by the medium or a confederate with indiscernible machinery under the carpet or in the stand; but no such explanation, nor any theory of psychology, animal magnetism, diseased nerves, imagination or anything else than attributing it to spirits could account for the prompt writing of intelligent communications in the manner we have described, when the hands of the medium were in plain sight, in broad daylight, and the slate was held with the shawl between it and the hand holding it.

INCIDENTS.

The lady medium informed us that in some cases the spirits had written on the slate when it was placed in a drawer in the stand and her hands were away from the stand, but she seemed to regard this as exceptional, and not to be ordinarily expected. The writing is done with equal facility in any house and with any table, but always in broad day light, before six o'clock in the afternoon. The husband can get no communications. A little boy four or five years old, who scarcely knows his letters, can hold the slate and get communications. A pleasant faced little girl of nine or ten can sometimes get communications, but a girl of twelve or thirteen has often tried, and the spirits won't write when she holds the slate. The spirits will write sometimes for one of the colored servants in the family. The whole family regard the presence of spirits as a matter of course with them, and receive communications from them as they would from neighbors and visitors in the body. The medium says that having attended several circles about two years ago, she soon afterward discovered that she was a medium, and since then there has been a growing development. She dislikes newspaper or other notoriety, and to gratify her, her name is suppressed. The family say that the voices of spirits can often be heard and sometimes their forms seen, but the presence of spirits is so much a matter of course with them that no alarm is felt. It must not be supposed that the family are nervous or weak-minded. They are the very reverse of this, but are especially distinguished for plain, unaffected kindliness. The communications are just such as would be expected from the ordinary associates of such a family. Nine out of ten persons, ministers and laymen, who have attended the seances of this lady medium have gone away fully convinced that the writing on the slate was done by one or more spirits. If this is admitted, the battle between Evangelical Christianity, and Spiritualism will mainly turn upon the character of the communications received by spirits and their effects. The issue will be, whether the messages are demoniac in their origin and wicked and soul-destroying in their nature.

Since writing the foregoing a truthful gentleman states that he has seen the slate placed in a stand drawer with the medium holding on from outside the almost closed drawer and her hands clear and entirely visible and at once the writing could be heard. When taken out there would be on the slate a message from some spirit in a *fac simile* of the writing of the person from whose spirit the writing assumed to come. A recent newspaper writer who was present at a daylight seance says: "To longer doubt the fact that the spirits of the departed can and do come back and do converse with their friends on earth, would be to throw the lie in the face of my own experience. Some may think that evil spirits or demons might readily personate the spirits of departed mortals. Whether they do so can be in some degree judged from the character of the communications and the theories of Spiritualists drawn from such sources.

THE COMMUNICATIONS.

The communications are certainly no worse or more foolish than the ordinary conversation of the men and women of our times. They are indeed a little better. They generally advise good conduct and morality. Many of them are certainly not such advice as we would expect devils to give. One said recently, "Mother, never fear death. If you make your peace on earth before you go, then it will be one of your happiest moments." Another said, "The battle is over, the victory won, and I have not suffered much." None of the communications are worse than the conversations of some living people. They generally teach that spirits of our deceased friends are about us while we are alive, and see all our acts, and that they grieve when we do wickedly or harm others, and rejoice when we do well. These communications are all reflections of the ideas of our time. They show too, that if spirits wrote them, such spirits have still many of the weaknesses and prejudices which

(CONCLUDED ON EIGHTH PAGE.)

Original Essays.

Written for the Religio-Philosophical Journal.

THE ANSWER—A REVIEW OF DR. FAHNESTOCK'S THEORY.

By J. M. Bailey.

A correspondent asks: "How would you answer the question in Dr. Fahnestock's article on 'Somnambulism,' in RELIGIO-PHILOSOPHICAL JOURNAL, of Nov. 19th, 1870?' That question is: "Did magnetism put this subject into this condition?" It has reference to an interesting experiment which is related in said article. The subject, it appears, by reference to said article, was a "gentleman," who, "in the commencement of his sitting, exhibited no signs of being susceptible, and I strove in vain, by diverting his mind in the usual way to different places, at home and abroad, far and near, but, all to no purpose." After the lapse of considerable time, the Doctor's attention was recalled to this subject, when he says:

"To my astonishment, I found him in a most perfect state of somnambulism, and unusually clairvoyant."

Detail of some of the very interesting experiments (together with a statement of their verification) with the subject, follows, as also, the length of time consumed in entering the state, and the declaration of the gentleman, that "before he lost himself, or became unconscious of his surroundings, he felt as if there was fire under him, but that he soon after fell into the most delightful, restful, peaceful state as light as air, and gloriously happy." The Doctor then adds:

"I have but further to remark, that in this case, all the usual means to induce the conditions failed, and he fell into the state through fatigue, as is often done in the natural way, but *as his mind was upon me from the commencement of his sitting, he heard me when I spoke to him, without rousing out of the condition.*"

The italics in this quotation, we introduce. Then follows an opinion by the Doctor, and the question referred to us by a friend—quoted by us in first paragraph of this article—and the remark, that "If so, it must be a *kind that acts independent of the operator*, and which has been overlooked by the magnetist in the art." Our correspondent then announces, that he has "many other *big guns* in store, to bring into position against this *breeder of evil*, * * * * *."

You may expect a rich expose before I get through with it."

If we understand Brother Fahnestock's position upon these mental phenomena, he holds that *all* are independent of the action and influence of the mind and will of other individual or individuals, than that of the subject of them. If we understand the import of language, the logic of that portion of his statement of the recited case, in italics, completely upsets his theory. The fact that this subject was so nicely *en rapport* with the Doctor, that the latter improved conclusively, that the subject was carried into the beautiful state of clairvoyance by the evolution of *mind-magnetism*, emanated from the brain of the Doctor. And the results as cited in said narration,—the seeing of objects in the house of a neighbor which were not known to be there, either by said neighbor, the subject, or other *visible* persons,—proves, to our satisfaction, that disembodied individual or individuals—mind and will, individualized in a *higher embodiment*—acted in concert with the will, a portion of the time; and with those *subtle mind-forces* emanated by the Doctor, which we may as well call *magnetism* as by any other name, *all the time*; resulting, finally in the beautiful phenomena recited by our good Brother.

We believe the issue made by Brother Fahnestock, an important one; that the mental phenomena of Spiritualism, in all the varied phases, are resultant from the operation of a universal law of mind; that knowledge of the operation of that law—the *media*, combinations, relations and sources,—is essential to the more rapid and rational progress of the cause of Spiritualism.

We also believe, that while the Philosophy of Life,—the grand teachings of Modern Spiritualism upon the science of life and the religion of nature,—is the crowning design and superior purpose of those translated minds who endeavor to instruct and elevate us, the so-called phenomena are the means—"the agencies"—by which the noble purpose is to be reached; and hence, are to the fruit—the crowning design—what the elements and forces of nature are to all organic forms and conditions of individualized life. That the law of mind involved in these phenomena is susceptible of scientific solution, but that we can only approximate to an understanding of the elements and forces, or the *modus operandi* thereof. Therefore, although our language, in the discussion of the issue, may seem dogmatic, it is to be understood that our "*spirit* and intent" is far from it. We discuss *only* in the déhire of progress—the uncovering of truth. We believe that is the highest and only wish of Brother Fahnestock. We *long* for that era

"When all shall lend a willin ear
To doctrines new and still untried,
And pause awhile, ere they condemn,
To learn the truths of either side;
Then, may be heard the better song.
'You may be right, I may be wrong.'"

But, if we do not mistake, Bro. Fahnestock tells us that "Animal Magnetism" is not involved in the aforesaid phenomena. If he means to be understood, that animal magnetism does not direct and control the issues involved, then there is, we think, "more to dispute" him; but if, as we understand him to teach, he affirms that a *nerve-magnetic fluid* or force in not an agent in the work, then we respectfully dissent therefrom. We understand the Doctor to affirm that no will or mind-force or function outside of the subject, is involved in these phenomena; that it is nothing but "*somnambulism!*" that the "*somnambulic state* is always involved, in *all* the mental phenomena, from the trance—conscious (usually termed impressional), semi-conscious or unconscious—through all the varied phases, including clairvoyance, etc.—to the highest inspirational condition, including "healing," as well.

But our sage fails to tell us what *somnambulism* is. He certainly does not intend to convey the idea of a *sleep-walker*, the usual application of the term; for none of the other phases absolutely involve sleep-walking. But we believe that sleep-walking or somnambulism *does* involve *magnetic sympathy*, between the mind of the subject and *mind outside of the individual somnambulized*. We believe that the Doctor has mistaken an *effect* for a *cause*. The effect, he *deifies* into a cause! And he, seemingly, ignores the agent—*magnetism* or *nerve-fluid*—through which the *cause, mind*, ultimates the effect. For he tells us, in effect, that neither the magnetism or the mind of outside individuals, is involved in the phenomena.

It behooves Bro. Fahnestock to give us a more lucid solution of the law, the nature of the forces, and the *modus operandi* of the wonderful work involved in the phenomena, which, he claims, is nothing but *somnambulism!* Surely if he is so certain of being "right," while all opposing theories are "wrong," he must *know* the *nature* and modes of this *alpha* and *omega* of occult entity. We presume that the *secret* thereof is one of the "*big guns*" our earnest brother promises us.

Now, we claim that not a single example—phenomena—which our astute philosopher has yet presented, as illustrating his theorem, but can be reconciled with the theory we maintain, namely: that a *nerve-magnetic* fluid or force is the agent or element, and, mind the cause, by and through which all mental phenomena, called mesmerism, psychology, trance, inspiration, clairaudience, clairvoyance, inspiration, "clairvoyance" or clairperception, is ultimated; and that every case can be rationally accounted for by this solution; while the *somnambulic* theory makes many cases, recited as examples by the Doctor, only the more mysterious, and his conclusions often absolutely inconsistent with the plain logic of their teachings; also, that in "*healing*" there is an *exchange* of this *nerve-vital* force or element.

We further claim that the transition and exchange of this invisible substance does not always depend upon physical contact,—is both voluntary and involuntary in its action,—and may be interchanged between individuals of both spheres of life—the so-called embodied and disembodied—as also between those of either sphere. Hence, it is not safe for any philosopher to say, that the subject—*this phenomena—cannot* be, in the least, influenced by animal magnetism, or the mind of outside individuals; for even the Doctor may emit an unconsciously emanated *magnetic force*, and exert an *involuntary* influence upon the *special subject* in question, of the force, magnetism, and will may emanate and proceed from invisible individuality, which the good Doctor, it would seem, has not the acute sensitiveness to cognize.

The Doctor cites cases to show that only the mind—the belief—of patients, is involved in the cure of disease. In an article published in the RELIGIO-PHILOSOPHICAL JOURNAL, Vol. IX, No. 21, he states a case of the cure of warts, and the claim is, that "the desire, belief, *will,—while in a somnambulic state,—was the sole cause of the cure.* If it really be that one's own will or belief, while in the "somnambulic state," is so much more potent than when normal, there must be connected therewith, a grand underlying fact or principle—agent. Will the Doctor be so good as to enlighten us as to the agent and *cause* underlying this potent cause; but he tells us that one has only to *believe, desire*, and *will* this mystical agency—*cause*—into power, perseveringly, and it is yours. We are sorry to be obliged to testify that many an earnest, reverent individual has observed the *condition* s laid down by him, but utterly failed in the effort. But we can cite many instances where we have been the humble instrument of curing sufferers of the sundry ailments—and that, too, without physical contact, or any belief, culminated desire, or *knowledge* of the intent or of the process involved. Indeed, we have been made reasonably certain of instrumentality in various cures, when we nor the patient were conscious of the action, until the cure and interlinking facts gave testimony thereof. In such cases as we have felt "virtue go out" of us,—have been subjected to the pains, the symptoms, of the patient. We will give a few cases in point:

Seven years ago, we met in a social gathering a young lady, Miss Sarah Cornish, of Bainbridge, New York, who complained of a severe toothache, which had often afflicted her, and had kept her awake the preceding night. After a few minutes' conversation,—not upon the subject of her trouble—in a company of young people, we asked the lady in question, if her toothache was not better. She at once replied, "It is entirely free from pain!" We had not been nearer than ten feet to the patient; had not thought of curing the pain, until impressed that it had ceased, nor by word or thought indicated that we could or would do so; yet we feel confident that a *magnetic current* was established between us, because we felt "virtue go out," and because our guides informed us of the fact and process, which to us was a reasonable solution of the phenomenon.

At another time, we placed a hand on the face, over an ulcerated and aching tooth, of a niece, Miss Maria Smith (of same village), when, in ten or fifteen minutes, a blister, as large as a silver ten-cent piece, raised from her face under our hand. Was the blister the result of a somnambulic condition? We think that the *action* of magnetic, *nerve-vitel* force drew the disease or *inflammation* to the surface, and caused the blister.

On another occasion, we attended a Methodist quarterly meeting. Soon after being seated, a lady entered the church and was seated opposite to and facing us; these seats in an old-fashioned church ranged lengthwise of the building, facing the pulpit on either side. Our attention was strongly impelled toward her, and we noticed she was looking rather *fixedly* at us; a brother-in-law sat beside us, with whom she was well acquainted. A few days after, when the lady in question, she apologized for "*staring* at us," and related, that when she entered the church, she was suffering from a very severe headache; that she seemed impelled to look at us (we presume not on account of good looks) and that with a ten minutes' *stare*, the pain had entirely ceased, thus enabling her to enjoy the services of the meeting. She had no knowledge or *belief* upon the question of our healing gift—knew nothing of the principle. We knew nothing of her suffering. Will the somnambulic theory cover this case?

We could multiply incidents and phenomena in point, from our own experience and observation, as well as from an inexhaustable array in the experience of humanity, in all ages of the world; but time and the length of this paper forbids, nor is it essential to the purpose thereof. But we cannot refrain from reciting a passage in the letter of Mrs. M. P. Cunningham, published in No. 21, of Vol. IX of the RELIGIO-PHILOSOPHICAL JOURNAL, wherein she states, that while watching over a sick sister-in-law, "I felt a steady stream run up my left arm, down my back, to the foot, where it settled and rested on my ankle badly. I bore it as long as I could, until it took all the strength I had left, to stand up and bear the pain. Then I was obliged to lave and bathe my foot with warm camphor. I had on, at the time, thin shoes, with rubbers over; and, without thinking about it, until too late, I was *insulated*, and the diseased fluid could not pass off."

Now, Bro. F., was this "steady stream" of "diseased fluid" the *somnambulic* condition, *creeping* along the nerves of this lady? And does somnambulism cause pain and swelling? We think the lady has the right idea of the action, as she certainly had a *painful* sense of the effect; and the statement made by her clearly points to the fact of interchange of animal or *nerve magnetism* between the sick and the well—the positive and negative poles concentered in the "healer" and in the patient. This conclusion is strongly fortified by the swelling of the foot *insulated* by the rubber. This fact also strongly indicates the real nature, as well as action, of the force, element, or substance involved in "healing, and its varied phases of manifestation; that it is of the nature of electricity, and that its action is governed by analogous laws or conditions. We believe it to be electricity assimilated in the human organism, or that of the animal, vegetable, or mineral organism or substance, as the case may be.

This postulate admitted, a rational solution of the law involved in each phase of the phenomena in question, is easily attainable. The mystery of somnambulism will melt into naturalness, under its genial rays; for it will be found that sleep-walking is but a condition of trance. It will lead us to the solution of the law and its processes in all phases of the phenomena which the Doctor calls *somnambulism*. In these, as in healing, there are two *poles*: the *positive* operator or controlling mind, and the *negative* subject or receiving and reflecting mind. The organisms of either may be likened to the telegraphic instrument. Both are capable of transmitting and receiving,—if the positive or the negative sphere of condition and action. Both are endowed with generative or assimilative powers, and with emanating or distributive functions.

Each has a complete *electrical* or magnetic generator and fountain or reservoir, as also circuits and poles of transmission and *intermission* of exchange and interchange—of communication and intercommunication. Each may be used as the dispatching or recording instrument.

A clear knowledge of these powers, forces, and functions—of the modes of interchange—will enable us to use them for any purpose—high or low—within the range of human emotions and attributes. It will enable us to play upon any chord of another's being, which we may select, by the law of negative *en rapport* upon any sense or function of sensation. It will permit the positive mind to reflect its consciousness upon that of the negative mind—either through the sense of smell, taste, feeling, hearing, seeing, or intuition; and through this law, as we believe, are the so-called gifts of *clairvoyance, clairvoyance*, and *clairvoidance* or clear consciousness, culminated. And this function and power belongs alike to individualized mind of either realm or sphere of existence,—the so-called mundane or spiritual, with the individuals of which there is no difference, as to the power, in kind—only in degree.

By the theorem it is easy to solve the mystery of these mental phenomena, while that of Bro. Fahnestock—somnambulism—leaves us as much in the dark as to the *modus operandi*, as well as, often, to the source of emanating idea, as before his "*explanation.*" This fact is well illustrated by his answer to the query of a former correspondent of the JOURNAL. That answer appeared in No. 20 of Vol. IX of that paper, under the caption: "A Singular Case—Explanation." In order that a clear understanding of the case—the Explanation and the position of Dr. F. thereon—be had by the reader, we here insert the entire statement:

BROTHER JOHNS:—In your paper of the 14th of January, 1871, I noticed a detailed account of a boy twelve years of age, who, while at school (at Fort Scott) saw, lying on the floor, a beautiful jewel in the centre of a rim of gold, etc., but upon attempting to pick it up, "found herself unable to do so or feel them after making several unsuccessful efforts to pick it up, she turned her head and eyes toward the window,—when the spell was broken—and upon looking for the jewel, it was gone."

To the questions which followed the description, viz:

"What does this mean? Who can tell?"

I answer—that the girl had accidentally fallen into a partial somnambulic state, and while being then clairvoyant, she saw the jewel, but her body, being also in the same condition, and not knowing the true nature of the state, was unable to move, until she broke up the conditions by turning her head and eyes to the window, which caused her to rise out of the state, consequently, being then in a normal condition, she could not see what she saw before.

The reason why she saw the impression or spirit of the jewel that once lay there, or only the result of her imagination, I will not say, as she, when in that condition, could have seen it either way.

It is a demonstrated fact that clairvoyants can see spiritual things, and what they imagine, as well as they can that which really exists.

The young girl must, therefore, have either seen the spiritual, or what she imagined, because there really was nothing there visible to eyes in a normal condition.

In conclusion, I will but remark that the young lady is naturally a somnambulist, or capable of entering the somnambulic condition, and if properly taught, would become clairvoyant, or even clear-minded and mediumistic at will.

If Dr. Newton's gift, and all our best mediums are natural and untested somnambulists, her talent should not be smothered or suffered to lie dormant.

Fraternally,
WM. B. FAHNESTOCK.

Our expounder seems to "*break up*" his theorem into small fragments. He says, "Her body being also in the same condition (that of somnambulism), and not knowing the nature of the state, was unable to move, *until she broke up the conditions, by turning her head and eyes*, etc. But, are not her head and eyes a part of the body? And if *clairvoyant*, would not her eyes necessarily be *somnambulized*, according to the Doctor's explanation? If so, how could she turn her "*eyes to the window*," if not able "*to move*" by reason of this wonderful state of somnambulism? But I suppose our brother will, like theologians, answer, "It is the mystery of *somnambulism!*" Ask him what is somnambulism,—what the source of nature,—and he only answers: *It is somnambulism*,—at least, so far as we have yet seen a definition of his theorem.

No wonder he is in doubt as to whether "what she saw was the *impression or spirit of the jewel* that once lay there, or only the result of her *imagination*." A jewel once having lain there, and having an individualized spirit,—which must necessarily be deduced from his statement of the case,—would it qualify the impressed eye or be fixed to the spot as a spirit entity? If the result of the girl's imagination, what need of somnambulism or clairvoyance, to behold the *figure of her own mind?*

We deny that it is possible for one to *see*—clairvoyantly or with the natural eye—that which is only imagined. One may *perceive* or intuitively cognize "*creatures of the imagination*;" but never, as with the natural or spiritual eye, SEE.

We infer that the Doctor is not, himself, clairvoyant; else he would not make so great a blunder as to say that "clairvoyants can see only what they imagine, as well as that which really exists." Nor can he have a clear understanding of the *gift*, power, or function—as you choose to term it. Possessing this beautiful gift, we think we have, at least, a knowledge of the effect, if not of the cause and mode. We testify that there is a clear and distinct difference between clairvoyant and natural sight, and also as between clairvoyance and the perceptions of the imagination, or rather the memory; for we believe that so-called imagination is only a vitalization of memory; that forms so perceived anew are only the memory (made active) of forms and colors, which have been seen with the natural or clairvoyant eye, or combinations of such forms and colors.

It seems to us that the true, hence natural and scientific solution of the phenomenon, in the case of the little girl at Fort Scott, is, that she was under the magnetic subjection of a disembodied mind, who transferred from the storehouse of his consciousness and memory the picture of the piece of jewelry described. This theorem harmonizes with the facts of clairvoyance—its law, as we understand it,—and is susceptible of rational explanation, under the rules of logic and the laws of nature. At a future time we may lay before the public the views we entertain thereon, together with illustrative facts and the reasons why we arrive at our conclusions.

We believe it to be an axiom of science, that, Whatever can be accounted for and solved by known principles, laws, and modes of nature, is not *miracle*; and when susceptible of solution by observing this axiom, it is unscientific and absurd to resort to theorems which are strained, and not susceptible of explanation and comprehension. The theorem that magnetism—animal or spiritual; rather human—mundane or supermundane; is the agent, and *human mind* the guiding entity of these varied mental phenomena, as also the healing phase is indicative of good instead of "evil," as our good brother assumes. No power or function vouchsafed to man by nature, but must, of necessity, be good; and none that is not susceptible of abuse.

But to make a direct answer to the question, "Did magnetism put this subject into this condition?" we would respond, that *magnetism* or *nerve-vital fluid* or force, was the agent; while mind was the evolving, guiding, and culminating CAUSE.

However, if wrong, we wish to be "set right." And we will thank and bless Bro. Fahnestock, or any other, who will lead us to the *Evergreen Isles of Truth*. Our motto is:

"Seize upon truth, where'er 'tis found—
Among your friends, among your foes;
On Christian or on heathen ground.
The flower is divine, wherever it grows;
Neglect the prickles and assume the rose."

LA PORTE, Ind.

Written for the Religio-Philosophical Journal.

TO THOSE WHOM IT MAY CONCERN.

By Wm. B. Fahnestock.

I would ask those who still blindly assert without demonstration, that there is such a thing as an animal magnetic fluid, and that they have power to throw persons into what they call a "magnetic condition"—whether they suppose that, because those who are ignorant of the facts, and have been taught to believe that a certain person, who calls himself a magnetizer, can make them do any thing that he may will or imagine; that, if those persons had been taught the truth, that they could not resist him. If they believe this, Dr. Sangrado, "in Gil Blas," would be a paragon to them, and I have but to say that no one who understands the powers of those who have been in a somnambulic condition, will ever be guilty of saying that they have a power over them, or can do any thing with them contrary to their will.

False impressions must yield to facts, although ages intervene—and no *assertion*, however supported by appearances, which are caused by false impressions inculcated, will ever counteract the truth. I, therefore, insist that the operator has no power to throw any one into the condition who understands the true nature of the state—but, to com; rehend the philosophy of why he can not,—it must be remembered that, the functions of the spirit and of the brain can act independent of each other, and therefore, that the perceptive can perceive independent of the functions of consciousness, and that when persons have once been in the somnambulic condition, that the functions of perception are almost always watching their surroundings, and naturally revert to the person who had them in charge before, although he may be a thousand miles away; and on distance making nothing to persons, when in that susceptible condition, even a thought of the person upon whom they may have directed their mind, can be known by them independent of their own consciousness. Thus, it often happens, that when subjects are not acquainted with the true nature of their condition or their powers while in that state, they will fall into the condition, not because the operator had the power to throw them into it, but, because the subject reads his mind unconsciously, and, making no resistance, fell into the condition. But when the subject has a knowledge of the true nature of the condition and his powers therein, it is impossible for any operator to throw him into the condition at any time, even when present and endeavoring to do so.

If operators really had the power, they ought to be able to throw them into the state under any circumstances, and if they can throw them into the state so easily, even, when, as they assert, "without the patients knowledge." *Why can not they do so when the patient is taught the true nature of the condition?* Let them answer this fact, which they can, at any time, prove to their own satisfaction, if they will honestly teach their own subjects the truth.

I have had any number of persons, whose knowledge of the condition was imperfect—to do all the absurdities that magnetizers of the present day are practicing and formulating; and could have persons of that stamp, to do them now, if I were so disposed—but when I found that all these apparent powers of the operator, and most of the doings of subjects were caused by false impressions, and that they could imagine, and see, feel, taste, and do what they imagined, as is now detailed in the various papers by the column, I sought the truth; and by experiment proved that the *power was in the subject*, and, that as their knowledge was qualified by facts, their powers increased at the expense of the operators; but, where there is no disposition to see, it is folly to argue the point.

Experiment alone, all prejudice aside, must develop the truth to every searching mind, with such I leave it,—satisfied myself, that where the will is properly exercised the truth is easily found.

LANCASTER, Pa.

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

In our former article we endeavored to trace the connection of spirit with thought, and hinted at the relations of all things, acting one upon the other.

Spirit being infinite, eternal and all pervading, must necessarily be "unity in diversity."

Therefore, all things, all forms, organisms and beings, are but manifestations of pervading or inherent spirit forces, working in and outworking through them to develop form, and individualize spirit into special growth.

All growth, then, is a projection of spirit into individualized forms; hence all are related in their ultimates; all are parts of one grand universal whole—linked, joined, bound, each to the other, and to all others, by the common tie of the universal oneness of spirit.

All structures, growths and organisms are of a three fold character—body, soul and spirit. The body is visible to the outer or physical senses, as it is composed of the grosser physical elements. The spirit is the intelligent, thinking, life giving power that moulds and forms the individuality. The soul is the individualised magnetic element through which spirit acts intelligently upon gross matter, which, when organized into an immortal entity in man, becomes the interior life of the physical, and then withdrawn therefrom, the outer covering of the spirit; or, in other words, the spirit body of the *free* immortal.

We have thus, in tracing from cause to effect, and from effect to cause, discovered the intermediate link of connection between the parts through which the law of relation, or interchange of influences, acts. That link exists in the magnetic "soul of things"; and spirit, as we have seen, being unity in diversity, can telegraph its thoughts or impress itself individually upon another individual whose states correspond to the influence of the impression.

This impression may be either conscious or unconscious—for spirit may act, and the outer senses not recognize the action. Another spirit can also control the organism of an individual, and that individual's spirit be held in abeyance and be kept oblivious of the fact.

Psychologically, one mind or spirit, by reversing the action or polarity of the magnets in another mind through which it controls its own organism, can control that body and fill the mind with the most absurd vagaries it is possible to imagine, and yet that mind under control may be made oblivious of the fact.

The spirit also may, in certain organisms and under proper circumstances, travel out of its own body, carrying with it enough of the physical elements thereof to make its presence realized and seen at a distance from its body, and do certain acts the same as though it was there in the body. Thus, also, many spirits, when departing this life, not having fully freed themselves of the physical elements that still cling to their magnetic envelopes, are able to appear to those friends at a distance whose minds are at that moment *en rapport* with them, and impart to them the particulars of their departure.

Well authenticated cases of this kind are recorded in Robert Dale Owen's "Footfalls Upon the Boundaries of Another World." It may also occur in certain clairvoyant states, or in that deep spiritual trance where the body for the time seems so dead.

We propose here to give a few well-authenticated facts as illustrations of the foregoing propositions, and in corroboration of the truths stated.

During the year 1845, a circle was held at the house of Mr. Yeaw, in Northern Massachusetts, when his son Jesse was controlled by a spirit purporting to be his brother Daniel, then at Morris Island, and announced that *he had been shot and killed*, very minutely stating particulars of the event, and persisted to affirm the entire truthfulness of his statements. Not long after this, Daniel returned home alive and well, and a circle was held at the house of Mr. Yeaw, in which Daniel was present in his body, and he related a dream in which he had been shot, and being desirous to see his friends when he left his body, he went home, and finding a circle organized in the house, he controlled his brother, and communicated the account of the affair precisely as they received it. The dream on Morris Island and the scene at the home in Massachusetts, were simultaneous occurrences.

Another case is recorded by E. W. Wheeler, in the *American Spiritualist*, which he has just received from Mrs. M. L. Clinton Barclay, the wife of E. F. Barclay, of the publishing house of Barclay & Co., 21 Arch street, Philadelphia, Pa.

Mrs. Barclay and Miss Beckwith were both mediums and warm personal friends.

One morning a gentleman called on Mrs. Barclay for a sitting, and on becoming entranced, the control claimed to be Mattie Beckwith.

"But you can not be dead," said the gentleman, who was also acquainted with her. "How is it that you control, and where is your body?"

"No; I am not dead," said the spirit. "I can not tell how I control, but my body is now asleep at my own place. I have come here and am led to communicate, as you see."

Making inquiry at the house of Miss Beckwith, the gentleman ascertained that at the time he was in consultation with Mrs. Barclay, Miss Beckwith, while engaged in writing letters, had dropped her head upon the table and fallen into a deep sleep or trance, and in this condition her spirit had assumed control of another body, and dictated through it a communication to a third party, and announced herself as the author, and the fact that her own body was asleep at home.

The following is clipped from the BANNER OF LIGHT:

"The late Rev. Joseph Wilkins, dissenting minister at Weymouth, England, dreamed in the early part of his life, a dream which he, which is carefully preserved in writing as follows:

One night, soon after I was in bed, of full asleep, and dreamed I was going to London. I thought it would be much out of my way to go through Gloucestershire, and call upon my brother Isaac. Accordingly I set out; but remembered nothing that happened by the way, till I came to my father's house, when I went to the front door, and tried to open it, but found it fast. I then went to the back door, which I opened, and went in; but finding all the family were in bed, I went across the rooms only, went up stairs, and entered the chamber where my father and mother were in bed. As I approached the side of the bed on which my father lay, I found him asleep, or thought he was so; then I went to the other side, and having just turned the foot of the bed, I saw my mother awake; to whom I said these words:

'Mother, I am going a long journey, and am come to wish you good-by.'

Upon which, she answered me in a fright:

'Oh, dear son, thou art dead!'

With this I awoke, and took no notice of it, more than a common dream; except that it appeared to me very perfect.

In a few days after, as soon as a letter could reach me, I received one by post from my father, upon the receipt of which I was a little surprised, and concluded something extraordinary must have happened, as it was a long time before I had a letter from my friends, and all were well. Upon opening it, I was more surprised still, for my father addressed me as though I were dead, desiring me, if alive, or that person in the world I was, that might fall, to write immediately; but if the letter should find me living, they concluded I should not live long, and gave this as the reason of their fear, that on a certain night (naming it) after they were in bed, my father and mother both awake, she heard some one trying to open the front door, but finding it fast, he appeared to go to the back door, which he opened, then entered, and came directly through the rooms up stairs, and she perfectly knew it to be my step; that I came to her bed side, and spoke to her these words:

'Mother, I am going a long journey, and am come to wish you good-by.'

Upon which she answered me in a fright:

'Oh, dear son, thou art dead!' which were the very circumstances and words of my dream; but she heard nothing more, and saw nothing. Neither did I in my dream. Upon my awaking, and told my father what had passed; but he endeavored to appease her, persuading her that it was only a dream; she insisted it was no dream, for that she was as perfectly awake as ever she was, and had not been in a disposition to sleep since she had been in bed. From these circumstances, I am apt to think it was at the very same instant when my dream happened, though the distance between me was about one hundred miles. This occurred while I was at the academy at Ottery, Devon, in the year 1754, and at this moment, every circumstance is fresh in my mind. I have since had frequent opportunities of talking over the affair with my mother, and the whole was as fresh in her mind as it was in mine. I have often thought that her sensations as to this matter were stronger than mine. Yet I do not remember anything remarkable happening hereupon. This is only a plain simple narrative of a matter-of fact.

Mr. Wilkins died November 15th, 1800, in the 70th year of his age.

ERIE, PA., March 13th, 1871.

To be Continued.

Written for the Religio-Philosophical Journal.

FOUR QUESTIONS.

Who Will Answer?

1st. Why is it that we never hear a preacher of "orthodoxy," whose salary is less than six thousand a year, speak of Thomas Paine, without lying about him?

2nd. Why is it that we never hear one of those preachers who abuse "Tom Paine," quote his writings and arguments against Christianity, and, in presence of their "dear hearers," answer them?

3d. Why is it, that when preachers repeat in the pulpit, Paine's arguments in proof of the "immortality of the soul,"—they never give him credit for the source, but, instead, palm them off as their own? Of this they are frequently guilty, as every reader of Paine knows.

4th and last. Why is it, that the editor of the Chicago *Tribune* never speaks of any man or woman, who differs with him in politics or religion, without misrepresenting such man or woman to the utmost of his ability?

There is not an "infidel" or Spiritualist in the country, who can not answer these questions—but any person is "good standing" in an "orthodox" church, who will answer these questions truthfully, through the JOURNAL, shall receive any weekly paper or journal published in the United States, one year, at my expense. A standing offer.

A FORMER.

MOINGONA, Iowa, March 10th, 1871.

Voices from the People.

MEDFORD, MINN.—Mrs. L. Hasen writes.—The "Search after God" is a *magnificent work*, so far, and when completed, is destined to do a great and good work. It will be a powerful "eye opener" to thousands now blind in the belief of some personal God. But why, in the name of truth, Brother Jones, do Spiritualists, who know better, still persist in speaking of the pervading essence of perfected nature, as "God," "He," "His," etc., as of an individual? If the spirit is omnipotent and omnipresent, as philosophy teaches, why not call things by their right names? The world has ever been, and to a great extent is now, deceived by false teachings, delusions, and false terms, as well as false attributes, as applied to the great pervading force of the universe. There is not an orthodox church in the land but holds to the idea of an individual supreme being, or God, and, it seems to me, that this is one of the first errors to be overcome, and that the sooner people's minds are disabused of the individual God theory, the sooner will they be prepared to see things in their right light. Brother Francis' "Search" is going to do an immense amount of good; but let all our Spiritualist lecturers and friends speak of our Father and Mother Nature, in a way to eradicate the old and erroneous idea of a personal God, and thereby be co-workers with Brother Francis. It is gratifying to read the comments on the "Search," for it indicates that minds are eagerly grasping for light; and judging by the voracious taste of some of them should think its influence had certainly been happy. My papers are constantly circulating among those whom I can prevail upon to read them. May the good work go on until the whole world is saved. I hope no one who reads the JOURNAL will fail to read lecture number twenty three, on the "Last Judgment," by Emma Hardinge. It is grand—indeed everything in your columns is acceptable. We have just been enjoying a visit from our good sister, Harriet E. Pope. She came to visit, and obtain some rest. She is doing all she can in the field, but no one knows as well the completeness of her life, and her invaluable worth, as the constant friend with whom she lives. If every one's life were as perfect as Sister Pope's, the world would have to seek a new field of labor.

MARTINSBURG, MO.—A. Jennie Higgins writes. Tell Mr. Francis I found God long ago, the same time he found me. His search after him, however, cost me any of your Chicago detectives, and I have no doubt from the *agitation* his articles have created, that it will result in much good, and serve to enlighten many a groping mind. I like his style. He is a fearless writer. Mr. Francis have a wide margin. You can afford to.

OLIVET, MICH.—Charles McBradner writes.—Your "Search after God" is a good thing. It will set a great many to thinking. Can not say that I endorse the whole of it. I will wait until you find him.

MICHIGAN CITY, IND.—W. B. Gustine writes. I am admonished that with the last JOURNAL, my year expires. Please find inclosed three dollars, to renew my subscription for another year. In all my investments in reading matter, I find that the JOURNAL gives me the best returns for the money expended, and find that I can hardly pay just when my subscription expires, from the fact that I make my calculations accordingly. I am glad to see that you have been bold enough to make a start in a "Search after God," who has been lost to humanity ever since we have had a history. Persevere, brother. Seek and ye shall find; knock, and the door of knowledge shall be opened to you. Your "Search after God" will lead thousands of minds that are struggling to give birth to those thoughts you are sending forth every week.

RICHLAND, WIS.—Levi Wood writes.—I am glad to know that the JOURNAL is doing good, from the fact that it is out spoken, fearless to speak the truth, without fear of the popular will. Your "Search after God" has been to me a subject of profound interest. It has presented to my mind some beautiful and grand ideas.

VERMILLION, ILL.—Mrs. Jackson writes.—The "Search after God" is splendid. I hope the author will have it published in book form. I would like to send or hand it to some of my Universalist friends whose mental stomachs can't relish such food after having been fed on husks so many years.

TUNNEL CITY, WIS.—L. W. Morse writes.—I am very much interested in the "Search after God." An old orthodox Methodist told me day before yesterday that he saw God thirty three years ago in the state of New York in the atmosphere. I asked him how he looked. He said he looked like a large man, with a long face, and striped with all colors. He supposed the colored stripes to represent the different nations of the earth. If Brother Francis is not likely to find him very soon, I would advise him to make a search in the northern part of New York. Perhaps he may yet be located there; if not found there, I don't know where he can be found.

AUBURN, N. Y.—E. B. Prest writes.—I will not encroach on your time only to reiterate, with Luna Hutchinson, that there is a sanctuary in every heart and brain where naught but a God may dwell, and from its sacred altar, prayer goes out to the infinite source of life as freely as rivers flow onward to the sea, or flowers expand before the morning sun. Friend Francis, continue to search out God, and if you get him just right, you will suit us all.

ROSSVILLE, IOWA.—M. H. Baldwin writes.—I distribute my paper to a good many. Several are inquiring if you are going to print the "Search after God" in book form. Every one who reads it seems to have their ideas started on the double quick for more.

BUFFALO, N. Y.—Lester Day writes.—Go on, Brother, in your good work, and when you find God, may he bless you for the good you are doing in the cause of humanity by your fearless defense of the right, and open condemnation of all wrong. If all professed Spiritualists would live the principles that your paper advocates, we should not see the suffering that we are daily compelled to witness.

LODI, OHIO.—Miss A. Merrifield writes.—Enclosed please find two dollars, for which, please send me your priceless JOURNAL. I send this early, to prevent missing any of the valuable reading it may contain. I fervently hope that the expiration of this subscription I will be able to extend it again, for I feel that life would indeed be lonely without it,—situated as I am, feeble in health, "a good many years beyond sixty," without a permanent home. I can not say how long my limited means will permit my sending. My paper is read by many in this vicinity, and they will all agree with me in saying that the "Search after God" is grand, and as our mind follows through all the wanderings, sometimes through difficult and mysterious places, sometimes in the broad sunlight of our own reason, we find that the moment the attempt is made to see God—that moment we lose sight of him entirely; therefore I think a careful reasoing of it will do away with the hitherto popular idea of a personal deity.

KINGSVILLE, MO.—W. J. Atkinson, M. D., writes.—In one number of the JOURNAL, some time ago, there appeared, if I am not mistaken, an editorial with this caption, "Old as Infinite God, or Beings Like Man Create this Earth?" in which the idea seemed to be that an infinite God had nothing to do in it, but that it was formed by the control of a band of spirits, like men, and in time, we would become creators. Now, if that position is true, who was the first creator that created man? If I understand the position of things, matter and spirit were not created, but are infinite, without beginning of days, or end of time, and in this way "life diffused," and "mind diffused," the condensation of which caused to exist a living, organized intelligence, as mad, or less intelligent, as the lower animals. Now after this—this spirit—takes control of the creative power and creates worlds and systems of worlds, but I wish to know what power it is that first causes the concentration of matter and spirit, and life diffused and mind

WISCONSIN DOCTOR BILL.

How It was Amended and Disposed of in The Legislature—A New Test Medium.

Wisconsin is all right on the medical record. All restrictive laws have been wiped out. All doctors, healers, magnetizers, with diplomas and without, must hereafter stand on the same footing.

Last winter a law was passed in the Wisconsin Assembly, making the practice of medicine without a diploma punishable by fine and imprisonment. It came out with a big sounding head, "To protect the people from empiricism and imposition in the practice of medicine." The bill was carried in the Assembly by four majority, after the united and powerful championship of all the "M. D's" in the Legislature. The bill was amended in the Senate, to the great grief of the diploma ring, so as to except all who had been in continuous practice in the state for five years. The bill passed as amended, and went into operation last July.

The five year's exception let in most doctors practicing in the country, and about "shoeskins," but cut off all the outside rabble of clairvoyants and magnetic doctors.

The bill, among liberal minds, was looked upon as a disgrace and insult to the good sense of the state. At the State Spiritual Convention, held at Sparta last summer, A. A. Wheelock, J. O. Barrett, S. U. Hamilton, Mr. & H. Todd and others, charged loudly and lastly on the whole afternoon against the bigotry and enormity of this sort of *class legislation*, but that effort did not outlast the echo of their words. There were then some twenty or more magnetic healers or doctors in the state, but not within the necessary five years' practice. All were under bad, and liable to indictment or imprisonment, if they threw out a card for practice in any form. Even our great magnetizer, Dr. W. W. Herring, of Milwaukee, who was doing more good to the afflicted than any M. D. in the city, was forced to take down all signs of being a "medicine man" from his dwelling, and banish all cards and circulars as if they were charged with malignience. When he was sent for to relieve the afflicted elsewhere in the state, he could only skulk about in violation of law.

The state capital, at the state capital, the M. D's, by general consent, came in with a tightener to the old bill,—cutting off all the five years' practitioners till they had first been examined by, and got a proper "diploma" from, the censor of some medical society. The bill received the full endorsement of the medical committee, and was rolling on lovely, as the doctors supposed, to its final reading in the Assembly, when Mr. Maxon, the distinguished free trade leader, rose to his seat, and told the doctors he would vote for their bill after he had sent up a little amendment to perfect it. The amendment was read by the clerk:

"Strike out all after the enacting clause, and insert as follows,—"being an entire repeal of all medical restrictions passed last winter."

Mr. Maxon supported his amendment in a few brave words, showing the wrong and injustice of all such restrictive *class legislation*. The doctors were nonplussed, and the bill passed as amended, by more than four to one.

The next move was to kill the "repeal" in the Senate. The doctors had their *pins* all set, and supposed the old law was safe,—but the pins *didn't stick*. When the final vote was ordered, two weeks ago, not a vote or a voice was raised against the repeal bill.

Of course friends here and elsewhere, rejoice at this quiet, summary disposal of Doctor legislation in Wisconsin. Our old magnetic friend, Dr. Herring, had decided to leave this state for more hospitable shores, but has cancelled his order, as he is much needed. He is now having a big sign painted, emblazoning his business in large sized capitals.

In conclusion, let me mention a young lady medium now stopping in the city, at the residence of that staunch old Spiritualist, Mr. J. W. Parker. Her name is Cinthia Charlesworth. She is from Omro, near Oshkosh, and has, till recently, been a normal school student, and country school-mam. She is unknown to the public, and has given no sittings for pay. She is clairvoyant and sympathetic, and peculiarly susceptible of childr n's control. I have met her on two occasions, and received the fullest and most wonderful tests from my "little girl lost," that I ever heard or read of, from any source.

M.

Milwaukee, April 3, 1871.

HEALING MEDIUMS.

By W. J. Atkinson, M. D.

Sitting yesterday evening for development, I was impressed with the following thoughts, concerning the knotty question of "Animal Magnetism,"—that such phases of mediumship as that of our sister, Mrs. A. H. Robinson, certainly proved the existence of such a fluid as the magnetic, and that it was perfectly in accordance with natural law, for the medium to be for the time being, affected with the same disease as the patient. To illustrate:

A person being put *en rapport* with one who is under the influence of an electro-galvanic battery, will receive and feel the shock as sensibly as the first person. So the lock of hair or other article of the patient, acts as a conductor or chain, by the means of which, the medium is brought *en rapport* with the sick person, and, therefore, will feel the effects of the disease as forcibly as the sick person. This view of the subject looks as reasonable for the one as for the other.

Bro. Fahnestock denies the existence of the "magnetic fluid, because it has not been "tasted, handled or bottled," like some other things in nature. Really I can not feel the force of the argument, for certainly the air is a fluid that has not been tasted, handled nor bottled, yet it certainly exists. We can not see its power and feel its influence. So with magnetism,—we can see the effect it has upon a subject, and feel its influence, and Bro. Underhill says that the clairvoyant can see it. Every organized body has an aura or emanation going off from itself, that constitutes its sphere. If we are brought in contact with that emanation, we feel the influence of the body that sends off said emanation. If an individual comes into our presence, we feel his influence through the aura of his body,—it is by this aura, that diseases are communicated from one to another. This aura or emanation is what I term animal magnetism, and I believe that Bro. Fahnestock, in one of his articles to Bro. Underhill, admitted the existence of the aura. This aura certainly carries with it the feelings of the body from which it came, to a certain extent. Who has not been placed in the company of an individual who had a selfish, beastly nature most prominent, and caused to feel most miserable, from absorbing a portion of that selfish magnetism? It seems to me that if we deny the existence of said fluid, we deny the means by which the bereaved may be made glad—the means of spirit communion. There must be a real telegraphic chain of some sort between us and the Spirit World, by which spirits can send their thoughts to us, and if it is not this chain of animal magnetism, or its counterpart spiritual magnetism, I can not see how it can be accomplished.

I regard Bro. Fahnestock as an earnest worker in a good cause, but, nevertheless, I do not regard him as infallible in this thing—which, however, he does not claim. I am anxious to see this subject thoroughly dissected, and demonstrated by the best investigators.

Clarksburg, Mo., May 29, 1871.

to believe the "plan of salvation and damnation" presented to my infant mind, and thus believing, I envied the natural status of the heathen child who had never learned, and perhaps might never learn, the dreadful leaven which caused me—a little child—to cower beneath the angry frown of an offended God.

RESCUE THE CHILDREN.

The band of love! the angel band!
Shall sponsors for our children stand,
And train them in the paths of love,
To commune with their friends above:
So pious, canting priest shall rule
The children of our higher school,
But in sweet Nature's native grace
They yet shall move and take their place
As students of progression's laws,
Devoted to the heavenly cause!

WILLIAM HAYWARD.

Silver Lake, Ind.

Beauty.

The largest collection of beauty ever published in the United States is afforded in the Parlor Album, advertised in another column. This Album embraces the finest specimens of chromo lithographs, steel engravings and fine wood engravings ever afforded the public. The American Publishing Company, of Rutland, Vermont, desire an active agent in every town and village, to whom they offer liberal terms. Read the advertisement of PARLOR ALBUM.

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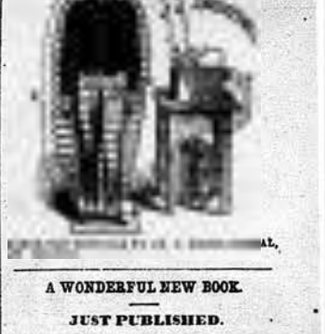
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Spirit—Tell me, pray, what engages your attention to-day?

Lucretus—The scenes in the Spirit World are so varied, and so different from those of earth, that I find much food for thought. I find constant activity here. No hands are idle. On all sides, I see industry manifested. How happy each one seems to be.

Spirit—Constant activity is required. He who comes here and remains idle, will be left behind by those whose industry never fails in being rewarded.

Lucretus—I find here mathematical instruments, telescopes,—in fact many things I found on earth, only much more perfect.

Spirit—The spiritual telescope is used to discern spiritual things, the same as the telescopes of earth are used to unfold the material works of space. There are worlds that no spirit from earth has ever visited; worlds that do not belong to our solar system. Spirits can not always travel where they wish. The movements of the spiritual organization is confined within the action of law. The denizens of earth only use their telescope to unfold the nature of those worlds that they can not visit. Those of this and other spheres only use it for the same purpose.

Lucretus—Tell me, pray, can spirits visit the different planets?

Spirit—Certainly. The worlds of each system are connected with each other by lines of communication, but each grand system, only communicate with others from the highest planes of each. You can not visit other systems of worlds at present, nor until you have attained the highest sphere here. Each sphere has its arts and sciences, which are in more perfect condition in the one higher. The telescope of one sphere can not unfold the grandeur of the heavens as beautifully as the one in the sphere above. Each sphere imparts its lessons of wisdom. I could not explain to the denizens of earth, the scenes that are everywhere presented to my vision, in language that they could understand.

Lucretus—Is not God in the highest sphere of existence?

Spirit—We know of no highest sphere of existence. Progression will never cease. The spheres in the Spirit World are beautifully interblended, and the first is the SHADOW, as it were, of the second, the second of the third, and so on. In the various spheres, we find the same diversity of pursuits as on earth.

Lucretus—But you say that there is only one communication or route of travel between different solar systems.

Spirit—True; and that from the very highest plane of each one. The children of earth are confined to it, and for obvious reasons. Those of each sphere must remain there until they are prepared to advance in the scale of existence. Those in the lower spheres can not visit distant worlds, until they thoroughly understand everything that demands their attention there. Where there is a natural demand, there is a supply. There is no natural necessity in idle curiosity, hence, those in the lower spheres are confined to those planes, until they progress from them. In the highest spiritual spheres of each planet, communications are established with others, and thereon spirit can travel, surveying the wonders of the universe. There is a beautiful interblending of all the spheres.

Lucretus—Pray tell me how they pass from one sphere to another?

Spirit—On earth, through the instrumentality of death, the spirit is liberated, and naturally gravitates to that sphere in the Spirit World that it is adapted to occupy. In each successive change, the spirit leaves behind its outer body or covering, for death on earth does not completely divest the spirit of its grossness. Each change to a higher sphere in the Spirit World, only renders the spirit more pure and better adapted to proceed on its course in the endless scale of existence. God, an Infinite God, has nothing to do with these various changes.

Lucretus—This Heaven; where is the opposite—Hell? It is said that God made both of these places.

Spirit—Oh, how inexhaustible your inquiries! A Hell! Base ignorance still exists on earth, and it has fastened its fangs deeply into the human mind. To some, the belief in a Hell has exercised a restraining influence, and prevented many dark and damning deeds. There are conditions of life here that would cause the tear of sympathy to glisten in your eyes, but there is no fire and brimstone connected therewith. The murderer, he whose soul only aspires to wrong some one, gravitates only to the lower sphere on his entrance to the Spirit World, and the suffering he endures there for a while, is wholly of a psychological character. Thus, his wrong deeds, the victims he had injured, and those whom he had ruined, would become to him living realities, until certain conditions were induced that would awaken higher aspirations. This is a natural result. Wrong deeds leave their effects upon the mind.

Lucretus—Then the Hell only exists within the mind?

Spirit—True. Every act of life, whether good or bad, *leaves its effect upon* the mind, and it is that which, to some extent, constitutes Heaven or Hell. Now I desire here to say, that the mind is a store-house of effects. He who murders, imparts an effect to the mind. That effect may lie dormant for years, but it can only pass away through its own action. The effect obliterates itself. Its action causes its own destruction, and in so doing, produces a great deal of suffering. Allow me to add, that effects always partake of the nature of that from which they originate, and connected therewith is an image. The murderer has within his mind as *effect* of his act, the image of the murdered man, and though in earth-life it may not rise up to confront him, it will do so in spirit-life.

Lucretus—But does not God finally judge such?

Spirit—The effects of the mind only sit in judgment. The effects thereof are the witnesses that confront you—they are the judge and jury. There is no God who sits in judgment. I desire to be explicit. Now, listen attentively. Each act always leaves an effect upon the mind. Their image is indelibly impressed there. Under certain conditions, those images become *living* realities, tangible images, as it were, and are as real to the mind as any object in existence. Supposing a beautiful painting is before you. The image is first imprinted on the retina of the eye, then on the mind, where the effects thereof will remain. Take the painting away, and still the indistinct outlines of it are in the mind. This you know to be a fact. Now, under certain conditions of the mind, these indistinct outlines become illuminated, and the very painting seems presented to you. Some mediums on earth, highly impressible, can be made to see their own spirit friends, or those they knew on earth, for the outlines thereof are within their own mind, and spirits understand the law by which those dim outlines can be illuminated. Such mediums think that this is all hallucination on their part, as they only see those spirits that they were well acquainted with on earth. Now, when the murderer dies, all these indistinct outlines, or life pictures of his mind can be illuminated by spirits, in order to show him his real condition. The law by which this is done is grand indeed, and soon you will fully understand it.

Lucretus—Ah, I see a strange child before me in tattered garments. Oh! it is that little orphan. It is one I had in my own family circle—oh, what shall I do?

Spirit—Be tranquil. It is well she is there. I saw the dim outlines within your own mind, and I illuminated them. This lesson you must learn. This child you took when young. You and your family imposed upon her tasks beyond her powers of endurance. She ate, as it were, the crumbs from your table, wore your own children's cast-off garments, and her keen, sensitive nature was murdered a dozen times each day. When sickness came upon her, you thought that she was only feigning it, and put off getting a physician until too late; am I not correct?

Lucretus—Yes.

Spirit—The outlines of her life, her treatment, her death, are all within your mind, and I illuminated them, that you might see the suffering you caused in others. Teach the mortals of earth this grand principle,—impress it upon their minds, and great good will be accomplished thereby. Yes, struggling mortals of earth, you whom I would teach important lessons, ever bear in mind that the judgment book is within your own mind, and therein are the witnesses that will condemn you. In the Spirit World, these outlines will be illuminated, and the acts of your earth-life will pass before you like a panorama, and you will then know yourself. No God will judge you; no Devil will confront you; no one will conspire against you.

Lucretus—Please illuminate no more outlines of my mind. There! oh, there is a tenant whom I drove away when sick, because he could not pay his rent. Please let this pass from me!

Spirit—I am not God judging you. No God will ever judge you. These acts of your life are now sitting in judgment. Why should puny man fear to let his own acts sit in judgment? Pray, mortals of earth, to an infinite God, but he will not answer your prayers or favor you. Your own acts of life come as witnesses to the Spirit World. Behold the man you injured! When pinched with hunger, suffering from cold, and family poorly clad, you turned him into the streets! The children came to you on bended knee; the wife, with tears in her eyes entreated you not to turn them forth into the streets; but their tears and entreaties availed nothing. Go they must. The father passed away, and two of his children died from starvation. I saw the outlines of these events within your mind, and now is the proper time to illuminate them.

Lucretus—Please do so no more. I am now suffering the torments of ten thousand hells! Oh, why was I born, only to result in such misery! Annihilate me!—I am not worthy of an existence.

Spirit—The witnesses are not all examined yet. Your life in many respects has been grand and noble. You were a philanthropist on a large scale, but in some instances, a miserable, selfish man. You will only suffer that which you caused in others. You were the cause, and the effect thereof was transmitted to you. I will illuminate another outline in your mind

Lucretus—Forgive me, oh, God, for my many missteps! Kind angels take pity on me! Do not present these piercing daggers to me; they penetrate my very soul and create pains that I cannot endure. Would that I could be annihilated—pass into a state of forgetfulness! These scenes are terrible!

Spirit—No infinite God is judging you. Within your own mind are the witnesses, and they become to you living realities, and in language too plain to be misunderstood, tell you of your past life.

Lucretus—Oh, take away that scene!—that man whom I cruelly expelled from a small tenement house,—his countenance is lit up with dispair, and the cries of his poor children, and the entreaties of his wife, fill my soul with anguish.—Oh, blot out the scene! Truly, does each one bring his own witnesses to accuse him?

Spirit—True. The effects of every act are within the mind; illuminate them, and your accuser will stand before you.

Lucretus—I have aimed to do well—to live a life characterized by good deeds. Oh, how I failed! Tell me, pray, will these images pass away eventually?

Spirit—Certainly. This is one of the grandest laws in existence. You who steal, murder, commit any mean or selfish act, at that moment you lodge within your own mind an accuser, and at some future period it will rise up to confront you. No God will summon you to appear before him, and with a frown on his countenance consign you to endless perdition. Within your own mind are the accusers. Now, as I illuminate these outlines of your your mind, the scenes as they transpired are presented to you. Occasionally, however, they become spontaneously illuminated, and that, too, while one is a resident of the earth sphere. A man of a highly impressible nature, under the impulse of the moment commits murder. The scene so effects him that the murdered man, seemingly, is constantly standing before him, and he is regarded as insane. His insanity, if it can be so called, consists in the outlines of the scene of the murder becoming spontaneously illuminated, and all to him is a reality. To illustrate still further: Go into a dark room with a candle. You see there a beautiful work of art—an image of some noted character. An outline thereof is within the mind, but when the light is extinguished, you cannot see it. Now, under certain conditions, the outlines of objects within the mind become spontaneously illuminated, and you think you see the thing itself. In the first place, in order to see the image referred to, it and a light are necessary; now you see it through the instrumentality of the outlines within the mind becoming spontaneously illuminated.

Lucretus—Then, no infinite God, no judgment,—only the witnesses within you.

Spirit—No; I say, emphatically, *No!* Every act brings its own reward or punishment. To the toiling millions of earth I would say, that you carry along with you the witnesses that will appear against you in the future. Within each mind is a witness-box. Do you think you can escape the wrong you have done? Puny mortals,—lingering on the threshold of earth for a little season, I would exhort you to lead lives characterized by noble deeds. Lift some one up that is struggling with adverse tides. Sow seeds of benevolence. Speak a kind and encouraging word to all. Labor that others may be blessed. Give from thine ample stores, and an army of witnesses shall appear in thy behalf that you will be glad to greet. Yes, children of earth, on the tidal waves of the lowest spheres, remember that however dark the corner, however obscure the place where a damnable deed may be committed, the accuser will follow you, and some day will rise before you, to confront you. O how I wish I could instil within the minds of earth's children a correct appreciation of man's destiny. It is not to worship a God. In the boundless regions of space, where the footsteps of man never ventured, there he shall go, and as he sees rising up before him the works of his creative skill, he will exult that his mission is to build worlds, and do that which has been heretofore ascribed to God.

To be continued.

A Seance at the Residence of Mrs. A. H. Robinson—Spirits Arrange the Supper Table for the Entertainment of those present.

A festival—have you ever been at one? It is even declared in the Bible, that God, in his great wisdom, appointed several festivals among the Jews, often without assigning any special reason therefor. One was instituted to perpetuate those great events and wonders which he had wrought in favor of his people. The Sabbath brought to remembrance the fossilized notion of the creation of the world; the Passover, that remarkable departure of God's children out of Egypt. Then there was he feast of Pentacost, the feast of Trumpets, the feast of Expiation or Atonement, the feast of Tents or Tabernacles, the feast of Purim, the Levi feast, the feast of Bread and Wine as the symbol of Christ's body, the feast of Unleavened Bread; but the feast that we attended, did not resemble any of the above to which we have briefly alluded, in fact, the wonderful developments there, would not be endorsed as originating from a super-mundane source by the orthodox world. However, to be better understood, and not mislead the public mind, we desire to state that we do not sanction any of those arrangements that the Scriptures have presented for the ordination of feasts, believing that they are the relics of an age not suitable for imitation at the present time. However, the festival we attended, in one respect, resembled the feast of Trumpet as presented in Leviticus, although the trumpet was not used for precisely the same purpose as there; but in order to be more explicit, we desire to say that, having received a special invitation from Mrs. A. H. Robinson, to be in attendance at her residence, 148 Fourth Avenue, on Monday evening last, we repaired thither, and found present about twenty ladies and gentlemen, including the two noted mediums, Mrs. Maud Lord and Harry Bastian, and it was through their mediumship, that some wonderful developments were to be made. Those present were arranged in a circle, and several musical instruments placed upon the table, when the lights were extinguished, and within three minutes, to the astonishment of all, Mr. Bastian had been so securely tied by the spirits, that the skill of all present (in the light) could not disentangle the knotty knots, and the same agents that accomplished the remarkable feat, had to be called in requisition in order to disengage him from his unpleasant position. Finally, the mediums being so located in the circle that any attempt on their part to perform any of the manifestation, would have been immediately detected, the lights were again extinguished, and then the spirits present made music on the instruments, and entered into a pleasant conversation with those in the circle.

It was really entertaining to hear the different voices of the invisibles communicating, and witness their efforts to convince those present that our friends in the Summer Land can, and do, communicate with the mortals of this earth. But the most pleasing and interesting part of the evening entertainment, consisted in the spirits placing on the table a table-cloth, napkins, dishes, wine, cakes, raisins, oranges, nuts, and other choice delicacies that had been carefully prepared for the occasion by Mrs. Robinson, and set in a pile under the table.

We had the satisfaction of receiving from the materialized hand of one of the spirits a glass of wine and a plate of cake, raisins, etc. Many other guests present at the seance were favored in like manner. Here we find our spirit friends, in order to convince those in attendance of their continued existence, not only putting the articles furnished for the occasion, on the table, but passing a generous portion of each, on a plate, to various guests.

These were convincing tests that spirits do communicate. One, a German spirit, entered into a pleasant conversation with a German friend present, who said that he understood his language perfectly. Not only did those communicating enter into conversation with the circle, but would talk among themselves. We heard one chiding another for her carelessness in spilling some wine when placing it on the table. Indeed, the whole affair passed off pleasantly, and all felt thankful to the mediums and Mrs. A. H. Robinson, for the opportunity of witnessing the startling developments.

The Banner of Light.

We take especial pleasure in thus publicly tendering our unfeigned thanks to Bro. Luther Colby, the senior editor of that old and most excellent Spiritual paper, the BANNER OF LIGHT, for the high compliment paid the RELIGIO-PHILOSOPHICAL JOURNAL, by publishing, with favorable comments, its leading article in the first number of the present volume, entitled, "VOLUME TEN."

The JOURNAL has, as intimated by the BANNER, reached that exalted position in the estimation of Spiritualists, and that wide circulation, which guarantees success in the enterprise.

This condition has been secured by dint of unflinching perseverance and allegiance to truth on our part, and by the aid of the spirit friends.

Our gratitude to the editors and proprietors of our worthy cotemporary, the BANNER OF LIGHT, for their *oft-repeated* acts of courtesy, will ever be manifested on suitable occasions, and we trust we shall never forget that an Institution of the same origin, and which was inaugurated for a like purpose, is worthy of due respect, even should they differ *radically* from us in sentiments uttered. Our journal is peculiarly Western, and to a very great extent reflects that independent spirit—that *straight-forward*, radical sentiment that marks the most progressive minds of the age, and which is now developing the resources of this great *centre of the American Continent*, and *giving character* to the new revolution which is over-turning old systems, and building up in their place a system of philosophy founded in spiritual truths, which are as enduring and permanent as the principles that underlie all life.

Our revered cotemporary was started at a time and in a place compatible with the refined character which it has reflected. It has lead hundreds of thousands from rank skepticism, and from that midnight darkness and gloom, which Old Theology imposes, to a full realization of a happy future life.

The RELIGIO-PHILOSOPHICAL JOURNAL, as its name indicates, at a later period arose above the western horizon, to dispense the *new light to an outspoken, radical people*, who demand a degree of fearlessness in expression that at an earlier period in the history of modern Spiritualism, and especially among the more *timid investigators*, would not have been tolerated. But as *strong meat* is suited to full-grown men, so the demand for the JOURNAL, all over the world, is daily increasing,—aye, is indispensable; and but from the fact that we are fully assured by our spirit friends that the supply of inspiration shall ever be equal to the aspiration,—to the demand of all souls—we might with hesitancy and doubting, inquire of ourselves, shall we be equal to the task.

We promise nothing further than to give to our readers, as we shall receive from that never-failing fountain of inspiration guaranteed. But from daily occurrences, we have no doubt we shall, from week to week give our readers the most startling, as well as the most convincing proofs of man's immortality and inter-communion—after the death of the body—with friends remaining in earth-life, and all the incidental benefits to be derived from such spirit-communion.

The Doctor's Bill in Wisconsin.

In another column will be found a report by Bro. F. A. Moore, of Milwaukee, of the doing of the Wisconsin Legislature in regard to the contemptible *class legislation* of the year before. Great praise is due Hon. D. W. MAXON, of Cedarburg, for his timely action in defeating a measure before the Legislature to still further curtail the rights of the people, and for bringing about the repeal of the old law, which provided for *fining and imprisoning* mediums who should presume to use their mediumistic powers to heal the sick.

Under the Wisconsin law of last year Christ would have been fined and imprisoned for opening the eyes of the blind and healing as he so often did, to the wonder and astonishment of the old Jews.

The doctors concocted the same law which was passed in Ohio two years ago, and got it adopted by common consent in Wisconsin. No Spiritualist, in or out of the Legislature had *pluck* enough to open his mouth in opposition to it. Several mediums have been fined and imprisoned in that State during the past year. The doctors thought they could draw the lines a little tighter. They in so doing verified two old sayings;—*First:* "Whom the gods have determined to destroy, they first make mad;"—*Second:* "Extremes right themselves."

These old-school quacks thought they would force the thumb-screws one more turn. *Mad fools!* These extreme measures brought forth a bold and gallant defender of the rights of the people, who failed not in glowing terms to set forth the powers of *angelic healers, outside* of the "regulars," and the *sovereign right* of the people to employ whom they pleased, to minister to their physical as well as to their *spiritual wants*. The action of the Illinois Legislature, under the influence of the "Remonstrances" that went out from this office, backed up the members, and the result was, that instead of the *Doctors' Amendment* being adopted, the people's friend, the Hon. D. W. MAXON, moved to amend by striking out all after the *enacting clause*, and substituting a *repeal of the original Bill*, which was carried triumphantly.

Poor doctors! We wonder if they know that the *spirits* of their *departed* patients have *made them mad*, so that they asked for still greater intolerant legislation, that the "extreme might right itself" by striking a deadly blow at their original Bill? They will learn by and by, that the doctrine that "dead men tell no tales," is a fallacy, and as has been the fate of Orthodox doctors, so will the devotees of Old Theology find their fate to be, *ultimately*, in their efforts to "put God into the United States Constitution," which is another movement to crush out individual right, and build up sectarianism by *class legislation!*

REMEMBER, FRIENDS, that this whole opposition, which has been so fatal to this pet movement of pious doctors, was inaugurated by the boldest and most liberal paper published in the world—the RELIGIO-PHILOSOPHICAL JOURNAL, which is ever vigilant in looking to the rights of mankind,—ever observing the motto, that "*eternal vigilance is the price of liberty.*"

Ben Todd.

This energetic worker and lecturer in the cause of Spiritualism and reform, who has been upon the Pacific Coast for several years, is about to return East, and will lecture wherever desired between San Francisco and Chicago. Spiritualists, and all liberal minds in Colorado, Nevada, Utah, Nebraska, and Iowa, should avail themselves of this opportunity to obtain the services of Bro. Todd. He goes to San Francisco to hold a discussion with Elder Miles Grant before starting. Bro. Todd will receive subscriptions for, and look after the interests of, the JOURNAL in his travels. Address him until further notice, at Grass Valley, Cal., care of Thomas Loyd, Esq.

Dr. J. Wilbur.

We understand that Dr. J. Wilbur, who has been making a successful tour through Illinois and neighboring states, healing the sick, will, in response to the urgent demands of his patients in this city, return home at once, and may be consulted at his residence, No. 460 West Randolph street, on and after the 11th of this month.

Shorts.

We are not "short on wheat," [illegible] *short* on matter for the JOURNAL, nor [illegible] short for money, but we are short the post office address of Bro. Robert Shorts, who sends five dollars to apply on subscriptions, but fails to give his P. O. address, or that of his sister.

To Investigators.

Harry Bastian, Mrs. Maud [illegible] Bangs children, are now in the [illegible] seances, affording skeptics and investigators a rare oportunity to become convinced of the truthfulness of the Harmonial Philosophy. No better mediums are before the public than they are.

Mrs. Orrin Abbott.

The return of this superior developing medium to Chicago is hailed with pleasure by her hosts of friends. She may be consulted at room five, 190 So. Clark street.

Dr. Dake,

The indefatigable laborer in the field of reform, goes this week to Beloit, Wis.

Mrs. F. A. Logan

Has gone to Wisconsin, where she will answer calls to lecture on Spiritualism, Woman's Rights, and Temperance. Address, Genesee, Wis.

Mrs. M. J. Wilcoxson

Delivered four lectures at Alton, Ind., this week, and goes from there to Troy.

—The proprietors of the Spurrier House, Louisville, Ky., are clever fellows, and know how to keep a hotel.

J. W. REED, what is your P. O. address?

TESTIMONIAL.

Miss Hazeltine's first letter to Mrs. Robinson:

"Mrs. A. H. Robinson, enclosed find two dollars, for which, please send prescription for my mother,—age forty years. She has been troubled with lame back for several years, and now within the past five weeks has had a terrible headache—a racking pain through the left eye, piercing to the back of the head and neck.

She is not confined to the bed, except a part of each day, when she is suffering from that terrible headache.

If you can help relieve her, you will have the lasting gratitude of herself and family. I send you a lock of her hair."

Yours, &c.,

MISS NETTIE HAZELTINE.

Buck Creek, Wis., Feb. 27th, 1871.

Mrs. Robinson diagnosed the case and sent a prescription. Miss Hazeltine's second letter to Mrs. Robinson:

Your prescription came to hand, and at your request I will report progress. We followed the direction, I believe to the letter, with very satisfactory results. Mother has had no more of that terrible headache, and very little return of backache. She does not gain strength so fast as I would wish, but I know that time, and care alone can build up that great loss of vital force, which her never strong constitution has sustained. I am very grateful to you for forwarding (so promptly) the prescription, although, I only sent you $3.00 which at the time I rent, supposed to be your regular fee. Enclosed please find the balance $1.00 which will, I believe square our accounts, for the present. Should she again need medical aid, I shall promptly come to you with faith: I believe you are what you claim to be,—a reliable healing medium.

Yours for truth,

MISS NETTIE HAZELTINE.

Buck Creek, Wis., April 3rd, 1871.

From the Memphis Avalanche.

Another and Thrilling Chapter of the Brinkley College "Ghost" Sensation.

Last evening a number of persons, friends of the family, were sitting in the parlors of J. R. Robertson, Esq., No. 291 Dunlap street, when the house has become quite prominent in connection with the spook sensation, when a noise was heard in the back yard, as of some persons talking. Mr. R. remarked that some person was evidently in the yard, and went out to see what was the matter.

Nothing Was Seen or Heard of Him

for about five minutes, when a servant man known as Joe, came running into the parlor, and said that Mr. Robertson was

Lying Dead in the Back Part of His Yard.

Several of the gentlemen, accompanied by Joe, immediately proceeded to where Mr. R. was, and found him lying insensible in a pool of blood, near a small stable in the rear of his lot. He was carried into the house, a physician was sent for, and in a few moments Dr. R. J. Shaw arrived, and at once administered restoratives, and proceeded to examine the wounds upon Mr. R.'s head. He found

A Long, Ugly-Looking Wound,

that appeared as if made with a knife or some sharp instrument, extending about four inches over the forehead, from the left eye back towards the crown of his head, and also the marks of a person's fingers upon his throat, as if he had been choked.

It was about half an hour before Mr. Robertson was fully restored to consciousness, and in a condition to state how he had received his wounds. One of the gentlemen present, immediately after Mr. Robertson was discovered, came to the *Avalanche* office and related the fact of the assault, but could give no other particulars than that he had been assaulted.

A reporter of this paper at once proceeded to Mr. Robertson's residence, and received the following

Particulars of the Outrage.

From the sufferer himself:

He said that he was sitting in his parlor talking to his visitors, when some one remarked that they thought they heard a noise in the back yard, and he, believing that he would be back in a few minutes, started out, and when he got out of the house he could see no one, and walking back, entered an out-house attached to the premises. Just as he stepped in the out house, he noticed.

A Couple of Men Standing under a Low Wood-Shed

about ten feet from where he was. He had but just noticed them, and had not had time to give any alarm, when the men rushed out from under the shed, and caught hold of him, one of them at the same instant

Shoving a Pistol in Front of His Face,

and telling him to give no alarm, or they would kill him. Mr. R. states that he asked them not to shoot him, when they ordered him out of the house, in the door of which he was standing, and then, with a pistol in his face, marched him about twenty five yards to the extreme rear of the lot, to where a small stable is situated. When they got in there, they were met by two other men, who evidently were waiting for them.

As soon as they were in the stable, one of the men said to him:

"We Have Come After that Jar,

and you have got to tell us where it is, or we'll kill you." Mr. R., fearing for his life, told them the jar was underneath the seat in the out-house attached to a rope, and told them how to get it. Two of the men at once started to the out-house, while the other two remained with him, guarding him, with

Their Pistols Pointed at his Head,

and threatening to kill him if he attempted to escape, or made any noise.

In about two minutes the two men returned with the jar in their possession, when one of the men who had been guarding the prisoner suddenly grasped him by the throat, and applying a vile epithet to him, commenced

Choking Him Severely.

Mr. Robertson begged the man for God's sake not to kill him, as they now had what they wanted; and while he was still speaking, another of the ruffians

Struck Him a Violent Blow

over the head with what he supposed was a pistol, and rendered him unconscious. Just before he was struck he cried out, "Oh, Joe, come to me quick!" and it was this cry evidently that caused him to be struck.

It is supposed that the men fled immediately after hitting him, as when his servant, Joe, arrived a few moments later, no trace of them was to be seen. When the servant did reach the scene, which was as soon as he could get there after hearing the cry for help, he found that gentleman, as we have stated, lying in an insensible condition in a pool of blood just outside of the stable door, and upon making the discovery, at once gave the alarm.

Mr. Robertson says that he had a good look at the two assailants who were under the wood shed and made the first attack upon him. He described one of them as being a man of medium size, light hair, light complexion, dressed in a suit of light clothes, and the other as tall, of dark complexion, with dark hair, and dressed in a suit of dark clothes. He did not notice any distinguishing marks beyond those above given upon the men, but thinks he could recognize them if he were to see them again.

Dr. Shaw had carefully dressed his wounds, and he felt very well, beyond a sharp pain in his head, caused by the wound.

Warned of Violence.

He states that he received on Monday morning, a letter telling him that violence was intended him, but thought nothing of it until this attack; and yesterday evening when he came home from his office, he brought a letter from Mr. Nourse, who is stopping at his house, telling her that violence was intended him for his connection with the jar.

The question now is, who attacked him? and at whose instigation was the attack made? Are there any persons who feared the result of the jar opening? Were the ruffians actuated by a desire to plunder, believing the jar's contents to be valuable? Facts stand on the most probable theory that Mr. R., during the entire excitement growing out of the Brinkley College affair, has only, like hundreds of others, sought to unravel the mystery; is a man whose life is blameless, and we doubt if he has a personal enemy in the world.

From the Avalanche, March 29.

The effects of the ghost story on the mental tabernacle of the *Appeal*, are sad to contemplate. We hoped that with the return of clear skies, the paroxysms would cease. But it appears that the malady is too deeply seated for even bright, warm sunshine and the heartfelt sympathy of sorrowing friends to reach. Our worst fears seem to be realized. Here is the latest paroxysm as developed only yesterday. How much the little pink spook has to answer for!

It has been reserved to Bishop Quintard to put a quietus to the ghost humbug. It will be seen by the following card that "no part of the proceeds" derived from the proposed exhibition will be accepted by the Church Home:

Editors Appeal:—Will you kindly inform the public that the exhibition announced for Thursday night next, at the Greenlaw Opera House, not being approved, no part of the proceeds will be accepted by the Church Home.

C. T. QUINTARD,
President Board of Managers.

Episcopal Residence, March 27.

Brave! Bishop Quintard deserves the thanks of every good citizen for thus repudiating and washing his hands, and the hands of his church, of all connection with a delusion which a sensational newspaper has concocted for the purpose of exhibiting its "enterprize," and speculating on the weak-minded, the credulous and the superstitious. If money was to be made out of the absurd fraud, the public, of course, much preferred that it should go into the hands of the noble-hearted ladies, who, in adversity, storm and snow, have been ministering angels to the orphans and of the Church Home. But once this institution refuses to accept money derived from such a source, we hope, for the sake of common decency, that the ghost humbug will be buried out of sight forever. It has been fruitful of untold and incalculable evils, and its authors should be made to suffer for the injuries they have brought upon Brinkley College, and the impressible minds of the young and superstitious. Money made by fraud is like the dead sea fruit which turns to ashes on the lips. Humbuggery may win for a day, but the recoil comes just as surely as 'chickens come home to roost." The sensational newspaper that profited by the fraud it helped to perpetrate, is the first to laugh at its victims, but the dupes are the first to execrate the paper that swindled them. Now that the ghost swindle and its authors have become the subjects of contempt, we suggest that the ghost organ hunt up a new contraban to interview, or another flatboat wreck at the mouth of Wolf river. If these fail to produce a sensation, interview Roberts at the jail, and rehash the Ada Jones murder. Why don't the enterprising journal give us something about the Cardiff Giant, or the sea serpent? Anything for enterprise.

BROTHER JONES:—I send you this morning the finale of the jar as published in the *Avalanche*. On Sunday evening, I addressed a note to Mr. J. R. Robertson, warning him against the proposed exhibition at the Greenlaw Opera House, where the jar was to be opened according to his published card, announcing that the proceeds would be given to the Orphan's Home. I told him he knew nothing of the uncontrollable nature of influence, that in the sea of such an excitement, must prove disastrous to his own personal safety and the reputation of his family. The card of Bishop Quintard yesterday, gave loose rein to the devils incarnate to bring about the same results. I feared for the public jar opening on to-morrow evening, when I assured him a clamor would be as uncontrollable as that which burned witches, and martyrs at the stake, and hung Christ upon the cross.

The little girl Clara is one of the most powerful mediums, wholly undeveloped, except by spiritual agencies since the first appearance of the spirit of Lizzie, who has most wonderful and extraordinary powers to do almost anything, to demonstrate before skeptics spirit-power. She is taken up bodily in a chair, and carried about the room, moving the piano, and rocked in a common chair by spirit power when in a stiffened position in her trance, when not a muscle moves, nor do her eyes wink, but are wide open, and in such condition, with a screen before her, she will write and personate in hand-writing and style, the appearance of various persons who are recognized in an unequivocal manner, who were well known, and have died. These things are testified to me, by what are considered the most prominent and reliable skeptical persons, who are not to be imposed upon, and who have been conversant with spirit manifestations for years. Though I am personally acquainted with Mr. Robertson, and my wife intimately with Clara and the whole family, we have been so desirous that all this phenomena should proceed outside of those who know or recognize spiritual manifestations, that we have not only purposely avoided any connection with it, but have not visited them, lest the public should say that it was originated among those favorable to Modern Spiritual Philosophy. The only two views entertained in regard to the outrage is, that it was caused by the thieves for the valuables, or by a concocted plan of those who ran the risk of their lives to prevent, what is generally believed, a title or valuables, or both, from being made public, that did exist as a buried treasure, which has caused the house to be haunted for years.

A word about Bishop Quintard, whose card I send you, putting a quietus on the orphans ever being benefitted by spiritual efforts. About fifteen years ago, he was a broken-down physician, and it is said peddled prescriptions here in the streets, at a quarter of a dollar each; got church influence, and rose by its power till he received church orders. He now fares sumptuously, at a fine salary and its perquisites. His rival, Dr. Rogers, who was thus obliged to make use of Southern credulity and enthusiasm, who pocketed the proceeds of the Orphan Asylum scheme, and took eleven thousand dollars with his family to Europe, spent it, and returned to make a raise by a lecturing tour on High Church and Catholic humbug, and has large houses even in liberal Chicago, is about to retire to the practice of law.

Although the common school is destroying the authority of the church, the mourning requiem has a tyrannical wail, which is prolonged by those who fight principalities and powers, instead of the great fight of faith, and they hurl their javelins toward those spiritually inclined, so that I have really considered it dangerous to become more *active* than by works to prove that there is a new system of medical philosophy. Not even more than to Spiritualists who know its origin, do I admit that to spiritual power am I indebted for what has even silently awakened the liberal curiosity of physicians abroad. The present of this persecutory power here, when Spiritualism has but a small foothold, has driven my practice into sixteen states outside of this, while every now and then overtures are made for me to join some church and be made independently rich. Even the great Baptist gun in the South against Spiritualism, Rev. J. R. Graves has thus desired to turn convincing power given entirely through high spiritual forces, to the advantage of his paper and church, and told me he could make me a rich man by joining his church and using his pew.

How long shall selfishness, and a desire to be rich become the incentive for the joining the church, and keeping up church organizations, instead of simple principles of charity, good will and adherence to strict integrity and love for man?

"Our church minister," and "our church physician," are both flattering upon that authority of reverence which is linked together to oppose the rights and spiritual gifts of healing, in Illinois and Michigan, as well as in Tennessee. But the unseen powers are shaking the world from this chaos of darkness, whence light will eventually come, at the fiat of a creative band who speak, and it is done,—who move upon the mind in their own mysterious way.

J. D. STILLMAN, M.D.

Memphis, Tenn., March 29th.

Letter from N. E. Doane.

BRO. JONES.—Some kind unknown friend has furnished me with the regular issue of the "JOURNAL," since the first of January last, to appease the hunger of my soul for spiritual food; and well it serves to cheer the weary hours of my infirmity, but No. 1, of volume X. I did not get. Will you please send it? It is needless for me to say that it would be very hard to do without your paper.

And thanks to the powers of Mrs. Severance, at White Water, Wis., by which I am regaining my health.

Permit me to say for the benefit of others, that after having been an invalid for two years, and my case considered hopeless by those according-to-law-doctors, I applied to Mrs. Mary Severance (whom I never have seen), who, by a lock of my hair, described my case *precisely*, and recommended a course of treatment, which in the space of four weeks has insured another lease of life; besides, as I grow in health, I am becoming developed as a medium. Truly, the beauties of life are only seen in the enjoyment of health.

Cromwell, Ird.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit.

NUMBER THREE.

We have received the name of this spirit from himself directly and through two mediums, but do not think it necessary to give it here. Joseph Antonio were the two surnames given first and as he prefers the latter, we shall call him by that. We give below a communication received through Mrs. Juliette Yeaw, of Northboro, Mass. It is from a little spirit named Pale Lily, who frequently communicates through this medium. We shall not attempt to give it in the Indian dialect as it was spoken to us.

"You will have a brighter history to write of that spirit, than it will bear no more comparison to the one you have given, than the brightest starlight-night does to the darkest and gloomiest night that ever enveloped your earth.

When you first saw that spirit, he was in a condition that entirely disqualified him from being reached and aided by those in spirit-life. Such spirits must first be aided by those in the form, who have strong souls and have love enough to suffer with and for them, and thus aid them in taking their first progressive steps.

He is hardly yet in that condition that his gratitude is awakened. I mean a deep sense of gratitude.

He was so degraded, was sunk so low in degradation, the chains had been on him so many years, that it will take a long time for him to realize the obligations, and extend a helping hand to those who helped him to reach better conditions.

He is approaching that state where there will be a deep and abiding gratitude for all the pains and physical suffering that he has inflicted. He will remunerate you, and extend a helping hand to you in many directions. Every time that he can come in rapport with any person from whom he can receive better and purer magnetism, it will benefit him, and there are those who have positive power sufficient to throw it off, so that they will not be injured, while they aid him very much. I see that you will not be obliged to suffer much more physically from his approaches and visitations, and you have a compensation for all the suffering inflicted upon you by such spirits. In order to understand his condition, you had to suffer physically therefrom, but now he has got out of those horrible pits, those real hells in which you found him, yet the condition in which he now is, is dreary and desolate enough, but if he can't come out of this at once, he must grow out of it.

When he fully senses the errors of his past earthly and spiritual life, and better aspirations are awakened, of course to correspond with it, there will be intensified feelings of remorse and sorrow. He may, perhaps, suffer more than he has in the past, because with a better appreciation of higher conditions, will come also increasing sensitiveness to suffering.

You are, in the future, to write from time to time many chapters of his life experiences in the spirit world. At each progressive stage of his development, you will receive a fresh chapter of his experiences, which, beside being a benefit to the spirit, will give to you many new and clearer ideas of the spheres of spirit-life, and they will also be very instructive and useful to those who shall read them.

I am not able to speak directly to this spirit, but I see that he is coming up into what your friend calls the sphere of indifference. He is separated from those other spirits that you saw with them. The association is wholly broken up. The association, too, with the young woman, and the chains which bound him to her, are completely broken, and the connection can never be resumed. If she has any such influences now, it comes from others not so bad as he was.

The conditions about her are not such that it would be impossible for her to be subjected to attack from others, but she can never be subject to that influence again, or any other of so dark and terrible a nature. There may be those undeveloped, but not so dark in their interior conditions as that spirit, still have power over her at times. It would not be natural to suppose that so sudden a change could be produced.

If you have gone down a stairway of many steps, you will have to come up just as many to get back. So in physical disease, the physician knows, that if a patient has been going down step by step for a long time, there must be a long continued ascension, and that, step by step, and it is more difficult to go up the stairs than doing so, it may in these cases require much greater effort to get up.

Every time you bring her into rapport with harmonious conditions, such as your circle has experienced, you lessen her susceptibility to such influences, and thus bring her into better conditions, and enable her to take one step upwards.

This narrative you have written will be very instructive to many others, for the paper comes under the eyes of thousands of people, and there are throughout the land very many cases somewhat similar, and the friends of these will receive therefrom many valuable suggestions which will aid in the treatment of other cases that need light in this direction. You had better describe more fully what the circle has done."

This young woman has had convulsions for about twenty years, and was so boisterous and unruly that the family were obliged to place her in an asylum.

She had been under many and various forms of treatment, and at our suggestion, it was proposed that Miss Yeaw should see her. At the first interview, she said:

"This was a very sensitive child, and influences have been brought around her in early life, by undeveloped spirits, who were ignorant of what they were doing. These have fastened themselves upon her, and are unable now to leave her."

They did not promise very much, but suggested that we should form a circle of harmonious persons, who should sit twice a week with her. This plan was carried out, and we have met pretty regularly, except during the severe winter weather. The result has been that this spirit has been thus far removed from her condition of slavery, and the condition of the young woman is much improved; we do not say *cured*, for that will require a long time, but we are all satisfied that great good has resulted, both to ourselves and the patient, though she is still a sufferer, and we do not expect an immediate recovery.

Mrs. Yeaw continued:

"If Christians believe that Jesus preached to spirits in prison, as they profess to, why can they not believe that others can do so also?"

We replied that some said it was the God nature in Jesus, and not his human nature.

She said, "That is true: it is the God nature in everybody that does this.

There are two spirits here, whose narratives you wrote—Dr. Ackley and Hughes. They have been in dark conditions themselves, and having worked out of them into better conditions, they are glad to aid him. He is in a condition now to be helped by those in the other life, and must be helped by those who have had something similar in their own experiences, which will bring them into rapport with him. I don't think I ever saw a spirit in whom the divine spark was so nearly extinguished, as it was in him, when you first began to work for him. He was in one of the very lowest hells of spiritual existence.

Dr. Ackley will shortly give you two chapters in relation to this dark spirit and his condition in spirit life, and he will have something more to say about himself before long.

When he becomes sufficiently developed to sense the horrible conditions that he has passed through, and to realize the enormity of the crimes he has committed, he must pass through the most terrible ordeals of suffering, and he will have a mission to the earth-life, the object of which will be to assist in breaking just such chains as are being broken for him now. I find that that is the way in the spirit life; that the wrongs of earth are to be righted by each individual working out their own salvation, and when in this progressive life they find that they have committed a wrong and been guilty of error, as soon as they realize the beauty of better condition, they have a mission to the earth-life to seek those who are passing through similar experiences of wrong and error, and to aid and help them. Thus in the place of wrong committed in the earth-life, they become instrumental in averting similar wrongs and substituting good in their places.

This is the way people work out their salvation. It is not enough to sense in the other life that there has been wrong doing, and to look for higher and better things, but these higher and better things can never be attained, nor can there be any true progress until there is a mission performed in earth-life—until the good that should have been wrought by that person has been wrought through the instrumentalities of those who are still in the form. If any person strives to shrink from a duty in earth-life, they can not progress in spirit-life until they come back and take up its burden again.

Just as in this life, if you have done a wrong, you don't feel good until you have made reparation, and you don't change yourself when you get into the other world. This spirit has a great work to do, he must pass through similar experiences with others, and help them out of their conditions.

He has never understood the true uses of life, and has never known its true enjoyments. He must come back, and by doing good here begin his heaven on earth; it can never be begun any where else for any spirit, and if they have failed to realize this while in the earth-life, they must, as he has been, be brought back to earth by some good and loving human being, and when they have commenced their labors there and begun to realize some of the enjoyments thereof, they will be prepared for enjoyment in spirit-life.

He has a long, dark and thorny road before him, but it will gradually grow lighter, less thorny and brighter.

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From the Medium and Daybreak.

THE INTELLECTUAL PROGRESS OF THE HUMAN RACE,

A Lecture by Mrs. Emma Hardinge in the Cleveland Assembly Rooms, London, Sunday Evening, January 29, 1871.

What do our teachers tell us of human destiny? Three voices answer. One, from the altars of religion, informs us that man was made perfect and designed for protection, but by his own disobedience, his own volition, fell into hopeless degradation, and can only be redeemed by a strange and mysterious transformation, in which he has no part. Science answers us in different modes—some pointing to an intellectual progress for the race, and others assuming that there is no progress, but that the order of being perpetually repeats itself. Another voice shall be uttered this night, and that not from the Spiritualistic stand-point, but from your own places of observation. The claim set up by those who refer us to the first chapters of the books labelled "sacred" the Holy Word of God, is that the Almighty himself revealed by inspiration to Moses the exact origin of man and the truths of his destiny. If this were so, we can only say that the revelation was entirely superfluous; for ages ere Moses was, the same revelation was made to older nations, and stereotyped in older scriptures. All the nations of antiquity had the same history, namely, that man was born to perfection, placed in a paradisiacal garden, and by an act of disobedience fell from his high estate; that he was expelled from the garden of Eden—that thus sin and sorrow were entailed upon him, and that his present condition is one of punishment and degradation. But these nations, instead of claiming that this teaching was a direct revelation from God, taught that it was an allegorical interpretation of man's own view of his origin—myths, idealities impersonated in imaginary characters. These ancient authorities inform us that man, the original Adam, was a barbarian—a poor helpless savage, who, in the childlike condition of his innocence or ignorance, beheld this earth as a garden. In the course of time he ate of the fruit of the Tree of Knowledge—the tree always representing the gradual progression and order of being. As he developed the appetite for intellectual knowledge, his paradise was transformed into that condition of civiliz tion which entails labor, a search after the satisfaction of his wants, a migration from his present easy condition. The battle of life commences in the youth and develops in the manhood of the race in precisely the same fashion as our infants leave the paradise of their mother's arms to go forth and taste of the tree of knowledge in the school-house, and become expelled from the paradise of home and the enjoyment of innocence as they develop into the stern realities of man. This is all the allegorical explanation which the wise ancients deemed it necessary to bestow. It is only the wise and intellectual magnates of high ecclesiastical modern institutions who can discover that these fabulous impersonations are actual beings whom they must fall down and worship. But "Great is Diana of the Ephesians." We do not desire to spoil the modern trade in image making, and all the advantages that grow therefrom. But as ours is a platform free from all idolatries—as the universal Spirit whom we know, whom we comprehend, as we learn the nature of the spiritual existence, and may worship as God our Father—as this viewless image of our own spirits is all that we recognize, we have no Diana of the Ephesians to bow before, and hence we may venture to search a little behind Moses to discover where he received his reflected ideas from. If, then, this image falls to the ground, and resolves itself into a mere shadowy allegory, the whole superstructure falls with it.

We will now attempt to solve the problem so frequently quoted by the non-progressionists of our own time, who assume that the lost arts, as they call them, prove that we are running the round of a circle of time and that intellectual development that must bring us back to the point from whence we started. In support of their view they point to the vast blocks of stone of which the ancient monuments are composed, and question by what power these enormous masses were torn from the quarry and upheaved into the magnificent proportions of the colossal temples of the East. These, say they, give evidence of a mechanical knowledge and power far exceeding any we possess. They point to the fact that the art of dyeing and the chemistry of mixing colors known to the ancients must have exceeded any knowledge of our own. They point to the enormous colossal figures which are perpetually found in the most magnificent excavations as an evidence of sublimity of thought and grandeur of design, no less than magnificence of achievement. They point to the fact that as China and India are totally unprogressive, we may realize the nature of their art and science thousands of years ago, the beauty of their sculptures and carvings, and the exquisite minutiæ of their fabrics. Even in Egypt, they remind us, they had music, and poetry, and painting, and their systems of Hygiene far surpass our own; they understood the virtues of animal and mineral magnetism and the lost art of magic; they could produce artificial somnambulism, and exalt the mind into those ecstatic conditions which we now call the spiritual state.

Now let us go a little beneath the surface, and see what these voiceless monuments tell us of the nature, the character, the habits, the intellectual status of the people whose remains are thus highly lauded. All these remains are dedicated to worship. We never find the remains of human habitations, of manufactories, of galleries of art, factories. All we find are what we perceive is the result of enormous brute force. When we question how these mighty stones were raised, we find that was the work of thousands and thousands of captives. Human life as of no account with these virtuous, wise ancients. The chief arts they practiced were agriculture and war, and devotion to the gods of terror. The very gigantic forms of their monuments and the sublimity of their structure prove that their conception of the Deific power was only that of strength. Even the Christians' favorite record shows us that the chief occupation of the oppressed and almost captive Jews was the preparation of stones for the erection of these vast colossal forms. They neither possess utilitarianism, nor beauty, nor use, nor comfort. When you ask after the sweet graces of life—the tender care of the aged, the respect of women, the love of children—what do you find? The aged thrown to the crocodile of the Nile, to propitiate the savage monsters supposed to incarnate a portion of Divinity from their excessive strength; young children only esteemed as representatives who shall carry down to posterity the strength, the power, and possessions of their ancestors; the hideous law of caste ever dividing the race, by unkind lines of demarcation, into sacred and profane. It is only as we see the gradual declension of the East—it is only as we realize that the first cycle of time in the destiny of man is closing, that the East is dying, that the Orient and its genius have worked out and fulfilled their mission, and that a new dispensation is

[redacted]

and holy words of Jesus, the first recognition of the value of human life and the worth of the individual soul. He who commended even the falling sparrow to the providence of his Creator—He that declared that there was a sacredness in the single hair of a head that God had made—He who pointed to the publican, and the sinner, and the outcast, and the murderer, and clasped them all in the arms of his brotherly love—He is the redeeming power of the dark and terrible East, and for this He perished—for this He was obnoxious to the ruling genius of the East.

There is another element which we find wanting in the first period of our civilization, that is, the recognition that permanence is not the genius of human life—that we are called upon to pass through the crucible of death—that death is the builder, not alone the destroyer—that as the forms of the present hour die, they are the Phœnix from whose ashes shall arise forms that are fresher, fairer, and more beautiful.

Now let me pass on to another period of our review, a period when we arrive at those grand and glorious gates that open up the knowledge of European science in Greece and Rome. Here at least we must acknowledge that the labors of antiquity meet at our petty efforts to model after them. Greece and Rome we are told still present to us evidences of scientific attainments before which all our frail attempts at imitation grow pale and insignificant. We are pointed back to the glorious Colosseum, to the beautiful Parthenon, to all those magnificent sculptures and reliefs in which the human form is so exquisitely represented that the very perfection of beauty starts out from the marble. We are referred to the fact that one of the noblest of mechanical ideas was started by Archimedes, that one of the greatest developments of the problems upon which creation is founded, geometry and mathematics, was originated by Euclid and Pythagoras. We are pointed to the fact that no purer system of ethics was ever taught than by the virtuous Socrates, and that all the beauty of which we can conceive is to be found in the philosophy of Plato. We are pointed to the subtlety of Aristotle, the eloquence of Cicero, the grandeur of the power by which Demosthenes moved the multitude—to the writings of Æschylus, Euripides, and Sophocles, the first great lyrists. What comedies can we boast of that equal those of Aristophanes? What possible power can equal the beautiful development of physical strength and beauty exhibited in the whole history of the very religion of Greece and Rome? We look upon these beautiful monuments of art; we read of these glorious achievements; we hear of the virtue of Roman matrons and the purity of Roman maidens, so exalted above our own that we bow our heads with shame in the contrast. More, we are obliged to borrow literature of these ancient Greeks and Romans to form for us to instruct our youth. Their languages are the purest sounds that the tongue of our classical y instructed youth can syllable; their plays, their orations, their verses, underlie all our forms of high education. Too good still to be polluted by vulgar lips, they may not even be translated, in order that they may be the digest of the first grand, luminous classical isolation for the use of the well-educated and the rich alone. Now let us draw the veil once again. What was the use of their beauty, and what the result of their wise laws, and philosophical teachings, and magnificent structures, and noble institutions? We find, again, that these exquisitely beautiful forms, these magnificent sculptures, were dedicated not to the living gods, and chiefly designed for objects of worship. Suppose, however, that we enter some of those that were dedicated exclusively to the amusements and enjoyments of the people. Let us take a representative specimen and enter the Colosseum at Rome. Let us re-people those magnificent galleries, those vast terraces, with the noble Romans, the victorious eagle-crowned warriors, the pure maidens, and the virtuous matrons, with plebeians and patricians, with reverend senators and highly-instructed orators—what do we find there? Looking upon long lines of helpless captives gathered from different portions of the earth, the spoils of war, who have been dragged in chains to their city, and then exposed in the amphitheatre, not for the amusement of these pure maidens and virtuous matrons, torn limb from limb, mangled, destroyed in the most hideous and unnameable tortures by the fangs of wild beasts! Oh, let us turn from the sight with abhorrence. Humanity was nothing then, but the achievements and intellectual powers of humanity were applauded. Still, we find that the genius of the people was power. This for enslavability which cultivates the Demosthenes of the age—what is it but the attempt to develop the high power of eloquence which gives control? What do all the philosophies of Plato and Pythagoras, Aristotle and Cicero, the Epicurean and Stoics, amount to? Do they give us consolation in the hour of death? Do they give us comfort in the moment of bereavement and adversity? Do they teach our young children to grow up kind, and just, and merciful, and pure, and loving? Do they give us mastery over the elements? Do they teach us the designs for which the mighty armies of the fiery skies are strung out on the plains of heaven? Child whisper we all, but never touches the heart—it never administers to the wants and woes of dear humanity—it never makes a warm pulse throb through the heart; it instructs the brain, but it goes no lower. These classical studies that we so laud, most fortunately for our common people, most fortunately for the virtue of our women and the purity of our maidens, still remain in dead languages. We fill—not dare to translate them—were we to do so, the obscenities, and the horrors, and the impurities that are to be found in the comedies of this same Aristophanes, in the verses of this same Ovid, in the hideous amours of the gods, in the horrors that are represented by these same great tragic poets, Sophylus, Euripides, would cause such a wave of burning blush on the cheek of our pure maidens, and make our virtuous matrons' ears tingle for shame. Perhaps it were better that our young gentlemen were not instructed in these—perhaps it would be more wholesome if, instead of recurring to the animalisms of matter with which we are associated for the necessities of earth-life, for the mundane of the earth in which we live—perhaps it were better that the better spirituality of our souls should be elevated by the purer and nobler strains of our modern literature. There are those in our own day who can "lift our souls to heaven," but we know very few of the classical writings that will not drag us down to that animalism through which we are progressing as a world, but which should not be the only thought or the highest means of instruction that immortal souls should ponder upon. These glorious marbles, these beautiful forms so highly lauded—we can scarcely look upon them without speculating upon the character of the monstrous impurity of thought which developed them. We can pass amidst these old classical cities and not realize that the highest arts of the people were to minister to luxury, to pander to the most impure tastes, and to recall the lowest nature than to stimulate the highest thoughts with which the mind can be filled. So much for classical literature, and classical beauty, and classical employment; and if we want to know something more about their forms of worship, why, follow the wild orgies of the Bacchantes—follow them through the streets, with their shrieks, and wails, and attitudes, and gestures, and rites, which indeed do not bear translation, and then we shall realize that whilst these Greek and Roman fathers of ours did advance to the gates of art and science, and were entrusted with a mason's trowel and the bricks that should be the corner-stone of the temples of art and science, they were still not permitted to enter the temple where there reigns supreme, as the noblest and highest form of worship, the grand man, God, and his creature, Man. They had not yet learned to appreciate man—they did not know him; they knew him only in his beautiful form, in his athletic sports, in his strength as a creature to be conquered if he was of an opposite nation; they did not know him in the real object and purpose of life.

Now we pass to the last stage to which we propose to carry forward our review, and that is the period which, however rude and crude, ushers in to the van of civilization, as the two leaders of the army of progress, the nations of Great Britain and France, and the other different countries of Europe as followers. Nothing is lost out of the hands of our God. All the past has been bequeathed to us, and as much as is good and useful has been used again, and built into foundation stones upon which we have built the superstructures of a higher art and science. The first development of art and science to which we have the least right to boast in European civilization is the discovery of the mariner's compass and the application of the printing press. Not a footprint of humanity is made but what is engraved by the printing press; not a thought that humanity has conceived but what is there stereotyped; not an achievement that humanity has ever arrived at but what we find there; and one single book possessed by me makes me the equal of these sublime ancients—places me on a footing with them—bestows upon me the work, labor, thought, power, and possibilities of a million generations. Again than this, it is not for you and me alone. As we repeat our multiform process and send them forth over the earth, and dispose of our sheets broadcast to every land of civilization, the houseless, wandering vagrant, if he can read, is equal to the monarch on his throne; his knowledge opens up to him all the sources of power that man has ever made use of. By the aid of the mariner's compass we have not only left the coast line which was formerly the boundary of discovery and experiment in past ages, but we have put the girdle of knowledge around our world; we have compassed all its islands and its continents; we have explored its great forests and ascended to its mountain-tops, and we have now made of its oceans one great family of human beings. We build no more pyramids—we sculpture out no more cave temples; we do not want them. In their place let us ascend to the highest range of one of our industrial palaces. The bricks and mortar of which they are composed, instead of having been fashioned century after century by the unwilling hands of captives, have, by labor-saving machinery, been formed in a few brief days, and elevated to their places with very little trouble. Ascend to the highest range, and there you find the growth of the cotton field, the raw material gathered up no longer, thanks to the God of progress and the Father of all men, by the unwilling hands of chained captives, but by free men in the exercise of their noblest prerogatives, and by the digest of their

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	Leave or.	Arrive.
Cedar Rapids Passenger	8:15 a. m.	3:30 p. m.
Pacific Fast Line	10:30 a. m.	3:40 p. m.
Rock Island Express	10, 30 a. m.	3:30 p. m.
Pacific Night Express	7:15 p. m.	7:00 a. m.
Rock Island Night Passenger	7:15 p. m.	7:00 a. m.
Dixon Passenger	4:00 p. m.	11:10 a. m.

Freeport Line.

Freeport and Dunleith Pass	9:00 a. m.	2:30 a. m
Freeport and Dunleith Pass	4:45 p. m.	9:05 p. m.
Rockford, Elgin, Fox River and State Line	4:00 p. m.	11:10 a. m.
Geneva and Elgin Passenger	4:30 p. m.	9:15 a. m.
Junction Passenger	5:50 p. m.	8:10 a. m.
Lombard Accommodation	6:10 p. m.	8:40 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	8:15 a. m.	10:15 a. m.
Day Express	9:45 a. m.	4:10 p.m
Evanston Accommodation	1:30 a. m.	2:00 p. m.
Rose Hill, Evanston, and Highland Park	1:15 p. m.	3:45 p. m.
Afternoon Pass	5:0 p. m.	8:00 p.m.
Kenosha Pass	4:10 p m.	9:10 a m.
Waukegan Passenger	5:30 p. m.	8:30 a. m.
Waukegan do	6:00 p. m.	7:35 a. m
Milwaukee do	11:00 p.m.	5:00 a.m

Kenosha and Waukegan trains leave from Wells street Depot.

Wisconsin Division—Depot corner of Canal and Kinzie street

St. Paul Express	10:30 a. m.	7:15 p. m.
Night Passenger	6:00 p. m.	4:30 a. m.
Janesville Accommodation	9:00 p. m.	7:00 p. m
Woodstock Accommodation	5:00 p. m.	10:15p.m
Barrington Accommodation	5:30 p.m.	7:45 a. m.

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Rikardt Accommodation	3:30 p.m	10:30 a. m.
Atlantic Express (daily)	5:15 p. m.	7:00 a. m.
Night Express	9:30:00 p. m.	6:35 a. m.

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Kalamazoo Express (daily)	10:15 p. m.	6:30 a. m.
Night Express	9:2:00 p. m.	6:30 a. m.
Kalamazoo Accommodation	4:30 p. m.	12:00 m

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Day Express	9:00 a. m.	9:20 p. m
Through Express	10:30 p. m.	9:30 a. m

for St. Joseph via New Buffalo.

Day Express	8:30 a. m.	11:35 a. m
Accommodation	4:30 p. m.	8:05 p. m

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Hinsdale Accommodation	1:30 p. m.	5:30 p. m.
Mendota Passenger	4:15 p. m.	9:45 a. m.
Evening Express	6:00 p. m.	7:30 p. m
Aurora Passenger	8:30 p. m.	8:30 a. m.
Hinsdale Accommodation	4:15 p. m.	8:55 a. m.
Pacific Night Express	12:00 p. m.	7:20 a. m

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Centralia Express	9:30 p. m.	7:45 p. m.
Kankakee Night Passenger	5:30 p. m.	7:00 a. m.
On Saturdays this train will leave at	4:45 p. m.	9:30 a. m.
Champaign Passenger	4:15 p. m.	10:30 a. m.
Hyde Park and Oak Woods	8:20 a. m.	7:48 a. m.
" " "	10:00 a. m.	9:16 a. m.
" " "	12:10 p. m.	11:50 p. m.
" " "	2:00 p. m.	4:15 p. m.
" " "	4:15 p. m.	7:38 p. m.

(St. Louis through Trains.)

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Frontier Department.

BY.....E. V. WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,—"Resolved, That the Bible, King James' Version, contains Modern Spiritualism in all its Phases and Teachings."]

E. V. Wilson affirms.—Rev. Clark Braden denies.

SUMMING UP OF MR. WILSON.

The defense in this discussion has not traversed the resolution, which reads:

Resolved: That modern Spiritualism is worthy the support and confidence of the people.

Hence, Mr. Braden should have followed us, instead of leading off into subjects foreign to the resolution.

Our opening remarks covered the whole ground, explaining the words sustain, teachings, support, confidence, in their relative sense to each other. We then called your attention to law and testimony. We again repeat that you must be governed by the clear reading of the law under which this resolution was brought; the law of parliamentary usages.

The law requires you to throw out all testimony irrelevant or foreign to the resolution—and you are equally required to accept and apply all relevant testimony.

The following laws to us seem applicable to this resolution, and the application of these laws in ruling out testimony or in accepting testimony:

1st.—Parliamentary usages, which reject all testimony foreign to the resolution.

2nd.—Any dissertation on religious matters outside of the resolution, or subject matter, not bearing on the question at issue in this resolution, should be rejected.

3rd.—Any personalities or abuse of personal presence or character,—reject.

4th.—Abuse of principles or views of creeds, or religious bodies, not involved in this resolution,—reject.

5th.—All hearsay, or testimony of a third party, not applicable, and by Mr. Braden's own ruling ruled out.

The following testimony seems to us to be admissible under Parliamentary usages:

1st.—Authentic history.

2nd.—Letters of persons above and beyond reproach.

3rd.—Statements of parties under oath, when taken before persons authorized by law to administer an oath.

4th.—The oral testimony brought before you in open session.

5th.—The written statement of any very remarkable occurrence that takes place before many persons, they agreeing with one accord in regard to the occurrence. All these witnesses are admissible in a discussion of principles.

We now proceed to review the testimony we have brought forward during this discussion.

1st.—The Bible, from which we have presented you all the leading phases of modern Spiritualism, such as seeing, hearing and being touched by spirits. Instance—Samuel seen by Saul and the woman of Endor.—1st Sam., 28th chapter.

2nd.—The historical statement of Josephus, corroborating Samuel, Saul and the woman.—Josephus' Book Antiquities.

3rd.—The testimony of Ezekiel that he saw Moses and Joshua and many other immortals, as well as how he was lifted up by a spirit.—Ezekiel, 11: 1, and in many other places.

4th.—The testimony of Daniel, who saw two saints by the side of the river; Ulais who saw the vision with Daniel.

5th.—The testimony of Jesus that John Baptist was Elias, in the gospels, also of Divos, Lazarus and Abraham.—Luke, 16 h.

6th.—The testimony of Peter, James and John that they saw Moses and Elias.—Matt., 10th.

7th.—The testimony of all the apostles that many were seen after the crucifixion that were dead.

8th.—The testimony of Peter in prison, of the physical phenomena, and of the angel that liberated him.—Acts, 12th.

9 h.—The testimony of Paul, Acts 9 h; 1st Cor., 12th, 13th and 14th chapters; also Acts, 23rd chapter.

10th.—The testimony of Timothy.—Heb. 13: 2.

11th.—The statement of John the divine, in 1st John, 4: 1, and in Rev. 1st, 19th and 22nd chapters, besides one thousand other proofs from the Bible.

We now call your attention to the second class of testimony produced by us during this discussion:

1st.—Josephus' "Antiquities"

2nd.—Robert Dale Owen's "Footfalls"

3rd.—A. J. Davis' works, and his letter of the 3rd inst.

4th.—Judge Edmonds and Professor Robert Hare's work.

5th.—The report of the sub-committee of the Society of Dialecticians of London, England, read in full by us on the evening of the 15th inst.

6th.—The testimony of the Wesleys.

All these are facts in evidence before our hearers. I now call your attention to the third class of testimony before us, and its direct bearing on the resolution under consideration.

1st.—The written statement of A. J. Davis, in which he states first, "I am a Spiritualist; second, I have seen and held conversation with persons who once lived on earth; third, I have at intervals in my life exercised the functions proper to several phases of mediumship; fourth, I know that death is not the end of my personal existence."

2nd.—The written statements and affidavits of Joseph Fotts, William Fotts, Andrew Fotts and W. Barr, M. D., and their affirmation that those things are true. Then comes the following, to compliment, "sworn and subscribed to before me this 3rd day of March, A. D., 1871. W. R. Verbeck, Mayor of Harrisburg, Pa.," with great seal of the city affixed.

3rd.—The sworn statement of Sylvester H. Todd, of Wisconsin, of spirit communion, that determines a law suit of six hundred dollars and costs, against one Reuben Walter, decided favorably, in the courts of Du Page and Kane Counties, Ill.

4th.—The letter and testimony of J. Antis, M. D., of Morris, Grundy County, Ill., proving a spirit picture taken by Ambrotype.

5th.—The written testimony of twelve living witnesses, of Crawfordsville, Ind., and of Richmond, Ind., concerning spirit photography, as taken by D. Wilkie, a member of the Christian Church at Crawfordsville, Ind., as well as the presentation of the pictures during the discussion.

6th.—The following statement of J. W. Fuller, superintendent of the public schools of Crawfordsville:

"I watched the artist closely while he was taking the inclosed picture, and know nothing about how the result was produced."

J. W. Fuller.

7th.—The written statement of Mrs. M. S. Skinner, of Savanna, Ohio, in regard to the Pottsboro bucket phenomena.

Our fourth class of testimony may be called the living witnesses in court.

1st.—Dr. Newcomer, David Eddy, Father Lawrence, all old and respected citizens of Cleveland, Ohio; we calling out each by name, and asking these questions:

"Are you a Spiritualist?"

"Yes."

"Have you ever seen, touched, or been touched by a spirit, once a human being?"

"Yes."

"Have you ever seen ponderable matter moved, in your presence, independent of contact with or through human physical help?"

"Yes."

"Did you see the spirits do these things, and do you know that these things are done by spirits?"

"Yes."

"Are you willing to affirm to these things on your oath here this evening?"

"Yes; we do."

Mr. Braden, do you wish to cross-examine these witnesses under oath? If so, you have the privilege. Will you take them in hand?

Mr. Braden.—I will attend to them by and by.

2nd.—My own testimony of seeing [illegible] as follows:

The doctor [illegible] brother. True to a letter. The loss of the steamer on Lake Ontario, and the saving of my life by spirit influence. The case of the unjust agent, who was found months afterwards, and compelled to make restitution of several hundred dollars. Of my being lifted into the air. Of my being moved in the chair by spirit influences, and we then offered to be sworn, and go under cross-examination, which Mr. Braden did not take advantage of. Hence, he has no right to reject or deny, but fully accept.

Our fifth class of testimony may be called the judgments in open court.

The Mumler trial, instituted by Mayor Hall, under the supervision of Marshal Toker before Justice Browning, in New York City. The charge was, obtaining money under false pretenses in taking pictures of the disembodied spirits of the dead. That one Mumler received various sums of money from sundry parties or persons at various times, through trickery, juggiery and deception.

The case came to trial with public opinion against Mumler. Detectives, artists, authors, editors and scientists, backed by the municipal authorities, were pitted against this one man, and during the trial, the following witnesses were called, and swore to the following facts:

1st.—Mr. Gilmore—Edmund Kirk, of *Harper's Weekly*, swore that he was detailed to work up the case against Mumler. Had done so. Had many pictures by Mumler, and that there was no fraud or trick with Mumler. That he had investigated the pictures of those who imitated Mumler, and detected them every time. That he was not a Spiritualist.

2nd.—Mr. Fenshaw, an artist of high reputation in New York City, testified that he got a picture of his mother, who had been dead twenty-eight years, and that the picture was fully recognized by several living members of the family, and that he was not a Spiritualist at the time the picture was taken.

3rd.—Mr. Livermore, one of New York's greatest bankers, swore positively to the picture of his wife, and that there was no collusion or trick in the case.

4th.—Mr. Silver, of Hudson or Poughkeepsie, sworn by Mumler came to his rooms, and with his material and instruments took pictures of the dead that were fully recognized, and that it was a reality. "I am a first-class artist—not a Spiritualist at the time those pictures were taken."

5th.—Judge Edmonds swore to the facts; the recognition, and reliability of spirit photography.

6th.—Professor O. E Varley, C. E., and electrician, as well as chemist, having charge of the Ocean Telegraph—not a Spiritualist—swore, first, to the fact that he had had spirit pictures taken of parties who died in England years ago, and who were never in America; second, stated that matter not visible to the naked eyes could be photographed, and that spirit photography was a fact.

7th.—Marshal Toker testified to having pictures taken—could not detect fraud, but believed it to be a fraud. His belief was ruled out.

I extract from *Harper's Weekly* and *New York Herald*.

The sixth class of witnesses we present you, may be called inferential, as well as positive.

The session on the part of writers and ministers of the Gospel that these things do take place and are a fact, but are evil, and their tendency is to evil, and that the spirits doing these things are the spirits of wicked dead men.

Thus we present you our classification of testimony introduced here during this discussion, on our part.

Mr. Braden, on the negative, has presented his testimony under the following heads or classifications:

1st.—He admits, first, that the sainted dead exist; second, that the wicked dead exist; third, that the sainted dead are not more occasional, manifested in the past, but that these were extraordinary occasions.

2nd.—That the demons and devils of the Old and New Testament were the spirits of wicked dead men.

3rd.—That the sainted dead and wicked dead continue to exist, but do not now communicate, or influence mankind.

4th.—He admits the phenomena of Spiritualism, "for I have seen the most, if not all of it," but denies our conclusion that it is the spirits of disembodied men, and affirms that it is the result of our own embodied spirits.

Mr. Braden accounts for the phenomena as follows:

1st.—Trickery, jaggiery, collusion and imposition.

2nd.—Hallucination, delusion and insanity.

3rd.—Unconscious muscular action—unconscious mental action through the nervous odil force.

4th.—That it is mesmerism, somnambulism and nervous odil or odic force.

5 h.—That it is the result of our own embodied spirit. Asking the question thirteen times, "Who shall limit the power of the spirit in the body? Are there any limits to the embodied spirit? Can we limit the power of the spirit in the body?"

6th.—Anderson and Blitz, and other magicians have duplicated all that the spiritual mediums have done. McQueen and others, once shining mediums, now declare that they were liars and cheats. Why not all liars and cheats? The insane and drunken men and women see spirits, call on spirits. Are not all seers, mediums and speakers insane?

We find quack medicines everywhere and false receipts of wondrous cures published by the volume. Are not all their healers quacks, cheats, humbugs and impostors?

The above candid statement covers the whole case, as told by Mr. Braden.

Now, let us look at his testimony—his witnesses. Who are they?

1st.—An insane man—his father in chains in prison—in the debtor's room, sees through a wall, and at the distance of thirty six miles sees his little daughter fall into the fire. This accounts for Spiritualism. What would a court of justice do with the testimony of a madman thirty-six miles from where the fact of the burning occurred. Mr. Braden has ruled it out.

On the other hand, we account for it on the spiritual proposition that his father was mediumistic, and that instead of the father being insane, he was passing through a spiritual development—for after he recovered, up to his death he possessed the power to foresee things. He never possessed before. Hence, his witness testifies for us, if for any one.

2nd.—McQueen & Co. are convicted liars, all of them impeached in courts of justice. Hence, their testimony is not admissible.

3rd.—Mesmerism, somnambulism, clairvoyance and odil force all testify on cross-examination.

We claim that we are acted by, and act under the directions of disembodied spirits, and are the links in the eternal chain of infinitism connecting man with angels. Again his witness testifies for our cause.

4th.—The unconscious mental and muscular actions all testify to the control of disembodied spirits.

5th.—Tricks of jugglers, of impostors, hallucinations, insanity, drunkenness, and revival meetings, are foreign to this discussion, and are outside of our resolution.

The phenomena occurring with the Jerkers, and their treeing the devil and barking at him when in the tree; the subjects of a Methodist camp meeting tracing Jesus and pulling him out of the tree; the tricks of Anderson and Blitz;—the confession of Giles the criminal—all are foreign to, and outside of this resolution.

To be Concluded.

(Concluded from first page.)

marked in life the persons by whose spirits these messages purport be sent. These communications generally claim that bad deeds in life are followed by suffering or loss in another world, and that in this life or the next there must be progress in moral improvement to secure happiness.

THE CREED OF SPIRITUALISTS.

The Spiritualists deny the orthodox opinion that death fixes for all eternity the final conditions of hundreds of millions of human beings. They believe that a man may after death in another world deeply repent his vices in this world, and become better. They don't believe that all transmigrations from spirits are any more reliable than all that is said by living men and women.

A TALK WITH A SPIRITUALIST.

The ideas of a believer in Spiritualism interviewed may be interesting [illegible] in it [illegible] Spiritual people. [illegible] at church. They deny R porter—"Do you claim that any text in the Bible favors Spiritualism?"

Spiritualist—"The Bible is full of recognitions of the fact that spirits exist separated and distinct from material bodies; that spirits can move inanimate matter, and can, under certain conditions not yet well understood, communicate intelligently with living human beings."

Reporter—"Will you refer me to where the Bible favors your system."

Spiritualist—"The Bible teaches that spirits have appeared to and talked with living human beings, as with Abraham, when overheard by Sarah, with Lot, with Hagar, with Isaac, with Balaam, with Saul and many others. It also tells how spirits took hold of Lot and his family, and carried off Elijah and took off Peter's chains, and carried him through the walls of the prison."

Reporter—"But were not the Israelites forbidden to have any dealings with familiar spirits—were not consulters with familiar spirits, wizards or necromancers to be driven out?"

Spiritualist.—That very law is an admission that there were spirits who were familiar—Moses denounced intercourse with those that advised the Israelites to worship idols. The spirits most readily and commonly communicating will be those latest from earth, and very little better than when they were in the body. Spirits whose acquaintances on earth have all long passed to the spirit land have few ties to earth, and if they come would have less power to convince living men and women that they are what they profess to be than spirits of those whose friends are still on earth in the body. In a bad age the spirit communications being oftenest from those who partook of the character of their age, and still have its traits, will be often evil. The ancient Israelites were low and beastial, and the tribes about them still more so, and Moses denounced intercourse with spirits as that favored idolatrous practices. Perhaps, in that age most spirits were for a long time after leaving the earth still low and depraved. The spirit of a man who lived in the past ages, even if it had progressed since in spirit land, being under widely different conditions from those that surround us, would have little sympathy for our ages—could not readily make us believe him to be what he represented himself, and his advice could not be of much advantage to us.

Reporter—"Are there not sometimes communications purporting to come from Moses and Solomon, Christ, and others mentioned in the Bible and who lived many years ago?"

Spiritualist—The fact that a communication purports to come from the spirit of Moses or any ancient saint don't prove that it does so. The apostle advised us to try the spirits. Let us consider the matter reasonably. There are possibly clergymen who are lascivious, mercenary, unjust and untruthful. If one such dies and, as we hold, begins a new period of probation and progression, is it reasonable to suppose that he would at once have his whole nature changed, and the traces of years of hypocrisy at once erased? Would he be likely at once to have his whole nature and habits changed, or would he be likely to only gradually become better? If he sent back a message it would probably be for some time somewhat like what he was in the body, and of course his communications should not be implicitly believed. It would be a hard thing for such an one from the spirit land to admit to all still living who loved and venerated him what his real character was. He would scarcely wish to send back a communication. If he sent one it might be equivocal, or false and wicked.

AN OLD LADY.

In conversation with one old lady, something was said of the position of the church of Spiritualism, when she remarked: "When I was a girl, at revivals in Methodist meetings, ministers, when urging persons to go up to the altar, very often proclaimed aloud to particular persons: "The spirit of your sainted mother, or the spirit of your departed father, is hovering over you, waiting to carry to heaven the news of your redemption; will you not give yourself to God, and thus let them bear the glad tidings?' but they have quit all that now, and if you went to twenty protracted meetings you would not hear it. They became afraid it was encouraging Spiritualism."

RECANTATION.

We made particular inquiry of many Spiritualists whether those who believed in Spiritualism recanted, and in every case we were assured that such instances were rare. Sometimes a person receiving communications from a low order of spirits got to thinking them of small advantage, just as a person might value the advice of living persons met in the street, and there might be cases of persons who would get to think the messages came from evil spirits, and thus by teaching things adverse to the gospel endangered souls, but no one who had seen the better sort of spiritual phenomena ever again doubted the existence of spirits, separate and apart from the body—ever again doubted the life of the soul apart from the body. He might even be led by sectarian arguments and orthodox theology to believe that the soul's fate was forever fixed when the body died, but such a case, if it ever occurred; was extremely rare, and there were a hundred instances of orthodox persons being made by the manifestations to believe in spiritual existence, and to regard spiritual communications as on the whole, good and beneficial to humanity, and to believe in the progress of all souls in spirit world for one who recants these opinions after once being led by what he has seen to believe them.

THE CHURCHES.

To meet the tide of Spiritualism, Evangelical Christians will have to organize for still greater efforts. The work in the home mission field will have to be vastly enlarged. The churches must feel that only by the most vigorous efforts can they check the advance. In one or two cases Spiritualism is making efforts to impress the rising generation. What it can do in that direction can hardly be over-estimated. It has several wide-spread, growing secret societies, which will give it such organization as it needs to become aggressive, which its want of common effort has hitherto hindered it from being.

WHAT THEY EXPECT.

Spiritualists expect that spirits whose voices are only now heard they say at rare intervals, and whose forms are only seen under unusual conditions, will at no distant day walk the earth and be seen and talked to by persons in daily ordinary life. They believe that in that time such will be the growth of Spiritualists that, men seeing the suffering and sorrow that sin entails will shrink from it, and righteousness and peace cover the earth as the water the great deep.

CONCLUSION.

There is no doubt that Spiritualists are as deeply in earnest, as positive in their convictions as any other class of persons. That they can not depend upon spirits as being uniformly truthful and reliable they frankly admit. They also admit that those who depend on the advice of spirits rather than their own judgments are likely to go far astray. But admitting that most spirits that can and do hold intercourse with human beings are, on the [illegible] little, and in

SPECIAL NOTICE.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 1871; to commence its first session on Friday, June 2d, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for worn, wearied, and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, free from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception, H Righter, Box 296 Decatur, Ill.

By request of Mrs. M. J. Wilcoxson, Moses Hull, D. W. Hull, Harvey A. Jones, Dr. Samuel Underhill, and Addie L. Ballou.

H. S. Brown, M D., Chairman.

NOTICE.

At the quarterly meeting holden at Lowell, Kent Co., Mich., April 1st and 2d, it was resolved that a meeting be held in the village of Lowell, on Saturday, May 6th, 1871, at one o'clock, P. M., for the purpose of forming a Spiritual Union of the several Societies and localities in the part of the State, that by a joint effort we may employ speakers for a term of months, thereby saving a large amount in traveling expenses.

All who are interested in such a Union are invited to attend. Miss M. N. Purple, Pres.

H. B. Alden, Sec'y.

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v10 n1 tf.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, APRIL 22, 1871. VOL. X.—NO. 5.

From the Banner of Light.

LIBERAL TRACT SOCIETY.

Remarks of Prof. Wm. Denton and others, at the Second Hearing on the Incorporation of the "American Liberal Tract Society," before the Joint Committee on Parishes and Religious Societies, had at the State House, Boston, March 1st, 1871.

A brief account has already been given in this paper of the first hearing on the petition of "Wm. Denton and others" for a special act incorporating the "American Liberal Tract Society." The second in the series occurred as dated above. The Legislative Committee—composed of Messrs. Elliot (chairman) and Safford, of the Senate, and Everett, Flagg, Richardson, Lyford and Wheeler, of the House—being in their seats, and a considerable number of interested respondents being assembled, the object of the hearing was briefly stated by the Chairman, who announced the Committe as ready for business; also mentioning the fact that the object of the Society had been stated at a previous hearing.

Prof. Wm. Denton then arose, in response to the announcement, and said the matter had been brought before the Committee at a time when, from force of circumstance, he could not attend.

Chairman—Please state your name.

Prof. Denton—My name is William Denton.

Chairman—You may proceed sir.

Mr. Safford—I would request that the gentlemen, in their remarks, address themselves to the question as to why they do not organize under the General Statutes in these cases made and provided.

Denton—Under these provisions, we could not own real estate or possess funds over the amount of $100,000. But we expect that wealthy persons will be found who will increase our amount far above that, if we can only become organized, and thus appeal to the public confidence.

Safford—I wish to know if the Society has any funds at present in its keeping which it desires to put into real estate or otherwise invest.

Denton—There has not, up to the present time, been any effort to collect funds, other than for the publication and distribution of our tracts, of which we have already printed twelve, from which the public may judge of the character of our operations.

Chairman—If I understand the question, the Society wish to receive an act of incorporation which will permit them to hold a fund of $500,000.

Safford—They do not appear to have any funds at present, and the prospect of their obtaining $500,000 is very remote.

Denton—I would like to ask the gentlemen, if this Society had not been a Spiritualist or Liberal one—if it had been any other religious tract society—if the same objection would be urged. Would they be obliged to demonstrate the certainty of their obtaining their authorized capital, or the ways to be used in so obtaining it? I cannot perceive the justice in demanding this of us, and I object to it, unless it is applicable to all. Was it demanded in the formation of other tract societies?

Safford—I did not assist in the formation of any of them, and cannot tell.

Chairman—Has your Society any funds?

Denton—There is a certain amount in the hands of the Society, but how much I am unable to state. I have been engaged constantly for some time in lecturing, and unable to attend the meeting of the Society. There has been, in fact, but little effort made to collect funds, the matter being left till things could be reduced to working order. Up to the present time, the work has been of an individual character, as far as money-raising is concerned.

Chairman—Can any gentlemen present give us any idea of the condition of the Society's finances?

M. T. Dole—I think I can explain the matter, partially, at least. We do not attempt to collect and hold funds, but are using them for the printing and electrotyping of our publications, and are expending our money in these directions. We have felt it best to wait till we are a legally organized body, and then we shall have the means at hand by which we can go out into the field and make our collections. We desire to become such a legalized body before we ask for donations.

Chairman—Then I understand that there is no definite amount of funds in the hands of the Society.

Dole—No, sir; we cannot specify the amount at present.

Chairman—You may proceed, Prof. Denton, in giving us your views concerning this Society.

Denton—Our object in forming this Society is two-fold; it is, first, to break down what we believe to be false; and, second, to build up that which we believe to be true. Of course, there is some difference of opinion among the members of the Society, but I should go to work to prove the falsity of the commonly-received notion that the Bible is the Word of God; I should labor to destroy the wide-spread impression on the human mind that the Jehovah of the Jew is the Creator of the Universe, or that he in any relation to the God or Soul of that Universe; I should endeavor to show that Jehovah held the same position to the Jews that Jove did to the Romans, and that the one is just as much entitled to our worship as the other; that the Thunderer of Mount Sinai is no more worthy of our reverence than the Thunderer of Mount Olympus; I should labor to destroy the commonly-received notion that Jesus is the Savior of mankind—that he saves men in any other way than men save one another now.

Safford—That is, the tracts that you desire to publish are intended to advocate this?

Denton—That is what I should advocate in the tracts that I should write, and those would be among the subjects that I should aim to reach; and I think the society generally has a similar view of the matter. We should do what we could to destroy the common notion that man is ever to be placed in a position in another world where he cannot progress and work himself free from error, whether of conduct or education.

Safford—Will you repeat what you have said concerning Christ?

Denton—I said I should work to prove that he was not the Savior of mankind in any other sense than men save each other now.

Chairman—With regard to the Bible? I do not know that I got a clear understanding of what you said.

Denton—I said I should endeavor to prove that the Bible is not the Word of God any more than any other book of a similar character. We should receive it into our credence just as any other book, in proportion to the amount of truth that we believe it to contain, and the morality it teaches:—no more. We regard God as having nothing more to do with the writing of the Bible—either by his direct interposition, or by his command to certain chosen servants—than he has with the writing of our common newspapers.

Chairman—And that Jesus Christ was not inspired? Do you claim that?

Denton—No more than Socrates;—no more than any other man who is inspired with a great truth, and desires to make it known to his fellows.

Chairman—And what about Jehovah?

Denton—That he is not the God of the Universe, or any relation to him; that he is like the Jove of the Romans, and is equally to be discarded when men become sufficiently enlightened to see the inconsistencies of his character.

Safford—Do you consider the Old Testament to be a myth, or a fable?

Denton—No; I do not take that ground.

Safford—Do you consider it to have been of a mythical origin?

Denton—Parts of it. That it has any miraculous basis, I do not believe. Most marvelous stories have some little foundation in fact, or they would not have been received at the outset.

Safford—What is your opinion with regard to the revelations of Deity in the Old Testament?

Denton—I think their influence upon men is very bad. I think it is very injurious to the reason of man to tell him the story of a God angry and changeable, who puts his children in the way of what they could not from their ignorance escape, and then curses their descendants through all time because of their mistake;—a being who destroys all men from the face of the earth except eight persons, although he had previously, upon full fiction, declared them, as his work, to be good. I think such stories are bad for men; they are injured by the worship of such a God;—they obtain an idea of a being full of wrath and vengeance, whose worship cannot fail to be mischievous.

Safford—What is your idea of God? Do you believe there is any?

Denton—I think there is a soul to the universe, just as there is to man.

Chairman—You think there is a soul?

Denton—Yes, as I use the term soul. I use the term God as I use the term man. I mean by it, either the whole man, spirit and body, or I mean his spirit, which is the true man; so by God I mean the entire universe, all that is, or the spirit of the universe;—that unseen Force that manifests itself in the universe; as Paul speaks of God as "all and in all." In that sense I accept the term God.

Safford—Do you mean by this God a personal Deity?

Denton—No. Person to me implies shape; the Infinite can have no shape.

Safford—Do you believe in a God of will?

Denton—All the will in the universe belongs to God?

Richardson—Does not the will of man belong to God?

Denton—Yes; intelligence is only the result of that ocean of intelligence lying back of it.

Safford—Intelligence in the material universe, you mean?

Denton—Yes; I so believe.

Chairman—Do I understand you to say that God is everything, and that everything is God?

Denton—Yes; but that everything includes a great deal, of course, of which we can know nothing.

Richardson—Do you believe there is such a thing as sin?

Denton—Yes.

Chairman—What do you call sin?

Denton—The known violation of natural moral law.

Richardson—Do you believe that God is holy and perfect?

Denton—Yes; if the universe is perfect God is perfect—not otherwise.

Safford—Is there any being to whom prayer should be addressed?

Denton—None to whom it would be of any avail.

Safford—None superior to man?

Denton—I consider that spirits may be superior to man; but I do not believe there is a power in the Universe to which we may appeal, and by our appeals suspend any law of Nature, because that law is the life of God, and the violation of one of his laws would bring destruction to the universe.

Safford—Do you consider anything as profanity which may be used with regard to God?

Denton—I would not use the words which are generally considered profane, because of their vulgarity; I would not do so, because it tends to injure the feelings of others; but I do not think it any worse, in a moral sense, to use the term God than to say Jove or Jupiter.

Safford—You only object, then, to its use, because of other people?

Denton—Yes; just as I would abstain from using other vulgar words.

Safford—But do you not think that the use of vulgar words brings injury to the person using them, also, because of the associations they call up?

Denton—Yes.

Safford—You say you consider the use of profane words injurious; though not in the sense which is generally attached to it. Why do you think their use would prove injurious?

Denton—Because they injure the feelings of others without bringing any counterbalancing good.

Richardson—Then you do not believe they do you any wrong at all?

Denton—They may injure me if they affect my sense of right; but I do not believe they will bring upon me the wrath of the God of the universe.

Richardson—You admit that there is sin—say murder for instance—in the world. Why should not this be right? Man, being God, or part of him, should certainly do right.

Denton—The existence of all these evils—murder among the rest—is owing to the undeveloped state of the earth; our world is not perfect; what exists is the best that can be, and changes for the better, I think, are always going on. The apple tree, imperfect because not fully matured, or by reason of other circumstances, may not be able to give forth perfected fruit, but time may remove the disqualifications.

Richardson—Do you think God is chance?

Denton—I do not believe in chance; no such thing is to be found in the universe.

Chairman—You believe in law?

Denton—Yes.

Richardson—Do you believe that God is perfect.

Denton—I have already replied that God, to me, is perfect if the universe is so. Man is here as the result of all that has preceded him; his sins are only the outgrowth of his imperfections, and his perfection, as man, is destined to be reached in coming time. I think the world is gradually growing better—that it is better now than in the past, and will be vastly better in the future.

Richardson—Do you believe these men are Gods?

Denton—They are parts of God, certainly.

Richardson—Do you believe that God is holy?

Denton—If the gentleman will tell me what he means by holy, I will answer him.

Chairman—Do you believe that there is a center or seat of perfection anywhere?

Denton—I think it is here as much as anywhere. I think God is just as much here as in any part of the universe.

Richardson—In our perfection?

Chairman—It is certain that it is not here. You do not believe in perfection?

Denton—Not in the sense in which you speak, but just as I said of the apple tree and its fruit. It is perfect in a sense, though its fruit may improve. I believe in the possibility of perfection through growth.

Richardson—Do I understand you to say that God is developed—that Infinity is developed?

Denton—Just as much as the universe is, I say. There are plenty of changes for the better going on all the time, and there are still many men and women—as well as fruit trees—that are in need of development.

Richardson—Do you make a distinction between mind and matter?

Denton—Yes.

Richardson—Do you think that the human soul is able to exercise perfect volition?

Denton—I cannot define how far man's will is free; it is to me an open question.

Richardson—What would you say to the remark of Hamilton: "To think God is as you think him to be, is blasphemy?"

Denton—I don't know how you are going to help yourself. Just as much as you can comprehend of God you receive and recognize, and that is the basis of your judgement.

Safford—What do you think of the motto engraved on some of our coin, "In God we trust."

Denton—Do you think they speak the truth when they say "In God we trust?" I don't think they believe it at all. When a war breaks out, they trust in their soldiers.

Safford—Does it not seem like an effort to acknowledge God in the affairs of the nation?

Denton—I look at it as an individual act. I should like to see the person who suggested it, or the person who authorized its being placed on the coin—it was a private affair entirely.

Richardson—Do you believe that any remark made by Plato or Socrates has any force whatever?

Denton—Yes—just as much as the truth contained in it.

Richardson—Who is to decide?

Denton—Every man for himself.

Richardson—And there is no other authority?

Denton—No—not to my mind.

Safford—I will read Article Second of the Bill of Rights, State of Massachusetts: "It is the right as well as the duty of all men, publicly and at stated seasons, to worship the Supreme Being, the Great Creator of the universe." What is your opinion concerning this?

Denton—Please read that again. [It was read.] For those who believe it right to worship God, there should be the utmost freedom of worship, granted as to the mode of it; but for those who do not believe in such worship, it certainly can not be their duty to perform it. I do not believe in it. It is not a duty for any man to do what is contrary to his reason.

George A. Bacon—We desire to know if it is not the duty of all men to worship the Supreme Being at all times, and not at certain stated seasons.

Safford—The article refers to public worship.

Bacon—But the question grows out of it.

Safford—I suppose so.

Richardson—Give us some idea of what you propose to teach in place of what you would take away. Tell us what you propose to substitute when you have removed the present system, I'm all afloat. You know Hume's mother accepted his ideas during her life; but when she came to die, she asked him to give her something to sustain her in her parting hour. If you throw out all these things, what have you to offer?

Denton—First of all, I would distribute tracts devoted to the laws of health and their correct observance.

Richardson—We have such treatises already. We want your religion."

Denton—I regard that as a part of true religion—that men should be instructed as to the laws of health and their correct observance. I should take a portion of the time that is now devoted to religious services, and devote it to this special subject, teaching men that absolute obedience to the laws of Nature is the best preparation for the life hereafter. I would then give them the light we have concerning a future life, and the glory growing out of our recognition of that life, and show them that life, as conducted by them here, influences the life hereafter.

Richardson—But we have all this now.

Denton—Far different, sir; for men are told that they can live ninety years in crime and moral degradation, and then repent at the last moment and be saved. I think such teachings, given by Orthodoxy, have a very bad effect upon the minds of the people. I should teach that men make themselves in the future state just what they are, and that their acts here are sure to influence them in all coming time.

Bacon—We believe that "as a man soweth, so shall he also reap."

Denton—Yes.

Richardson—Do you believe that a drunkard can reform.

Denton—Yes; but the consequences of his deeds will cling to him. He can never be the same man he would have been if he had not contracted the habit.

Richardson—Why?

Denton—Because his body will be affected by it, and as far as mind is concerned, he can not attain to what he would have been had he lived in accordance with natural law.

Richardson—I would like to ask a gentleman who is here, who has had the experience to which I refer, and has reformed, if he thinks he has not escaped from the evil results of his former life, and if he has not gained some knowledge by the experience?

Denton—Some one says you can learn something by diving into a mud-puddle that you could not otherwise learn; but I don't think it wise to attempt the experiment for so small a return.

Richardson—But would you not say that he was really a changed man? Do you think that the results of his drinking in the past remain in full force now?

Denton—I think, if the gentleman is honest, and will tell us the truth in the matter, he will acknowledge that he is not as well, in mind or body, as if he had not had the experience.

Richardson—Then you believe, sir, that God, and no other being, can pardon sin?

Denton—I do not think there is any *pardon* for sin possible.

Safford—Do you make a distinction between moral and physical laws?

Denton—Yes.

Safford—Where is the authority of the physical laws obtained?

Denton—From the laws of Nature.

Safford—Now, if that is the origin of physical laws, they are the operations of Nature under certain circumstances?

Denton—Yes

Safford—Well, now, what is the origin of moral law?—that it is wrong to steal, for instance?

Denton—I think it runs with Nature also. If any action does injury to us, either in body or mind, it is wrong. If stealing should be found as generally productive of good to us and our fellows, as it is now of evil, it would be naturally considered as right.

Safford—Has man a conscience that tells him what is right?

Denton—I do not believe in conscience as you use the term. It is simply a voice saying "Do right." The judgment decides what is right; and that depends on education entirely.

Safford—You say that you come to the conclusion that moral laws are founded on experience, and that stealing is wrong because it exerts an injurious effect upon society; but if it had a good effect, it would not be wrong. Now, how did men find that it was wrong?

Denton—By studying its effects upon society from age to age.

Dr. H. B. Storer—Do you believe in transmitted influences?

Denton—That comes under the head of instinct. I think the question hinges upon our experience concerning all things around us.

Safford—Then stealing is not essentially wrong, but only inexpedient?

Denton—It is wrong because it is inexpedient—because it is contrary to human well being.

Safford—Is there any conscience that restrains men from committing murder?

Denton—The judgment of man has decided that murder is wrong, and in consequence, doubtless, of its evil effects.

Safford—Then there is nothing but education which keeps one man from murdering another?

Denton—You are mistaken; because persons generally were born possessed of reason, and, as they attained to years of discretion, they saw the effect that this killing would have upon society. Suppose, for instance, you were disposed to remove one person from your way. You reflect that some other one might desire to remove you, and the fact that your life is thereby in danger would deter you, and make you feel that your contemplated deed was not right. Of course, in time, men united to make laws; and, among the ancient Egyptians, thousands of years before the Bible was written, they had the commandments: "Thou shalt not steal." "Thou shalt not kill," "Thou shalt not bear false witness," or lie; because they were the outgrowth of their reason. I believe that they came as the result of the development of the human mind through long ages.

Safford—Is there any Creating Power outside of Nature?

Denton—No, sir, not outside of the universe. How can there be?

Safford—How about the adaption of means to ends, and other traces of a guiding and forming power?

Denton—I believe all is in the universe; outside of it there can be nothing.

Safford—Well; you will endeavor in the tracts you are to distribute to make these views known?

Denton—As far as I can. My friends will do the same. Of course they may have different opinions, and it is our purpose to allow the broadest freedom of expression.

Safford—Now I would ask if you, considering your position in society, would take these funds and publish these tracts?

Dole—There is a Committee on Publication appointed by the Society, and all our tracts must receive their approval—or that of a majority—before they are published. Prof. Denton's or any other man's tracts must be subjected to their action; if accepted, they would be published; if rejected, they would not be.

Chairman—I would like to know if this combination of twelve tracts [holding them up to view] was published under the endorsement and by the permission of the Society?

Denton—Yes.

Chairman—Then they are the sentiments of the Society, as maturely deliberated upon and given to the public?

H. S. Williams—As a member of the Society, I would say that, in the publication of these tracts, the greatest latitude is allowed for the expression of individual opinions; so that they do not convey always the sentiment of the whole Society on different subjects. For instance, I may have ideas exactly opposite to those set forth in a tract, but still be willing to publish it, knowing that if it is true it will hold its own, and if not it will certainly fall.

Dr. H. F. Gardner—If a tract is published by us, it is no proof that it is the sentiment of all the rest of the Society, because we aim to bestow as much freedom as possible in the expressions of individual views. Some may differ very materially from the views of others. I have a tract in my pocket that I should not publish, or vote for publishing. It has been printed by another society that is called Orthodox. Mr. Denton does not bind me with regard to my opinions, neither does my opinion bend him. We claim the right to give our thoughts to the world as freely as those who are diametrically opposed to us; and that is why we asked for a hearing.

Chairman—I do not object to a further hearing, but if you have here [pointing to the tracts] all that you would express—in print—we can base our opinions on them.

John Wetherbee—As a member of the Society, holding different views from him, I have no doubt that I should not a construction on our intentions different from Professor Denton. I should not belong to this Society if it was constituted only to promulgate knowledge concerning the laws of health, for I do not think that this would satisfy me or do me good. I think that the Liberal Tract Society is founded to act upon the religious part of man's nature, bringing light to those who are in darkness, because of want of proof concerning the future state, or because of education concerning their condition hereafter. In no way can I better explain myself than by giving to the gentleman of the committee a brief sketch of my experience.

I have been very many years an Infidel—"without God or hope in the world." I have had a religious education; but when I was an Infidel I think I was a better man, because I was open and honest in my life and statements, and void of hypocrisy. I know that my friends—the so-called dead—are present, and have communicated to me, telling me of the world where they dwell. And I would like to give this knowledge to others; I would bring to them the cheering assurances which I have received—which have brought to me that calm and satisfied state of mind, that I would as readily pass out of this world as out of yonder door, if it was my time to go in the order of Nature. I recognize also the laws of health, and the necessity of their promulgation, but they are too cold for me to make a specialty of. I look to the life ahead, and to the necessity of more fully propagating our ideas concerning it; and when my friend of the committee asked what consolation we had to offer if we took away the ancient order of things, saying he was "all afloat" as to our ideas, I was impelled to speak of what I have received.

I received, as I said, a religious education; Rev. Dr. Sharp was an intimate friend. But after I became an Infidel I lost a little child, and a minister was sent to my house, (I will give his name—Rev. Mr. Stockbridge) to render to the family the consolations of his religion; and he came, talking to my wife of the mysterious ways of Providence that were past finding out; of the other world, and the life hereafter; and his views were so different from hers that she said to me:

"Oh, take him away! he is *horrid!*"

But after awhile we received the light of Spiritualism, and the darkness rolled away from our souls. We have those among us who like to

Continued on eighth page.

Original Essays.

Written for the Religio-Philosophical Journal.

THE ALLY.

By Mrs. Ottilie Bertron.

The fancies of the world change, and customs, after deteriorating, go out of use. There was a time, however, with some nations, when "the fair" was an event, an amazing sight, and an oral perplexity.

Rows of booths, forming a village within the town, displayed oriental luxuries and elegant jewelry, side by side with the fancy trifles of, "three cents apiece." Millinery smiled on iron kettles and farming-tools. Book-shelves locked proudly down upon the shoe-store, and artificial flowers rivalled nature's fragrant beauties.

The fair and the brave, the old and the young, were alike pushing their way as best they could through the heaving crowd of human beings all adding their mite to a din and confusion unparalled in the annals of peace.

Suspended curtains and rags floating in the breeze, revealed monstrous reptiles, and tropical anima's of the fiercer kind, to inform the multitude below of the presence of their originals. At some distance, clad in the white of the snow and the blue of the sky, the rope-dancer's pose little orphan was seen in the act of performing her perilous walk upon a rope suspended from the highest steeple and fastened at the other end to the ground with a stake.

Still farther off, the "English riders" were wending their way through the streets of the city, on an invitation tour, and the scattered sounds from the instruments of their band, blended with the noise. At some of the corners of the town streets, organ-grinders, old and young, were posted, turning their organs and dancing dolls for the pennies of some wondering and delighted children, while at others the fashionis taates were shocked by the shrill, nasal voices of women, who, dressed in fanciful rags, were singing vulgar songs or romantic ballads, not unfrequently accompanied by the fiddle or guitar performance of one of the numerous labor-shunning lords of creation.

The Savoyard was there with his scarlet-robed monkey. The boys were there, too, with their pop-guns, drums and fifes, and it was utterly impossible for those who attended this thoroughfare, distinctly to understand their own words or those of their companions.

The difficulty of understanding precisely the words of others as well as our own is not confined to thorcughfares. It is a phenomena of the intellectual world quite as much as of the world of traffic, and has frequently been a prolific cause of controversy. Owing to this fact, the words "matter" and "mind," for instance, have, in all ages been the subjects of innumerable, often self-conflicting speculative theories, and it can hardly be denied that the vast amount of skepticism concerning the existence and immortality of the soul, which characterizes the present age, is derived from, and sustained by, the same circumstance,—the want of a thorough analyzation of the terms employed.

Words, it has been said, express ideas, and the following paragraph furnishes a concise and comprehensive explanation of the ideas vested in the word "matter."

"The properties of matter are five. 1st, The particles of matter are solid, and occupy space. 2nd, They are infinitely divisible. 3rd, They are impenetrable. 4 h, They possess immobility, but are inert. 5.h, They universally attract and are attracted."

Since matter is "the substance of which all things are composed," the human, as well as the animal body, is composed of it. Light and electricity are matter, though matter in a very refined condition.

If nervous power is, as has been suggested, a modification of the same original force, the three together may produce life, and life, mere animal life, may be the result of matter, and animals are properly considered a material mechanism.

Materialists assert man also is nothing more than a material mechanism, but superior in construction. Carrying out this theory, *it is the* mere animal, but somewhat superior mechanism, which enables man to build better houses than the beaver, to weave a more beautiful net than the spider, to swim rivers and seas by the aid of other means than fins; in short, this material animal mechanism enables him to execute, instinctively, mechanical works so grand and remarkable in the vastness of their progressive magnitude, that he presumes to forget his brother buffalo, and ventures to extend his enterprises from the prairies of North America to the Arabian deserts, and from the icy bulwarks of the Arctic ocean, over equatorial zones to Antarctic solitudes.

If materialists *could prove* that man battles with the elements, and rules upon the earth by nothing more than a superior mechanical animal mechanism, other objections to their theory would still be unremoved.

Man *is* capable of the exercise of *volition* in direct opposition to instinct. A locomotive, although moving at the impulse of steam, which is its life, needs a directing-engineer. In the mechanism of the human being, the *will* is that directing engineer. The animal mechanism is destitute of it. Man can easily tame and domesticate many animals, and by his determinate perseverance subject all to himself by means of their instincts, for animals have *no* will. They are *not* capable of action opposed to their instincts, and they are governed by that instinct which is at the moment of action the predominating one. Mere animal mechanism, therefore, is *not* progressive. Material'sts vaunt the wisdom of the elephant, the language of the parrot, the generosity of the lion, and the faithfulness of the dog. Much, however, of the praise which these animals receive is due to the eulogies of admiring and credulous owners, who can see in their pets what no one else can see, and to the exaggerated accounts of writers of fiction and of travel, who added to the charm of their narratives by permitting their imagination to transcend facts. Neither the animals alluded to, nor any other, have advanced from the state in which they were created. The parrot has *not* increased his store of words, for the want of ideas. The elephant's superior wisdom has wrought no change in his condition and pursuits. The lion still devours until satiated whatever suits his taste, unless he is conquered or restrained by fear. The dog is still a docile creature of abject fear, but endowed with instinct sufficient for the friends who feed him—an attraction which is probably produced by the universal attraction of matter. It is *nothing more.*

Animals do not rise above their instincts. Man alone has an intelligent will upon which is based that progress of which the human race has shown itself capable. The abilities to imbibe, to reason, and to exercise volition in conformity to thought and reason, and in opposition to instinct, proceed from something which exists *not* in animals. This something can *not* be matter, because it can not be classed with any of the ideas vested in the word "matter." Invisible, intangible, it can not be analyzed by the senses. This something which *is*, but is *not* matter, has from time immemorial been called "mind," "spirit," "soul," "intellect."

Aristotle is the author of the theory of different powers of the soul, of distinct reasoning, feeling, moving, willing powers or faculties.

Kant divides the human mind into the three functions of sense, understanding, and reason. Others designate observation, discrimination, feeling, or sentiment and imagination, the attiuents through which the mind receives its impressions.

It does not matter in how many different facultics the devisers of systems may divide the soul to simplify "mental science,"—all distinguished metaphysicians in speaking of the mind as *the* immaterial power which distinguishes man from the beast, use the terms applied to it as one whole, interchangeably.

Locke speaks of the mind as of the understanding, meaning one and the same thing. Cousin calls the spiritual element in man "reason," and by "absolute reason" means the original Source or the Deity himself. Hegel calls it "mind" and "spirit."

Whatever we know about our own minds, we derive from two sources,—from our own reflections and from the thoughts and reflections of others, impressed upon our minds by means of visible or audible words, and from both combined. We are indebted to science for much valuable information which imparts to us, to a great extent, the laws by which the physical universe is governed, and we may safely infer from these, that similar principles are in operation in the mental world. This analogy teaches the immortality of the soul. If matter is indestructible, mind must be equally so. That can not be destroyed, must continue to exist in some manner. The soul, therefore, must continue to exist or be immortal, whether man choses to believe it or not.

Transmigrationists may be right when they believe that their departed friends are skipping about in the shape of frogs, or bid them welcome with the flabby wings of bats. The bodies of their friends, their physical lives, being matter, *may* have been recomposed and reanimated in these combinations, but the frogs and bats are all matter. The invisible, intangible something, which spoke from the lips of their friends, concerning ideas, is not there.

In the material creation, nothing is self-existent or capable of isolated, independent action. Combination of existence and reciprocity of action are universal. Similar laws govern the mental world, and the soul is no isolated independent existence, but a part of an infinite mental creation.

As matter is not confined to this little earth, so the soul is not confined to it. It is not restricted to the body, but lives in connection with other portions of the spiritual universe, and is subject to a reciprocity of action similar to that which governs matter.

Opposing forces are manifest in the physical universe, and the opposing elements of good and evil actuate the mental world.

Not very long ago, a gallant people were waging a war of self-defense. They fought bravely, endured heroically, shed their life-blood freely, but in vain. They had no ally, and were conquered. The victorious enemy of that gallant people *had* an ally upon the invaded territory, and conquered!

Life is not unlike that great contest; it is a strife—a struggle. Matter and mind are in combat arrayed. Matter has an ally and must conquer in the struggle unless mind also seek its ally, and cultivate the alliance.

One genial day in the spring, when the world looked bright, and flowers festered by vernal showers had found their way to the city market and the city home, a gentleman was walking the street in a mood less pleasant than the hour. He was intelligent, a politician, a public man of position. He was kind-hearted, attached to his wife and children, and might have been happy,—but an enemy had insulted, injured, provoked him, and he was irritated. On his way home he stopped at the bar to refresh himself. His purse, like many others, had grown light years ago, but that was no reason why he should deny himself a gentlemanly treat. He was generous, and asked some friends to partake with him. They were courteous and appreciative, and he enjoyed their liberality. Soon after, he met his enemy, and as the sun was verging towards its meridian, and the brandy was rising to his head, his blood began to boil. An altercation ensued. His self-confident mind sought not its ally, and grew dim. His enemy was provoking, though not disposed to extend a blow. This increased his humanity, and his self-reliance. His passions rose, matter conquered, and panting for the blood of his enemy, he rushed on till a vanquished foe lay lifeless at his feet, and he returned home, his hands dripping with human blood! What a pity no ally whispered "Revenge is mine."

Mind's ally is not a vision of the night, not a phantom of the imagination, nor a "wrapping" spirit. Mind's ally does not speak in the mysterious voice heard by the lunatic or the impostor. The truth is that ally! The supercilious intellect of all ages has asked, and still asks, with a sneer, "What is the truth?"

"Correct opinion" is a tree of many branches. Its loftiest boughs are those moral truths which emanating from the same great fountain whence the soul had its origin, are embodied in that spirit which ought to be mind's ally. This truth, anterior to the human race, is also co-existent with it. The communications of this ally have been preserved in the world, and still are imparted to many by means of the reciprocity of the actions of our own minds, with outside impressions. The latter always have been, and still are, preserved in one of two ways, namely: by the word from the lip, or by autograph or print. Progress marks the step of the truth.

The truth is nothing new; it has always been in the world, though not always visible. The laws which have said, and do say, murder is a crime, theft to be punished, bear witness to it. The idolater who worships the ox made with his own hands, depraved though he be, attests it. His mind seeks to ally itself to something congenial, but lacking the necessary outside impressions, fastens itself upon the ox.

The natural mind, destitute of the spirit ally, is absolutely incapable of attaining to any correct *moral ideas.* It needs outside impressions for its own development. Man is a dual being of matter and mind, and the means for his employment of himself in both capacities, have been provided by the creator of both.

Port Gibson, Mississippi.

Written for the Religio-Philosophical Journal.

ASTROLOGY.

Reply to "Scientist."

BY PROF. W. H. CHANEY.

"Scientist" assures us that he "has had a life long experience in mathematical, astronomical and philosophical research, * * * from its simplest phenomena to the most abstruse deductions of the higher analysis in the field of physics." This assurance implies that he has great confidence in his own knowledge and acquirements. Well, so had I in mine at twenty, but after thirty years more of study and reflection, I have learned to distrust myself on almost every point; therefore, when "Scientist" expresses his lack of faith in my "scientific attainments," he but echoes my own misgivings.

"Scientist" informs the reader of the Journal, "that any and all numerical calculations in which they (logarithms) are appropriately used, can be made either with or without them." Now I would willingly walk a hundred miles to be convinced that this is true in mathematics. That there may be no room for cavilling, I will give a problem for solution, without the use of logarithms.

The radical place of the sun is 15 degrees and 46 minutes in the sign Taurus; that of Mars is 4 degrees and 12 minutes in the sign Virgo. Required the arc when the sun shall have moved to a quartile of the radix of Mars, by primary direction?

The general reader will hardly comprehend this problem, but it must be plain to one familiar with "the most abtruse deductions of the higher analysis in the field of physics," and for the sake of science, I trust he will furnish the Journal with a solution in which logarithms shall not be employed.

If I do not misunderstand "Scientist," and he does not misunderstand himself, I will travel a thousand miles to obtain a personal interview, for I should then see a sage such as I cannot find described in all the history of the past, namely, one who has learned the science of astrology (for I presume by his assurances that he has,) and then pronounced it a humbug. Many learned Englishmen have commenced its study in order that they might the more understandingly refute it, but in every instance became converts. It was precisely in this manner that I came to believe in astrology. I commenced writing a work for publication designed to expose the impostures of "fortune telling." Having completed some twenty pages of Mss. by way of introduction, and intending to place Astrology at the head of the list, I found myself greatly at loss for terms, and how to handle my subject. In this dilemma I applied to a practicing astrologer in New York city, to teach me the science, concealing from him the motive which induced me to learn it. His terms were five dollars per lesson, of one hour each. This exorbitant price, with the assurance that I should require at least one hundred lessons to become proficient, at first discouraged me; but I made an arrangement to write for him, and was installed in his office and house as one of the family, where I remained seven months. At first I was a hypocrite, playing the spy whenever he delineated a nativity. Besides, I acted as amanuensis for him when written nativities were ordered. It was this experience which made me an astrologer against my will and inclination. Now if "Scientist" has learned how to dispose what I have been compelled to accept as facts, I will gladly become his pupil, for *truth*, no matter where it may land me, is my highest aim.

Astrology, as I now understand it, is founded purely in the principles of induction. Bacon (a devoted astrologer) disproved the philosophy of Aristotle, and taught us that the only sound method of reasoning was to prove the premises instead of assuming them. With him, reasoning *a priori* to demolish the inductive philosophy, was as futile as blowing against the wind. In my ignorance I have accepted Bacon and "inductions." The opponents of Spiritualism invariably reason *a priori*, but the Spiritualist addresses to the Baconian philosophy. Dick reasoned against astrology *a priori*, and the misuse of terms betrays his entire ignorance of the science, yet he was a great astronomer and a very learned man. He assumed that astrology was false, and has proved it false, to the entire satisfaction of all who can be satisfied short of induction. But his logic does not weigh as much as a feather in the mind of one who has observed the influence of a transit of Saturn on the mid-heaven of a horoscope, as I have in hundreds of cases. As well might a blind man argue that there was no distinction of color, to one who has eyesight. Equally well may the clergy argue that there is no such a thing as spiritual phenomena; but those who have witnessed it, will not heed their logic. A million of persons testifying that they *do not know a fact*, weighs nothing against the positive evidence of one truthful witness who swears that he *does know the fact.*

But if I understand "Scientist" correctly, he has not placed himself in the illogical position of denouncing astrology as a "humbug" upon *a priori* grounds. He has learned the science among the most abtruse deductions of the higher analysis in the field of physics," and with an acumen transcending the mighty genius of a Bacon, a Kepler and a Newton, discovered that the planets have no mundane influence. Now if this is true, (and I will not deny it, for I make it a rule never to deny what another assures me to be true, provided I am ignorant of certain facts known to him,) then I am anxious to learn of "Scientist," whose very *nom de plume* inspires me with reverential awe. He says he desires no controversy with me. Very well, we will have none, save that gentlemanly controversy which naturally arises between teacher and pupil, provoked by a desire on the part of the latter to clearly understand the subject.

In conclusion I must express my regrets that the society of Spiritualists in Chicago, have not availed themselves of my offer to give them a test of the science, for now I am on the point of resuming my travels, and it will likely be several months before I am settled again. But I will keep Brother Jones advised of points where I may be reached by letter from time to time, holding myself in readiness at all times to respond to any challenge which calls in question the truth of the celestial science. I shall return to my family in New York city some time in the course of a year, and will lecture on astrology in Chicago, when I will invite the severest criticism. I shall also be happy to submit myself to "Scientist," either personally, by private letter, through the press, orally before the public, for any test or discussion he may elect. I shall leave here early in April for Walla Walla, W. T.; thence to Portland, Oregon; lecture there and in the vicinity for a time; thence to San Francisco; make the tour of California, and return home.

Auburn, Oregon, March 23rd, 1871.

Written for the Religio-Philosophical Journal.

PARALLELS.

By J. Tinney.

Galileo wishes the world to believe that he has made a discovery, and seems bent on revolutionizing the whole philosophical system of our times by attempting to trample under foot the very axioms of Modern Science, etc. To the truly wise such vanity is detestable.—*Ancient Professors.*

This Westfield dimpleton wishes the world to believe that he has made a discovery! The reciprocal relations of spirit and matter in opposition to the very axioms on which modern science is based, the aristocracy of one over the other. Such Vanity, &c.—*Modern Solons.*

Whatever may be thought of my theory none will fail to discover the parallel. Nearly fifteen years have elapsed since we ventured the assertion that whoever shall solve the problem of existence will do it on the principle that all worlds and systems of worlds from those in embryo to those trembling with age, derive their origin from the boundless ocean of elementary male and female forces in which they exist, that so-called spirit and material world, like the male and female in their outgrowths, are the two halves of one whole, sexual in their relations, each equally necessary to the existence of the other, balancing each other by interchange, each taking the place of the other and becoming what the other was. That the same laws of production and reproduction by which all organic forms are produced in their outgrowths, are equally applicable to worlds themselves. That the family of Planets that revolve around our sun, are the offsprings of that luminary in the successive order in which they appear, the moon a child of the earth and consequently a grand-child of the sun. That all worlds and system of worlds are subject to the same laws and derived from the same source, and revolving in one eternal round of ever-changing conditions from which no part is exempt. The idea was treated as the effect of a diseased imagination and unworthy a moment's notice. To-day the application of the reproductive idea to worlds, is endorsed by some learned professors on both sides the river. To illustrate our position we have only to draw a parallel between a solar and a human family as one is only a representation or continuation of the other, the laws of production and reproduction being universal in their application. Our government is based (not administered for that is impossible under belief in Supreme Power) on the same organic laws by which we exist as individuals. The millions of peoples which constitute our nation, is the elementary ocean from which all the forms and powers of government are derived. None will dispute this. When formules are allowed their rights there is no supremacy in this elementary ocean, all are equals. The Philosophy that makes fathers superior to mothers, whether called Father God and Mother Nature or by any other name, finds no response in the soul, and never yet found production of harmonious relation. If the fathers of this plane of existence were not the mothers of a preceding one, all nature is a lie, each change of plane producing a change of sex. The idea of unchangeable germ centres is the cause of consequences too horrible for us to portray. If the Spiritual Philosophy is based on correct principles, twenty-three years should have united its advocates in one harmonious brotherhood instead of wrangling over organization, locating mediums, with constant bickerings on various minor points, the natural effects of a false base and the true and only cause of all this discord. And now to sum up, we again venture an assertion, that there never was, will, or can be a material form that was not produced by the union of a male and female spirit, or a spiritual being that was not the effect of the disintegration of a material form. Spiritualism may evade the issue as long as old orthodoxy has, but twenty-three eternities will not be long enough to solve the problem of existence on the base of an aristocracy of spirit over matter.

Westfield, N. Y., February, 1871.

Written for the Religio-Philosophical Journal.

PSYCHOMETRY.

By O. S. Poston.

Many philosophers have asserted that all the avenues of knowledge are embraced by the five senses—seeing, hearing, feeling, tasting and smelling. There are, however, other capacities of the human soul not generally developed nor, indeed, supposed to exist, which demand the notice of those who are disposed to investigate the occult sciences; one of which I desire to present in a series of papers.

Forty years ago, Dr. James Buchanan, for merly a lecturer in the Eclectic Medical College of Cincinnati, also a man of genius who made many discoveries in phrenology and kindred sciences, ascertained that persons of sensitive organization could derive a correct impression, from a letter or autograph, of the mental development and moral and physical condition of the writer. He names that sense, the Psychometric, being derived from Greek words meaning *soul measure.* He asserts that three out of five Southern ladies have the capacity, and that it can be developed, as any other gift by exercise.

His theory is that there emanates from each individual, an *aura* or magnetic influence that impresses itself on the writing of the person, and thus enables those gifted with the Psychometric sense to read the writer's character.

This intelligence is not derived from feeling the writing and forming an opinion from the shape of the letters, but comes intuitively from contact with the writing. A lock of hair or any article worn by the person will answer the purpose just as well as a specimen of the handwriting.

Dr. Buchanan locates the Psychometric sense just above the nose and eyes, and it is proper, in experiments, to hold the article to that part of the forehead till the impressions are derived from it that indicate the character.

I attended, some years ago, a private class of Dr. Buchanan, and, out of sixteen persons, four possessed the faculty more or less, and one lady could hold the letter in her hand and give a very correct description of the writer.

Dr. B's method of proceeding was as follows: Having procured the letters of several persons of marked character, he tore them up and distributed the pieces amongst his class, with directions for each one to assume an easy position, with the right arm resting on a table or the back of a chair; and hold the scrap of letter without any personal examination of it, gently pressed by the hand on the forehead just above the nose and eyes.

The experimenter should close his eyes and observe closely his impressions and thoughts as they arise. Several hours after eating is the more favorable time, and all disturbing influences should be silenced and removed. At first perhaps only general impressions will arise in the mind as to the stronger traits of character of the writer, or the feelings most active at the time the letter was penned. He should be questioned as to what he thinks as to particular traits and feelings, and is advised to investigate closely, matters connected with the person he is trying to describe.

Some persons not only thus delineate the character, capacity and emotions but also the physical condition of the system of the subject psychometrized, describing diseases, &c. But to obtain perfection, it requires time and educational processes resulting from mental practice, unless in cases where the gift or talent is remarkably full and acts spontaneously.

Old letters seem to preserve all the elements requisite for experiment, provided they have not been intermixed with those of other persons.

I have seen many psychometrical delineations of character more full and accurate than those written by experienced phrenological examiners.

In the United States, a great many ladies devote themselves to psychometry as a profession, and realise a support from the practice of it alone.

To most persons, this capacity will appear, no doubt, wonderful and even incredible; but many experiments have demonstrated it to be an existing sense of the human soul which in the spiritual existence, will become more perfect, thus enabling us to read at a glance the capacity and moral condition of every spirit with whom we may associate.

As an evidence of immortality, drawn from the great and latent powers of the soul, it is also worthy of our consideration.

—Dean Stanly says all the nineteen Ritual Commissioners are opposed to the present obligation to use the Athanasian Hymn as a creed in the Church of England. He has just published a pamphlet about it.

Voices from the People.

ST. MARYS, OHIO.—A. B. writes.—The writer of an elaborate article headed "A Search after God," in the Journal, says: "We cannot conceive perfection in man. * * * Through his instrumentality, and his alone, worlds and systems of worlds are evolved."

Now, it is fair to suppose that if this is true, that he made a portion of the worlds, that he made them all; and it suggests the inquiry—which Brother Francis can unquestionably answer, whether man existed before any worlds were created, or whether, as the question has been sometimes asked, did the oak originally spring from the acorn, or the acorn from the oak?

Remarks.—Your questions will be answered in due time.

SIOUX CITY, IOWA.—Jacob Simpson writes.—Your "Search After God" is very interesting, and extremely ingenious—but it seems to me there can be no end to it. The author attempts to prove that all the suns and planets, and other moving bodies in the sidereal heavens, are the work of spirits. It is the universal testimony of all, so far as I can learn, that all mankind were born on planets, and if such is the fact, who made the first planet? The thing created, cannot be older than the creator. The works and creation have always been a mystery to me, and all the theories concerning God that I have ever heard of, appear to me to be untenable. It is generally supposed that God's power is unlimited, and that he is perfect in goodness; if such is the case, why is there so much human being, and every living thing happy. Such a thing as pain could not exist in the universe. There has never been an argument produced yet, that proves to me that anything in the universe has any more power than has been used, or is in use. Of what use is all this extra power, if it is never used? Suppose I had the ability to invent a flying machine that would transport persons and freight from one country to another all so fast and at one tenth what it now costs by any known mode of traveling, and in such a way that no accident could possibly happen,—of what use would all this knowledge and power amount to, if I never used it, nor ever instructed any one else, so that they might benefit mankind by it? All would say it was useless.

MARMATON, KANSAS.—A. E. Fyl writes.—There is a singular case of a young girl here who has what her parents call crazy spells. She was formerly from Pennsylvania. The best physicians there and in New York, doctored her for them, but without any success. Her parents came West with her, hoping to cure her by change; but, instead they have become worse. When they first came, she seemed to faint away and fall, but now she will be standing with her eyes wide open, and apparently sound asleep. These spells apparently last from twenty-five minutes to an hour, when a sweat on her limbs are nearly powerless. Her parents are not Spiritualists, but highly respectable people. Can any one of your readers suggest a remedy for her? I am very much interested in "The Journal, especially in your "Search After God." It is truly interesting. I think few can fail to be benefitted by its perusal.

PORTSMOUTH, VA.—A. Fauth writes—Please find inclosed a three dollar money order, for renewal of my subscription to the Journal, as I see my time has expired. I think it can not long survive it (semi weekly.) Your "Search After God" is a master piece.

MOTT HAVEN, N. Y.—Louis H. Lee writes.—Two numbers of your very ably conducted paper having come to my hands, I have read with special interest the article of your correspondent in the twenty three, and the criticism of George White on the "Search After God." I am moved to offer a brace of queries of my own, and which, I think, will serve to show some of the inconsistencies of the writer in question. First, the conversation occurring between Lucretus and the Spirit, the Spirit is represented as saying that the denizens of the spirit world could organize and elaborate from the elements in the wood, etc., which they found. Now, who, or what power created or brought into existence, this material or three elements, from which he proposes to elaborate his wool and flesh? Again, what is the power of person, and set up that wonderfully complex machinery of brains and heart, thought and feeling, into motion? Is each individual spirit "self creative," consequently a God?

Remarks.—The brother who writes the above, like thousands of others, has had his mind agitated by the "Search after God." He has read four or five articles, written long after the commencement of the series, and without waiting to see further elaborations on the same subject, straightway comes to the conclusion that we can not accomplish the object we have in view. Statements made in one article, may not be fully explained by our guide for six or eight numbers of the paper. He makes bold statements, and does not fully explain them until it suits his own good time. If Mr. Lee will peruse the whole series, he will have no reason to be alarmed, but if he can not believe our statements to be true, he will wish them so.

MIDDLEPORT, OHIO.—M. J. Evans writes.—Brother Francis' "Search After God" is pursuing the same line of thought that my mind has travelled for years on that subject. I never expressed my views, except to one man, and his thoughts coincide with mine. I asked him the question, "Who is God?" He replied, "All of us." In other words, God is the sum total of the worlds of space." This may not be exactly Brother F's idea, but very similar, I think.

NEW ORLEANS, LA.—J. Daylight writes.—I read in your last issue, volume nine, number twenty one, "What! Man make a planet! Launch into the regions of space a comet, organize a system of worlds for unfoldments of other races of human beings? Yes; we say, emphatically, yes. Man, what can't he do; what don't he do?" Where is your God that he does anything outside of individual humanity? Now, I would like to know by what agency have the first intelligent human beings been developed? Was not a planet necessary to unfold vegetables, animals, and, through many unknown links, human beings? Is not the development of a planet does it not require a whole solar system? And if some systems must necessarily have been developed without the agency of human beings, to what do they belong, to not all planets and systems of the world? Please answer in your Monthly Journal.

Remarks.—Your interrogations will be considered in due time.

OSAWATOMIE, KANSAS.—A. Taylor writes.—"Who are they?" I am one; but it is not my intention to let the above pertinent question stand an answer to me long. I like the bold, fearless, spirit tone of the Journal. It has the ring of pure metal, which gives forth no uncertain sound. I like the "Search After God." E. V. Wilson's discussion with Rev. Braden, promises also to be a good thing. In fact, the paper is filled with just what humanity most needs. Some people claiming to be Spiritualists, affect to despise the accounts given of physical manifestations, seeming to be unconscious of the fact, as it appears to me, that these same despised raps and tips are the sub stratum of the whole structure of Spiritualism,—so far as phenomenal evidence is concerned. Once they are proven beyond peradventure to be directly the work of embodied man, then can I join hands with the poor old Boston *Investigator* and say, "Spiritualism is all a monstrous delusion." But I have seen the one, and heard the other, and they stand the heralds of immortality, and stumbling blocks to all selfish theories, be they rap and tip. Let scientists trace them home; if they are strictly mundane, let them prove it.

JAMESTOWN, TENN.—L. Bush writes.—It is with much pleasure I receive your noble, generous, and critical Journal. The unfoldment of new views, a rational relation we hold to each other, the certainty of life immortal, in contradistinction to old theology, is certainly a new light, and a lamp to the darkness of earth. The "Search After God" is an awakening—a moral earthquake—rousing the slumbering millions wrapped in the garb of church fellowship. The "Search" is wending its way with the understanding of thousands who dared not heretofore allow themselves to think upon that subject.

REMARKS ON DR. HECKER'S LECTURE BY ONE OF HIS OWN CHURCH.

Letter from J. T. Blakeney.

Dear Journal:—Through the kindness of an esteemed neighbor, an abstract of Dr. Hecker's Lecture on "Spiritualism" is before me, in your paper of 11th Feb. last.

I had no sooner read this lecture, than I felt like committing to paper a few thoughts, to which it gave rise in my mind—but seeing, in the following issue of your paper, the promise of an answer to the lecture, I at once relinquished my intention, expecting that the forthcoming answer would be all that could be desired. Well, the answer came, but owing to some cause (certainly not the intrinsic difficulty of the thing) the answer was not satisfactory, to me, at least.

His lecture should be answered, or, perhaps I should say criticised; and I will tell you another thing: the criticism should be done, or might profitably be done by one of Dr. Hecker's own denomination, such as I am, or at least, have been for sixty years of the sixty-eight that I have honestly battled for Catholicism.

Coming from a distinguished priest of the Catholic Church here in America, this lecture, as I look on it, is a most suggestive and important document. There is no fog—no shuffling in it. It is clear, explicit, direct, and it fully and unequivocally endorses all that Spiritualists claim as essential in their philosophy; namely, that "those who are in the *present stage* of existence, can [and do] hold communication with the spirits of those who have passed away from earth." Not only this, but now (for the learned doctor of Catholic Divinity expresses his surprise, "that one intelligent Christian community, believing in the Bible and its teachings, should be startled by the announcement"), "The testimony," says he, "of all history, is in its favor." This is candid.

Considering the *reticence* of the other priests of "our holy religion" on this subject, and their hostility to it, it is most surprising that Father Hecker has been so candid and outspoken. But it must be recollected that he came from the Protestants to us, and has brought with him into his new position much of their characteristic independence of thought and frankness of manner. He wasn't cyed in the wool as were the others, hence, this non-Catholic confession of faith—"in other words, of the truth."

But we should be mistaken if we supposed that Father Hecker wholly forgot his position and duties as a Catholic priest. He knew that he should bring in the Catholic Church as necessary, indeed, as *indispensable* in our world. To do this, how must he proceed? He must show that, though Spiritualism is substantially true, there is danger in it which it behooves it and protected outside the pale of the Catholic Church, but that *inside that pale* and subject to the priests, the bishops and the Pope, it is just the thing. The Catholic Church is a developing institution. What it don't make within itself, it can take from without, and what it takes it can sanctify. It has taken a good deal from Paganism,—some not having the flesh of God on the church before they were, say, *all*; but we will not go into that now.

Father Hecker wants to take Spiritualism into the church. Outside, it is, he feels, an ugly customer for the church to deal with; but once in, it would become as harmless as a dove and as pure and profitable as gold. "There are," said he, "two sides to this belief (Spiritualism),—a light side and a dark side; an angelic and a diabolic; a divine and a profane." But is not the Rev. Father's church in a like predicament? Do not the most eminent Catholic divines maintain that the "field," the "floor" and the "net," in which the good and the bad were mixed up together, symbolize or represent the church? Dr. Hecker is a great man in the church, but a greater than he in the same church, writes as follows:

"I admit that a vast number of incredible and false miracles, as well as other fables, have been forged by some, and believed by other Catholics in every age of the church, from the first of the apostles."—Bishop Milner's end of controversy. Letter xxiii. Falsehoods in vast numbers and in every age! How, then, is the advantage of joining the church, especially when you must leave your reason at the door—while in Spiritualism, you are not only permitted to retain it, but exhorted to use and rely on it all through to the end, as the best defense against imposture?

But let us look a little more specifically at the dark side of Spiritualism, as from the works of distinguished Spiritualists. It is with great fairness presented by the doctor. He says that the Spiritualists, whom he names, "show that from their own experience, they had arrived at the conclusion that the communications with the spirits were imperfect, because the mediums were often imperfect, the conditions imperfect, the spirits themselves deceptive, and capable of assuming false guises, and thereby making untruthful revelations." Then, after giving a little more of like characters from Judge Edmonds and others, he thus concludes:

"Thus, by the confession of their own advocates, these spiritual mediums and the spirits with whom they are in intercourse, stand convicted of being unreliable, untruthful and dangerous."

Bet all this be granted, and what does it amount to? Is there an intelligent and reflecting man alive, who would expect in such a world as ours, a state of things any different? If, at times past, even absolute revelations of revelation respecting the grand works of nature, because mistakes and other imperfections mixed themselves up with it, where would the world be to-day? Spiritualism is in its infancy, and must submit to the conditions of infancy. Give it room; treat it kindly instead of crushing it; help it along, and like all other natural sciences, it may yet bless the world with the fruits of its full maturity.

"The spirits all agree that they have never seen God." If they agreed in the opposite, they would be liars. Observe, they don't deny that there is a God. Indeed they all, I believe, maintain that there is.

"Believers in modern Spiritualism, believe also, that God in the *abstract*, is a nonentity. Thus they have got rid of God."

The word "abstract" is fatal to the learned doctor's conclusion. Surely the doctor does not believe that God is an abstraction. He lives in the concrete that is, as connected with his works. Those who thus believe can not be said to have gotten "rid of God."

"The same acknowledged spiritual authority denies also the existence of sin and of the devil." There is an unintentional misrepresentation here. Spiritualists do not deny the existence of sin; but they affirm, because they have it on good authority, that sin will be dealt with very differently from what the Catholic's theology teaches; but they do, indeed, deny the existence of the devil; and this, instead of being a fact to tell against them, is fast coming to be an unmistakable note of the truth of their philosophy. The world moves, doctor, and it is leaving the old faith in the devil, and devil-worship behind.

"He," the doctor, "related several anecdotes concerning the difficulties of an inquirer after spiritual knowledge, through a medium who pretended to obtain written communications, signed by the spirit of any dead person, whose name should be written on a slip of paper. In this manner the inquirer got a spiritual letter from a friend of his, who, happily, was still in the flesh, and doing a thriving business in Mercer Street, New York. He also at another time wrote his own name on a slip of paper, and presently received a long communication from his own spirit. The inquirer then made up his mind that he was down on all such chicanery and mummery, and denounced it as a delusion and a fraud."

Dr. Hecker can perpetrate a pleasantry. Let us see. He was the superior of the Paulist Fathers, of whom, if I mistake not, "Blessed Paul of the Cross" was the founder. Now the life of that blessed personage lies open before me. It was placed in my hands some four or five years since by one of the parishonist fathers here, to preserve me from "chicanery and delusion," *nor was it given in vain.* Here's the passage:

"At another time, while seated at dinner with the Giffredi in the town of Fondi, a roasted chicken was placed on the table, but the holy man forbade any one to touch it, remarking that the fowl belonged to a poor woman, whose support greatly depended on the eggs laid by it. And it had been stolen in order to sell it to the family whose hospitality he was enjoying. He then ordered that a window should be opened, and blessed the fowl, which was immediately restored to life, and with grown feathers took its flight, and returned to the disconsolate widow from whom it had been stolen." Life of Blessed Paul of the Cross, chap. iv, p. 270.

Some may say that there is no "delusion or fraud" here, but I think that Father Hecker himself will admit that there is considerable *chickenery* in it. I commend the book to your readers. It will repay perusal, for the above does not stand there alone.

Dunkirk, N. Y., March 21, 1871.

REPLY TO AUSTIN KENT.

Letter from J. Tinney.

It seems impossible for us to be understood. Bro. Kent says:

"I think what you call *unbalanced* is as natural as what you call *balanced*, and is as eternal as matter and mind. The two forces have been in an endless past action, and have not, as yet, come to a perfect balance."

About how long before they will reach it? We deny that the ocean of positive and negative forces, in which all worlds float, and from which they derived their origin,—call it mind and matter, cause and effect, male and female, or what you please,—has ever been unbalanced. On the contrary, a positive current ever flows from negative matter; a negative current from positive mind, blending and making the two one by interchange—the grand battery of the universe. Till this is refuted your question is answered.

Again, the most natural, normal, healthy and well balanced cat will kill and eat the most mice, and a healthy mouse makes the best food for a cat.

We think that each material world has its attendant spirit world, being as much a necessity as the male and female are in their outgrowths, and in which all their outgrowths are represented, whether mice, cats, men, or any other animals of English or American extraction, and that development is produced by transition from one side to the other, through all the successive stages of existence.

Please point out the wrong in our base or starting point; if that is wrong, our deductions will necessarily be so. We assumed that unbalanced conditions of the pores that constitute the individuality of Bro. Kent, or any one else, is the cause of the evils by which they are afflicted, without reference to relations existing between different individuals. Basic principles before theorizing.

We have given our views on the relations existing between mind and matter. Will friend Kent be equally explicit? If so, we think we can study and learn him. If we differ on basic principles, can we expect to agree on minor ones? There are certain rules on which we all agree; we believe them to be the base on which existence is founded, and that the cause of discord is in trying to evade them.

Finally, our theory is based on the fact that all the parts are equal to and balance the whole; while no account of mice can balance Bro. Kent's cat:—the same old "spirit and matter" theory, disguised and taking refuge under the form of cats and mice.

Westfield, N. Y.

"THE DEVIL DID IT."

Letter from Edwin Hillyer.

Brother Jones:—I again take pen in hand to record another victory which we have achieved here,—a victory which did not cost us an effort.

There is an Adventist here, and he has delivered one lecture against Spiritualism, but instead of gaining a victory for himself, he only *confirmed* the phenomenal part of Spiritualism. His plan was to devote one half of his time to telling what he had seen of the workings of it, and the other half to laying it to that extensive gentleman, the Devil.

Of the phenomena, he had seen a piano of a thousand pounds lifted from the floor by a girl simply laying her hand on it; had seen the same piano crash the feet of one of the committee, because he put it under its leg, to see if it was really lifted. He had seen the Davenport brothers, and had been chosen one of the committee at one of their seances. A spirit had called him to come and be tied between the "boys," in an audible voice, which the whole assembly heard. He said that he told the spirit that he was fully convinced that there was no humbug about it, and did not care to go into the cabinet; but he said they (the spirits) talked as much as fifteen minutes with him,—all the time trying to get him to come into the cabinet; but he finally had to tell them he would not, whereupon they coaxed an eminent citizen of New York, whose name I have forgotten, to come into the mysterious place, and he tied between the two brothers, and the spirits pinched him and struck him in the face, until he halloed "murder! let me out! they will kill me! etc." He said that they put private marks on the rope, slyly sprinkled flour in the Davenports' hands, and then tied them so tight that no human skill could untie them, and just as quick as the cabinet door was shut, there were three visible hands thrust out of an aperture so high up that the tallest man in the room could just reach it with the tips of his fingers. They put a chair under it, and there were several people who went and shook hands with the spirit manifesting; and one young man put tar on his hands, and they came very near shaking him to pieces; and he related all that transpired at that seance, and many wonderful things which he had seen. It took him as much as an hour to tell it in as concise a form as possible.

In the latter part of the discourse, he tried to show it to be the work of the Devil. He quoted some from the Bible, and a great deal of spiritual literature, and he misconstrued Judge Edmonds' statements.

After he got through, Mr. Pearl asked him if it did look well for God to give man laws, and then make a bargain with the Devil to go and deceive him, and to even give him the power to appear in the form of a near and dear relative or friend, and to even know a secret which only himself and the deceased were in possession of? The answer to this was, that God was going to let the Devil deceive the people as much as possible, but there would be a time when the deceiver and deceived should suffer alike. Then followed other questions and answers, but I do not remember them.

Duplaine, Mich., Mar. 24, 1871.

Letter from Frank McCollyer.

Brother Jones:—I am indebted to you for the Journal for one year, and it pains me to inform you that I am unable to remit to you at present, but the good angels helping me, you shall have your just dues the coming month. We can not do without your paper.—It has become a household necessity, and we patiently await its weekly arrival, and none, I think, that have received it here, will fail to pay all arrearages. No, Brother Jones, I have too good an opinion of the Spiritualists in this place, to think for one moment, that there is one here who will fail to pay for their paper.

Frank McCollyer.

Kendallville, Ind., Mar. 29, 1871.

Remarks:—Thank you, brother, for your kind words of assurance. It is with pleasure we work and toil,—giving credit as necessity requires, when thus appreciated.

We have to be severe upon those who are so heartless as to receive the benefits of good intentions— or labor and our money—for one or more years, and then *sneak off* to another locality to again impose upon another publisher, without ever paying for value received! When all other remedies fail let the *scalpel* be used, *if necessary!*

Letter from P. A. Eddy.

But for the interposition of Providence, the Rev. Dr. Goodrich would undoubtedly have taken the train from New York with other passengers who met with an awful fate on Monday night last. It was his intention to take that train, but he arrived from New Haven a few minutes too late to secure a seat in the fated coach.—*Cleveland Herald.*

Was it the same providence that permitted the only son of the editor of the *Herald* with others, to take that fatal car in that train on that fatal night? Is providence killing some in a manner that chills the blood and makes humanity recoil and shudder, even at a distance from the dread'ul scene, while others of far less importance to the world for present and future usefulness, are saved by his interposition and timely care? Verily the ways of providence are mysterious and past finding out!!

It may be all plain enough to the students and teachers of theology, but to those who believe God is impartial, and no respecter of persons, this old fossil idea of providence killing some and saving others, will only excite in the minds of all sensible people, no other sentiments than those of pity and disgust.

Cleveland, Ohio, Feb. 19th, 1871.

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The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete directory, giving the places of all professional mediums, so far as advised upon the subject. It is will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

☞ It is a lamenta le fact that some mediums so far forget their self respect as to speak evilly of other mediums, frequently some of those who are for their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unlikeness.

It should be borne in mind that individuals visiting mediums carry conditions with themselves—to speak—which aid or destroy the power of spirits to control the medium visited: hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too; and all equally honest and useful in their place.

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A SEARCH AFTER GOD.

NUMBER XXXV.

Statements of Lucretos—His Experiences in passing through the Change Called Death—Sudden Deaths Injurious to the Spirit—Embryotic Life of Jesus—The Holy Ghost that he was Filled with—The Commencement of Time—The First Man, What about him—Reasonable Conclusions in Reference to his "Origin."

Lucretus—Oh, I am bewildered—lost in the contemplation of the scenes around me! How little I understand of existence. When on earth, mingling with the mortals there, associating with them from day to day, and being the recipient of favors which prosperity brings, and ill-luck which is the result of adversity, I often wondered why there exists such diversity in life, and believed myself highly favored in the results that accompanied my exertions. But now I see my exact condition. Wealth gave me power; power made me ambitious, and I used it for self-aggrandizement. I was exacting in my demands, intolerant in my views, and never hesitated to pursue any line of conduct to promote my own special welfare. I went to church, paid exorbitant sums to ministers and foreign missions, indulged regularly in prayer, attended all religious gatherings, and while free and liberal in one direction, I would distress my own tenants—turn out of doors a family struggling with adverse circumstances, believing, as I did, that through the blood of Jesus all my sins would be wiped away. I searched for God in the winding labyrinths of nature, in the unfolding of a flower, and in the commotion of the elements. I believed in his existence. I heard him in the early songs of the birds, saw him glisten in the dew-drop pendant from some parched shrub; in fact, in all nature I seemed to recognize the hand divine. When I died, or passed through that change *called* death, little did I anticipate what would follow. I will relate to you briefly the character of that change, if you desire it.

Spirit—I would be glad to listen to you. Each one experiences different sensations in passing through this change, and many times the narration thereof is intensely interesting. Please proceed.

Lucretus—I had been taught in my early childhood that there existed a Devil as well as a God, and that the former presided over the regions of hell, and seemed to take delight in punishing those whom circumstances assigned to him. In the mature years of my life, the idea of a Devil and a Hell of fire gradually passed from my mind, and I became fully conscious of the fact that none existed. It was a difficult task for me even to advance that much, but then through a course of reasoning peculiar to myself, I finally firmly believed that a God existed, but I changed his nature to suit my own convenience. When believing in a Hell of fire and brimstone, I was necessarily compelled to worship a God who wished all his children eventually happy, but had not the power to make them so. As soon as I dispensed with a Hell, I changed the nature of my God somewhat. Thus, I found that from early childhood to mature years, I was constantly making gods, —each one different from the one which preceded it. I indulged in prayer regularly twice a day, in the morning and evening, until I finally concluded that God, being unchangeable and "without a shadow of variation," that my prayers would result in no good to myself. How could an unchangeable God bless me? As well, I thought, ask the unchanging river to alter its course, or the rugged mountains to become valleys, or the arid desert a fertile field. Under the impulse of these thoughts, I ceased my regular devotion—worship around the family altar—but still remained a member of the church, and was always in good standing. When I was prostrated with sickness, the minister of my church visited me, and fervently prayed for God to receive my soul into his kingdom, and being so very weak, I became imbued with the idea that I should be highly favored, and, under the influence of his fervent prayers, I became partially psychologized, and entertained notions precisely similar to his own. I waited anxiously for death. Occasionally I would catch a glimpse of the other world, and during one of the paroxysms through which I was constantly passing, it was thought I was dead, and I saw such beautiful scenes; little children with bouquets of flowers, and my own friends that passed away before me, and many others, greeted me. My vision, at times clear and distinct, could see the beautiful scenes of the Spirit World, but only as a flash of light, and then sweet strains of music would strike upon my ear for a moment. Then I thought surely that God was present,—that through his instrumentality I was being gradually prepared for his reception. The paroxysms of disease through which I passed caused but little suffering to myself, and I glided into the arms of "death" as naturally as a child to sleep in the embrace of its mother. During all this time, I would occasionally lose my consciousness, only to be revived again, and each time, new scenes and truths flashed through my mind. During the last paroxysm, I felt that I was attached to the body. I recognized the fact that I had the various limbs of the external organism, but could not use them—could not move. Then, for a moment, I felt exceedingly strange. My spiritual body seemed permanently attached to my physical frame, yet I could see without any effort of the sight or will. Under these circumstances, while I was connected with the physical form, I could see every part of it as well as those in attendance, and heard the physician distinctly declare, "His pulse no longer beats—he is dead." I thought this assertion very strange; as I could hear the words of those present, see their emotions of sorrow, realize the heart-rending cries of my wife and children; yet I looked upon the scene for a few moments without a particle of emotion arising within my mind. I appeared to be within the body, yet I could not use it. The condition that I was in, seemed to perplex and annoy me. I was neither a spirit, free and independent, nor was I connected with a physical body that I could use. This strange, bewildering sensation did not long continue, for I soon arose from my prison-house; but during that time, I was utterly unconscious. During the passage of the spirit from the body, it is generally unconscious, in the same sense that all are during sleep. There is one stage through which I passed, and that was perfect lucidity or clairvoyance. I seemed to see everything. In the far distance I observed a large city, near a lake surrounded by a dense forest, in which I saw untold numbers of birds, singing their sweet songs and enlivening those that visited the various places with their presence. I seemed to see them, as I see now, but every thing was to my senses more grand, because so new to me. Those mountains I have traversed, that river I have since sailed upon, and those villas, with their environments of groves and water scenery that I have visited, I then caught bright glimpses of. But it was only for a moment, and then I became unconscious. I thought surely on reviving I was in the far-famed heaven I had thought so much about, and I looked in every direction for the throne of God. I was surrounded by my friends and a bevy of little children. I then, as you well know, was as anxious to find God as I am now. Death, I find to be only a change—a casting off of the outer, thus giving an opportunity for the spirit to act in a different sphere.

Spirit—Your experiences then will always be of interest to you. Connected with all death scenes, there is a spirit circle who superintend the same, and judicious care and skill is always exercised on those occasions, and the spirit greatly benefitted thereby. Sudden deaths are always injurious to the spirit, for it ripens under the influence of the natural decay of the body. In battle, there are many sudden deaths, and many months frequently intervene before the new-born spirit awakens to consciousness, or realizes the fact that they are in the Spirit World. Indeed, it is often difficult to convince such spirits that they are in the Spirit World. You may take them to the physical body and show it to them, still their own spiritual body is so tangible that they seem yet in earth-life. The spirit derives certain elements from the body when it decays naturally, that are essential to it, and which must be obtained from some source. Those who require such elements are compelled to come *en rapport* with the material things of earth, and through their instrumentality they absorb, sponge-like, what they require. Spirits that have never had any of earth's experiences are compelled to pursue this course, and by this means are enabled to advance.

Lucretus—I supposed that death was controlled by this God whom I so devoutly worshiped, for I entertained the idea that it was through his instrumentality I was brought forth, and that through his power I would be taken away.

Spirit—In the Spirit World, we know not that God does anything. Each individual on the earth plane of life, is accompanied with a circle of spirits. Their influence over each individual, depends upon certain well-defined conditions, and what they do is generally ascribed to God. A circle of spirits controlled the conception, birth and life of Jesus Christ. Their motives were pure, and the object accomplished to the world, has been of lasting benefit. The shepherds on the mountains heard the joyful cry, "This day a Savior has been born," and the announcement was made by a spirit to these shepherds, because they were mediumistic, and could hear their voice. In those days, the residents of the mountains were more mediumistic than those in the valleys, for circumstances were more favorable for their development. In regard to Jesus, no God had anything to do with his conception or birth. I have studied his history well, traced his life lines, and I know my statements are correct. You seem to think Jesus the son of God. You are greatly mistaken therein. I desire by and by to present to you more clearly the action of different circles of spirits. St. Luke once had a flash of inspiration that revealed to him clearly the status of the development of Jesus, for he said, as I have stated before, that "He was filled with the Holy Ghost, even from his mother's womb." It is well-known that life commences in a single nucleofated cell, and therein is a correct likeness of that which it will produce. The acorn has within it the outlines of the oak, and so has each nucleolated cell in the womb, the outlines of the future man or woman. There are certain peculiarities connected with all things, that stamps each with a certain individuality. In this little cell, the starting point of the *embryotic life on earth*, is the outlines of what it will produce,—either a male or female. Nothing can be more sensitive than this little germ. The magnetic needle can not be more easily influenced by the subtile power of the lodestone than this little germ by surrounding influences. The passions of the mother are impressed upon it,—her thoughts and desires so develop it as to give it marked traits of character. Now, the spirit circle who had this embryotic germ in charge, showered down upon it their magnetic and electric influences, and it was this that St. Luke regarded as the Holy Ghost.

Lucretus—You seem to take every thing out of the hands of Deity.

Spirit—In this wise arrangement, we observe the direct action of individualized intelligence. Now, we know that monstrosities are often produced by the direct agency of a spirit circle, and are allowed to exist for a certain purpose. There is guardianship exercised over embryotic life, as well as that of mature years, and it is then that the mind is given certain tendencies. On earth, all this is ascribed to a God. No one can demonstrate what caused matter, —it has eternally existed. The poor ignoramus could see a block of ice turn to water, and then to steam, and then imagine it had disappeared or had been annihilated. There is no cause for the existence of matter. If a cause, then it has not eternally existed. Now if a God, who is omnipresent, he is only contemporaneous with matter,—he can be no older than that, and are the laws of matter the laws of God? If matter has eternally existed, it has possessed certain properties, and are not these properties perfectly independent of a God? If God can not annihilate matter, can he annihilate, or render obsolete, any of its laws or properties? Now, supposing your theory to be true, there was a time when there was no universe. If God made all things, that implies a commencement, hence, that would infer that previous to that commencement, God had done nothing. Now, to those who ascribe all works to God, there must have been a starting point for all things. What, pray, was he doing up to the time that he commenced his grand career,—his universe? To suppose a first man—who was he, pray, who is he? If his existence can be attributed to a God, then there was a time when throughout all space, there was no human life; under what circumstances did God create him? He must have made him out of existing material; out of material that was eternal, for we know that matter is indestructible as well as eternal. Certain principles are self-evident. With such a God as the world seems inclined to worship, certain things are impossible. Was it not, considering all the circumstances of the case, impossible for him to create a human being,—intelligent personality? What would lead him to do it? Supposing there had been no matter, could he have created one? Without matter, there would have been no use of a God, for you would have had no existence, to recognize him. Now, please tell me what induced God to think of an individualized intelligence? He made the first one, as you claim. Previous to the first creation, there was then an endless age of time; but at a certain period, God comes to the conclusion that he will make man. Which did he control in the process of formation, his own forces, or those of matter? You may say both. *Then tell me, to which forces man owes allegience, to those of matter or those of God?* Without matter, God would be powerless; without God, matter would still possess its own peculiar characteristics. Which, then, is of really the most importance? Matter would possess certain characteristics without a God, but God would be as feeble as a breath of wind without matter. Now, did God use matter exclusively, and its properties, to make a human being? If he used anything outside of matter and its laws, he *must have used himself*; hence, man is composed of two qualities that have eternally existed—matter and its properties, and God and his properties. Where is the dividing line between the two? And if God is constantly using himself to make individualized intelligences, please tell me how many years before he will be completely used up? If God possesses all power, when he imparted any of that to the first individualized intelligence he constructed, he must have felt weakened, for he certainly dispensed with some of his strength. The first man—as well speak of the commencement of time! As well assert that there was a first hour! If there was an endless past, there must be an endless future! In the endless past, there was a time you assert, when there was no individualized intelligence, and that through the instrumentality of God, one was brought forth. Forces that are organized, can be disorganized. That which is created, can also be destroyed; and we are under the complete control of that God of yours. If this spiritual organization of mine was organized by him, it can be disorganized by him, and we are at his mercy. Really, then, it is well for humanity to "Search for a God." If you owe your existence to him, become his slave, worship him, pay him homage, sing songs of praise to his Lordship, for at any time he can disorganize what he has organized, and man ceases to be immortal! Now, was the first man made as the mechanic would build a house, in order to see how he would appear? If this God had never seen a human being, the first man must have been the result of an experiment, and if Adam was the first one, he was a miserable failure. If he was made through the action of God, how many laws of matter and how many laws of God were employed? It would be well to ponder this question well. If you are composed of God and matter, to which are you responsible? How can you tell what you are acting, and to which you owe allegiance? If the God is acting, you can make no mistake, and if you do, he is responsible; and if matter and its laws are acting, they are old enough to know *what is best*, for they have eternally existed. Again, if man was so made, he must have been constructed with certain inherent tendencies. His construction would imply that. There can be no absolute creation without a design. If God created the first man, he had a design in so doing, and that design would have been successfully carried out, or the job would have been a failure. To say that any man is a failure, would be derogatory to the character of this God, and would imply that he could make mistakes. Supposing I should say that the germ of man had always existed, and that there are beautiful interblendings of that germ and matter,—then, man not being organized,—for the germ, full and complete, had always existed,—I would establish his immortality, for that which has always existed, always will exist. What God organizes, he can disorganize, and if our claim to immortality rests on such a basis as that, it would be well to more closely study our relations to him, and endeavor to serve him more faithfully. He who can establish the fact that the soul is immortal, and that, too, independent of any Infinite God, is certainly doing a grand work. Now, the germ of each individualized intelligence always lived, or it was organized by God, and previous to that time, an eternity of years, as it were, existed. Time in the past was of endless duration, as well as that of the future is to be. If time had no beginning, who will attempt to fathom the years that elapsed before the happy thought happened to occur to the Deity, to make an individualized intelligence? If God made him, how do you know he is immortal? What evidence have you that he did the job well? Is it more difficult to believe that man, as a germ, always existed, than that matter and its laws always existed, and are indestructible? Which had you rather believe, that God made the first man, or that the germ from which he springs is contemporaneous with matter, and eternally existed? If God made him, he is dependent on him for immortality; but if, like matter, the germ of his nature always existed, he is dependent on no one for his immortality. In the future this grand question will be fully considered.

To be continued.

THE WHIPPING-POST.

Shocking Spectacle at Hamilton, Canada.

A correspondent, writing from Hamilton, Canada, gives the following account of the flogging of two boys in the court-house of that city, on Thursday last:

The sentence of the court upon the two boys, John Collins and Sylvester Glue *alias* Canel, convicted of indecent assault, was carried out at the court-house at three o'clock this afternoon, in the presence of the sheriff, jail surgeon, jailor, representatives of the press, and other officials of the jail. At three o'clock the boys were brought out of their cells, half dead with fright at the terrible punishment which awaited them, and both crying bitterly. The surgeon made an examination as to the condition of the two boys, and pronounced them as in a fit state to receive the sentence of the law. They were then escorted to the wood-shed, on the west side of the court-house, where a rack had been previously arranged. To this, Sylvester Glue alias Sylvester Canel was first strapped, after having been stripped to the waist. He stood with his face to the rack, hands and feet extended toward either side, and supported in front by his clothes, to prevent too severe friction to that part of his chest which would otherwise come in contact with the rough rack. On his left hand side stood the party selected to administer the whipping, having in his hand a savage-looking affair in the shape of a huge "cat," the handle of which was of oak and about a foot in length, to which was attached nine stout leather thongs. The larger boy, John Collins, was so placed that he could obtain a full view of the punishment to which he was shortly to submit. Everything being in readiness, the signal for the commencement of the flagellation was given by the sheriff, and, baring his arm to the elbow, the whipper began his work. Twenty lashes, according to the sentence of the magistrate, were to be administered to both lads. Swinging the "cat" in a dextrous manner over his head, the lashes descended with lightning-like rapidity upon the bare back of the terrified lad, cutting through the flesh and covering the body with blood and gore. Another blow descended, followed with more gashes and blisters and more blood, and then another and another, until the hearts of the spectators turned sick at the horrible spectacle. During this terrible ordeal the boy rent the air with his screams and imploring cries of "Oh! my mother!" "Doctor, oh! doctor!" and "Oh! you are killing me! you are killing me!" The lashes were counted by the sheriff as they were given, and at the conclusion of the whipping, the boy was released, and the latter boy, John Collins, was stripped and strapped to the frame for the purpose of taking his turn at the lash.

This boy took it harder than the little fellow. He writhed fearfully under each successive stroke, uttering all sorts of terrible imprecations upon the head of the wielder of the lash, and beseeching him to "wait a minute." The effect of the lashes was as apparent in this case as in the other, and when at the conclusion of the punishment he was released, his back was seamed and gashed as if by the knife of a savage, while huge welts or blisters were visible on various parts of the back, shoulders and sides. As soon as the whipping ceased, his crying changed to moaning. The boys were then ordered to their cells, and the attending surgeon ordered a cooling lotion to be immediately applied. They will be dismissed from custody as soon as they are in a fit condition. This is the first case of lashing under the new law in this city, and we entertain no doubt that the effect will be most wholesome as a future preventive of juvenile crime here.—*Chicago Daily Times, of March 10th.*

Mark the closing remarks of the correspondent:

"This the first case of lashing under the new law in this city, and *we entertain no doubt that the effect will be wholesome* as a future preventive of juvenile crime here."

Angels of mercy will weep at the institution of this ancient relict of barbarism in the city of Hamilton, at this enlightened age.

One thing is certain,—the heartless correspondent who has so much confidence in the whipping-rack and cat-o-nine-tails, is not a Spiritualist, and the doctors who would give countenance to such a scene by their presence, are not healing mediums, but of the veritable *old school*, and doubtless strictly evangelical in their religious belief.

Extremes right themselves. Such a scene as is reported, for a petty crime,—reported as an "indecent assault,"—*is terrible to think of*, much more to be endured by young lads.

Do the devotees of old Theology countenance the laceration of the temples of human souls, and the degradation of youths in this manner, as the best method for reformation? If not, will they join with Spiritualists throughout the country in waging a warfare against such barbarous scenes, and arouse public sentiment to a realization that every child contains the germ of "infinite possibilities," and that they are a part of the great body politic, and creatures of circumstances—vicious or affectionate as it may, as conditions beyond their control have shaped, and are shaping, their destiny. And such being the case, government should see that kind treatment and good schooling, which will bring into action their highest faculties, instead of lacerating their bodies, is provided for them.

Such a scene as is portrayed by the correspondent, would, if practiced by a savage, rouse the indignation of the Christian world; and yet this is done under a new law of a neighboring government!

God pity the mothers who have hearts to weep for the suffering of erring children, who from circumstances are compelled to live where such laws are enacted, at this age of the world! All correct thinkers will join with Spiritualists in raising the alarm. Let it spread far and wide! If such a law can be enacted in Canada, how soon may it be imitated in the States. Already legal enactments curtailing the natural rights of citizens, have been passed in Ohio and Alabama, and perhaps in other states, at the instance of the "*regular* doctors." It is a like spirit which whips children almost to the extermination of life, as in the case reported. It is that heartless spirit which does not realize the rights of individuals—which does not realize that angel friends stand by and weep at such cruelty—that does not realize that if these children had the guardian care of humane men and women to teach them industry, and to educate them in the very best schools of the age, that they would become the very best citizens of our government in a few years. They manifest a misdirection of the most active minds. They need kind tutors to lead them to become self-sustaining, intelligent men and women.

While laws are being enacted in nearly every country against cruelty to animals, thus protecting them from malice, ignorance and carelessness on the part of the human family, would it not be well to institute such restrictions as will prevent torturing the young—yes, the old even—when they do some act that is not sanctioned by law. Throw around the criminals the affections of human nature, instead of its malice and revenge, and the world will soon make rapid strides in the improvement of its morals.

How long, oh, how long is this ignorant, vindictive spirit to rule the people? Let every Spiritualist throughout the land raise his and her voice against such cruelty. Let every one raise the alarm against legal innovations upon natural rights, and let every one reflect upon and speak of a change in police and other legislative enactments, which shall be addressed to the higher faculties of criminals in the education of every child, and reflect upon the necessity of the public guardianship of all such children as shall be neglected by parents.

It is a good time *now* to begin to think of and agitate this subject. Let Spiritualists awake to the importance of it, and the angel world will aid in bringing about the desired revolution.

Our columns are open to well-written articles upon this subject.

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THE BHAGVAT-GEETA.

This work should go into the hands of every free thinker throughout the world—Spiritualists especially.

Kreeshna, to the Hindoos, occupies precisely the same relation to Brahma (their Almighty God), that Christ does to the Hebrew God in the estimation of Christians.

It is a work of great antiquity, over five thousand years old, and was translated from the ancient *Sanscrit* (the oldest known written language) into English with great care, by Mr. Charles Wilkins, a learned Englishman, and 261 copies only, were by him published by subscription. The work being so scarce, and held so enormously high, but few persons have ever read, or even seen, or heard of it. Its authenticity is conceded. That it is the foundation of the New Testament of the Christians, will not be doubted by any candid reader.

THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE has this work now in press, and in a few days will supply the demand, at the extremely low price of $1.25 per copy, neatly bound in muslin. Postage 16 cents.

We are now prepared to receive orders. First come, first served.

A Fraternal Call.

Our sanctum was enlivened last week by the genial countenance of Mr. Shearman, editor of the *Salt Lake Tribune*, one of the best papers

published in the West. Mr. Shearman is progressive in nature, and gladly receives the truth, from whatever source it may originate. He is opposed to the policy of Brigham Young, and through the influence of the *Tribune*, Spiritualism is gradually gaining a foothold in Utah.

Very Few Such.

MR. S. S. JONES—Sir:—You have been sending me a paper for some time, I never ordered it, and do not know who did, and will not pay for it. You can get it from the one that ordered it.

Yours, respectfully,
K. RUTCHER.

Middlebury, Mo., Mar. 23, 1871.

Will the friend of the writer of the above letter consider the propriety of "casting pearls before swine?"

He, like a mean man, had been eating at our table fourteen months, and now gets up and kicks at it, thinking he will break all the dishes and play *quits* on a full stomach. Poor c——, who does not pity him? He must be possessed by a mean spirit! ED. JOURNAL

Inquiry.

BROTHER JONES:—Permit me to inquire through your columns, if our spirit friends have lungs, and do they breathe the same as we in the form. Please inform the ignorant, and oblige.

Yours, respectfully,
J. M. WOOD.

Pittsford, Vt., April 3, 1871.

ANSWER—Most undoubtedly every organ possessed by us in this life will remain as perfect after the death of the body as before. Natural lungs are adapted to breathing gross, natural atmosphere. Spiritual lungs are adapted to the finer element, or spiritual atmosphere. Every faculty has a use on the spiritual plane, quite as important as it had in this life. Every organ in the human form, has a corresponding indwelling spiritual organ which is immortal.

Our German Cotemporary—Die Tafelrunde (Round Table).

Undoubtedly many of the German Spiritualists in this country are not yet aware, that there is a paper published in their language, devoted to the cause of Spiritualism. This paper is now nearly one year old, and has won many warm friends and well-wishers; it is edited by Dr. P. L. Schucking. Many eminent German scholars contribute to its pages; among others, Dr. Tiedemann of Philadelphia, Hon. Frederic Muench of Missouri, Dr. Cyriax of Cleveland, Dr. Funk of New Orleans, and others. The articles of Dr. Tiedemann on his spiritual experiences, have made quite a sensation, as this Gentleman enjoys a high reputation among his countrymen for scientific attainments, character and veracity, as he formerly belonged to that materialistic school of thought, of which Buckner and Carl Vogt are the representatives.

The *Tafelrunde* deserves the general support of the liberal Germans. It is published at Washington, D. C, at $2.00 per annum.

Married.

On Thursday evening, April 6th, in Chicago, at the residence of the bride's brother and mother, Mr. JOHN SALEN PHILIPS of Milford, Michigan, and Miss AUGUSTA A. STONE of Chicago, were united in marriage—Hon. S. S. Jones, President of the RELIGIO-PHILOSOPHICAL SOCIETY, officiating.

Benevolent Fund.

Hamilton Pomeroy, 321 President street, Brooklyn, N. Y., sends seventy-five cents to the *Benevolent Fund*, to aid in sending the JOURNAL to poor widows and orphans, free. Who will follow his example? Small or large sums are gratefully received for that purpose.

Personal and Local.

—Austin Kent reports: "During the past two months I have received from

E. Stone, Texas	$1.00
Mary L. Boothe, Ill.	$1.00
Letta Stowell, Ill.	$2.00
R. L. Kaye, Conn.,	$1.00
Total,	$5.00

Mrs. Kent joins me in thanks to each donor. Also we renew our *thanks* to all who have sent us aid during the year past. We think if they could fully know how much they have lessened our suffering, they would feel the reward of the charitable. We trust those who are able will remember us during the present year. I am more and more helpless, and require more and more care and cost. Mrs. Kent fails as fast as I do, from the care and burden of me. I most earnestly ask the prayers of all that my earth life may not be *too long protracted*. Jesus asked that a certain cup—a cruel death—might pass him. It cannot be wrong for me to desire an early release from the cup of my most cruel life. I am both surprised and grateful that my mind stands even, in part, the wreck of my body. In love and good will to all,

A. KENT.

Stockholm, N. Y.

—C. Fannie Allyn has been at Carthage, Missouri The paper published there speaks as follows of her: "The funeral sermon delivered by Miss C. Fannie Allyn, at Regan's Hall, on last Sunday afternoon, was beautiful, grand and touching. The words seemed to fall from the speaker's lips as if by magic, and we confess that we never have heard a sermon that equalled it. She lectured in the evening to one of the largest audiences that ever gathered at that hall."

—A. P. Bowman is lecturing this month in Ocean County, Michigan. The 1st of May will be in Otsego, Mich., where he may be addressed.

—Mrs. A. Romsevelt, writing from Sac City, Iowa, says: "We are 'alone in our glory,' spiritually, in Sac County, about seven miles east of north of Sac City, the county seat, and southwest of Marvin, and southeast of Newell Station, on the Ill. Central R. R.; and hope that some missionary will give us a call, and we will help with our mites to spread the life of eternal love to souls over the fertile plains."

—E. W. Creesey writes from Freeport, Washington Territory, giving an account of the mediumship of Mr. A. A. Cleveland, who, when entranced and lecturing, has been known to quote from over two hundred different authors of whom he knew nothing.

—A prophet reporter in *The World*, predicts that the empire will be restored in France under the Empress Eugenia. Miss Tennie C. Claflin, the sister of Mrs. Woodhull, a spiritual medium and clairvoyant, has predicted for more than a year past, long before the war, that Louis Napoleon "will have his head cut off in Paris."

—M. D. Conway, the rationalist preacher of London, thinks that, while the dogmas and fables of the Bible render it unfit to be given to the people as a revelation from God, it is nevertheless an invaluable book for those emancipated from Bibliolatry. When the Hebrew mythology is studied rationally, there will be vast treasures of Oriental knowledge derived from it, and such men as Grimm will arise to produce out of it beautiful and significant stories, suitable for old and young, such as we are now getting from Indo-Germanic mythologies.

—Dr. J. K. Bailey recently and unexpectedly returned West, from a successful tour in Poughkeepsie and New York—made us a fraternal call this week. He looks hale, and appears buoyant in spirits. He expects to labor in this state (Ill.) for a time, first starting out along the C. B. and Q. R. R. Give him plenty of work, friends, and especially just remuneration.

—Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., will speak at Swiftwater, Vermont, June 4th. Will officiate at funerals, and answer calls to lecture.

—We learn from Brother S Shirley, that P. R. Lawrence, of Ottumwa, Iowa, has been lecturing at Plum Hollow, some state, with great success. He is represented as being an excellent healer. His efforts awakened great interest.

—The Grand Haven (Mich.) *Union*, speaks as follows of Miss Pittsinger's recitations:

"Last Thursday evening, Miss Elita A. Pittsinger, the California poetess, gave a series of original and selected recitations to a fine audience at Music Hall. Miss Pittsinger is a poet—a genuine poet. We have seen some of her productions, and read them with much interest; and the original poems she recited Thursday evening, gave evidence of a glowing imagination, correct rhythmical appreciation, and more than ordinary skill in metrical composition."

On the first page of the JOURNAL of April 15th, we presented our readers with one of her poems. We add our testimony to that of thousands of others in saying that she is a poetess of rare genius and depth of power.

—"The Shakers do not worship Ann Lee; never did. They do not worship Jesus; never did. Jesus was a man—a Jewish man was a woman—a Gentile; they were both baptized with the Christ spirit;—this Spirit we worship."—*The Shaker.*

—Dr. W. H. Bancroft writes from Madison, Wis., in commendation of Mrs. L. Atwood, of Lake Mills. He says: "I have known her for the past ten years, and know that she possesses rare gifts, is well developed, is a good healer, reads character well, and can diagnose disease equal to any medium I ever met. She has treated disease in my family with good results."

—The article entitled, "Remarkable Manifestations," on the sixth page, was written by M. M. Pratt, of Aurora, Ill.

—"We have received one copy of the RELIGIO PHILOSOPHICAL JOURNAL, printed at Chicago. It abounds with gems of thought, and beautiful sentiments."—*Harlem, Ill., Flag.*

—"Mr. Underwood, an infidel lecturer, was pelted with eggs, and driven off, while holding a meeting in Rivoli Township, Mercer County, on Thursday night of last week."—*Ex.*

Yes; and that was done by the praying Christians, and had they power, they would have crucified him, or burned him at the stake. The Christians who did this mean act, ought to change places with some of the lowest convicts of Joliet Penitentiary.

BROTHER JONES:—My report for March is as follows: Places visited.—Etna, Granger, Empire, Preston, Nash School House, and Rushford. Number of lectures given, twenty-one. Amount received in dues and collections $40 86. Number joining association, nineteen. Traveling expenses, $8. The last of April I have to defend our faith with a Reverend at Wabasha. Commence lectures in Winona this evening. The cause is in a healthy condition. At every point I find the JOURNAL and BANNER making their weekly visits to cheer the hearts of many a household. Truth will triumph in the end, if we but learn to labor and to wait." The above is respectfully submitted to the Spiritualists of Minnesota.

J. L. POTTER.

Winona, Minn., April 2nd, 1871.

—Many of our mediums and lecturers who visit Louisville, Kentucky, stop at the Spurrier House, where they are made to feel perfectly at home by the liberal minded, genial, whole-souled proprietors.

—Thomas S. A. Pope has removed to Kansas, and has been delivering a course of lectures to the people at Mound City. Long may he live to dispense the gospel.

—Daniel Bonsall, a noble Quaker, residing at Salem, Ohio, writes to us: "The good cause is on the increase here. How I do wish we could have a good test medium visit us—how glad I would be to entertain one."

—Thanks to Brother H. B. Alden, and many others, for sending us trial subscribers. May the angels bless you for the good work.

—Brother Averill writes from Battle Creek, Mich., that the cause is flourishing there.

—F. B. Dowd, the Rosicrucian, is in the lecture field. He is now on his way West. He will make engagements to lecture along the line of the Pittsburg, Fort Wayne and Chicago R. R., and in Northern and Central Illinois, after May 1st.

BROTHER JONES.—I see in the paper an advertisement for spirit pictures taken by Mrs. E. A. Blair. I do not exactly understand the requirements and conditions. I would like a picture of my mother. Cannot send you her autograph now. I might get it, perhaps, but do not know. Please send me your requirements and full particulars, and oblige,

Yours truly,
F. F. BEACH.

La Cygne, Kansas, April 3rd, 1871.

Remarks:—Mrs. Blair does not take likenesses. She executes most beautiful wreaths of flowers, highly ornamental. See advertisement in another column. For spirit artists for taking likenesses, see Medium's Register, and for terms and conditions, see their advertisements in this paper. We have some beautiful specimens of work by spirit artists in our own Reception Room. The public are invited to call and see them.

—"Rosicrucia!" Something new! About to be published, *F. B. Dowd's* private lectures to ladies and gentlemen on Sexuality. Price 50 cents. For sale at this office. Orders solicited.

—Mrs. M. E. Craig writes: "The JOURNAL is dear to me than ever, since it so nobly lent its strong right arm to defeat that infamous Doctor's bill."

—A mother was amused the other day, to hear the bit of "argument" from her little boy: "Mamma, I don't see how Satan could have tempted us to be such a bad fellow—there wasn't any devil to put him up to it."

Philadelphia Department.

EY.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit.

By Dr. H. A. Ackley.

NUMBER FOUR.

I am glad to have this opportunity of doing something for you. I have watched with intense interest the conditions of this dark spirit, ever since you first spoke to him, and I desire to present to you what I have witnessed.

You may remember that when I first approached you, years ago, I used very profane language—almost every other word was an oath or obscene word

I shall never forget the objections I am under to you for the kind and gentle manner in which you spoke to me about this habit, which I now perceive to be a low and vile practice, but which I had become so familiar with, that it seemed entirely natural. It was the peculiar manner in which you spoke to me that touched a chord in my soul, and enabled me to break the habit and abandon the practice at once.

Others had spoken to me, and I had sworn more

a profane word passed over my lips, and more than that, I have been enabled to overcome profane thoughts, which are the cause of profane words.

It is not, however, to speak of myself, that I have come to you at this time. I am aware that it is extremely difficult to convey to mortals a clear idea of the conditions in which you found this dark spirit, but I shall attempt to explain what we understand by the dark spheres.

The scientific world has discovered the fact that a certain rate of motion in the waves of infinite force, which it calls ether, will produce light, and that each ray constituting a shade or color has its fixed and determined number of vibrations. In order to produce any of the rays of light, these vibrations must be in harmonious, rhythmical and regular waves, and the dark lines which appear upon the spectrum between the various colors of light, are the result of waves that are irregular and not rhythmical. In the dark regions where such undeveloped spirits are compelled by the laws of their being to dwell, all the waves or motions of this ether are of an irregular and inharmonious character, and, hence, no beam or ray of light penetrates the gloom of that stygean pool of impenetrable "outer darkness," where the lowest and most degraded spirits are compelled to grope their way blindly.

They can hear no voice of men or angels to cheer them in their loneliness—only dim and uncertain sounds from their companions in crime, and occasionally a wail from the lower regions of earth-life. No redeeming power reaches them, until some human being moved by the inspirations of divine love, sends forth into that gloom and darkness a sympathetic feeling, which, vibrating upon the chords of these low and degraded human souls, begins the work of reformation and progress for them

When you became conscious of the existence of this spirit, inspired by a deep love of humanity, there went forth from your soul a feeling of sympathy and kindness, accompanied by a desire to help this poor unhappy being, and with that feeling came the means of casting a ray of light into the dark prison-house where this spirit was bound in chains of ignorance and crime. Soon there was revealed to you, through these faint gleams of light, a vision, partially representing the condition of this poor spirit. I say partially, for a true conception of it will never be realized by any one but himself. Such a consciousness as you had of this can only be given to those who are willing to bear some of the burdens of a fellow spirit, and with strong, faithful, earnest love, will go down into the depths of the hells, to minister to spirits in prison.

When God said, "Let there be light," upon your earth, his ministering spirits, departed human beings from other worlds—imbued with a knowledge of the laws of harmony—inspired with a divine impulse, came here and set in motion around our earth, those harmonious waves which produce first the dim light of the primeval periods, and afterwards, as the globe itself progressed, and the power increased brighter and still brighter, light was ushered in until man came to dwell upon the earth.

Such is a portion of the history of every globe, and all over the material universe to-day, there are spirits guided and impelled by the diviner impulses of the higher spheres of life and love, who are thus working upon the material plane.

It is thus that God ever produces, through his mediums and ministering spirits the wondrous works of nature that are manifest to you. So, too, in the dark regions, those gloomy worlds of outer darkness, into which no ray of light can penetrate, these are the results of inharmonious conditions, made more so by low and undeveloped individual spirits. It does not depend upon locality, though these conditions are found mostly, as we have said, in dens and caves, and the lower planes of earth, where foul and pestilential airs abound. The law of music or harmony runs through all nature's modes of progression, and whenever an individual human spirit becomes inharmonious and discordant, so that no musical notes can flow out from them, then gloom envelops them, and all within them is darkened. A dark magnetism, as you term it, and perhaps that will express the idea as well as any thing, envelops and extends around them. While those who come into all within is harmony and purity, a light surrounds them; thus hell and heaven, darkness and light are ever the results of spiritual causes operating through individualized human beings or spirits.

And the magnificent glory which shines out upon the mountain peaks of the Summer Land in beauty, is reflected there from God our Father, by pure and holy spirits. While the darkness and gloom which marks the lower regions, as we term them, are alike reflections from the same infinite and pure Being—distorted by the present inharmony of the mediums through whom it passes.

You have compared the human spirit to carbon, and it illustrates this point most beautifully. The crude and irregular masses of carbon in the black and unsightly coal, is the type of these dark spirits, while that magnificent gem of beauty, the diamond, which is the same element, carbon, in its pure crystalline condition, represents the purest and most harmoniously developed of human spirits. The former in chaos and inharmony, and consequent darkness,—the latter in beautiful and divine order, which is heaven's first law, and it is thus enabled to reflect in the most perfect manner the pure light of heaven.

The process of change may be illustrated by a description of your friend. When you first saw him, he was not at all conscious of your presence. There was a feeling, which can never be lost by any soul under any conditions, that there are spirits somewhere who are better than themselves, and others who are worse, and that there are influences passing from these to them. It is this feeling which gives the idea of good and evil,—simply by the impressions that the spirit receives and in these very low conditions, the best influences, producing as they do unpleasant impressions, are always considered evil, while those which come from spirits on, or near, the same plane, and which produce but little effect in any way, are considered good. Hence, the standard of right and wrong which is in each human soul must be very imperfect. It, however, influences the condition of the spirit. When you first saw him around the young woman, and even when he went away into that dark ovenlike place, which is simply a representative condition of the bondage of such a spirit, he had a sense of your presence, which made him uncomfortable, still he had no consciousness of who you were, or what was your condition. When he spoke to that shut him into that cell, promised that you might have an opportunity with him elsewhere, the dark spirit was not aware of it, but there are positive and negative conditions all the way down the scale of life, and this spirit, though in a very low place, was positive to Antonio, and so he was enabled to bring about this meeting. I was present with you on that occasion, and there were many other spirits there, for it remains to be a truth that "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, who need no repentance."

The first ray of light that penetrated that dark soul, was reflected by him in the expression, "I have suffered all that I can, and there can be no condition worse than that in which I now am. I will try." Joy beamed upon the countenances of all the spirits around as they heard these words. We knew that it was the beginning of a grand work that must now go on.

a foundation for more. Those were spirits who had guided him to that place where your spirit and ours met him, and where many of the darkened influences which had hitherto surrounded him could not come, and those spirits joined their influences with ours to lead him away from these dark haunts which he had so long occupied.

The first change in his spirit was to a passive condition, almost reckless and indifferent. This was one step, however. The greatest care was required at this time not to excite him, and wise spirits were there, ready to aid those who were in immediate connection with him.

Faint and feeble were the rays of light that fell across his pathway, for those eyes that so long had been shrouded in darkness that they could not bear the light. Time here, as with you, is an essential ingredient in all reformations, which are always growths.

The spirits around this brother had a desire that he should profess a rapid conversion. They knew that true growth must be slow and in such cases very painful, and that it would require much care and close watching, to bring this tender, fragile plant of darkness out into the clear sunlight of heaven. Slowly and by careful and loving instructions, they have permitted ray after ray of light to penetrate his darkened mansion, and one by one the chains of passion and lust are falling from him.

In the great work of regeneration, it is necessary that spirits draw from the spheres of human magnetism those forces which are essential for this growth and unfoldment of the spirit. The conditions have thus far progressed very satisfactorily. The friends now feel assured that he has started onward in his career of progress, and has taken the important step which leads him to desire to "cease to do evil," and they know that through the ages that are before him, he will be enabled to "learn to do well."

Obituary.

PASSED AWAY, at the residence of his brother-in-law, George H. Gleason, North Haverhill, N. H., March 22d, Franklin J. Hurlburt, aged 45 years, 9 months, after a long and distressing disease of the throat. He bore his suffering with great patience, often suffering keenly from hunger not being able to swallow near what his wasting system required.

MRS. A. P. BROWN.

SPECIAL NOTICE.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 1871; to commence its first session on Friday, June 2d, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have long found many good homes for worn, wearied, and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception, H. Righter, Box 290 Decatur, Ill.

By request of Mrs. M. J. Wilcoxson, Moses Hull, D. W. Hull, Harvey A. Jones, Dr. Samuel Underhill, and Addie L. Ballou.

H. S. BROWN, M. D., Chairman.

SPIRIT PHOTOGRAPHS,

A. D. WILLIS,

CRAWFORDSVILE, IND.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing three dollars with a picture and a lock of hair, and setting the day and hour they wish a trial to be made. Address Box 586, Crawfordsville, Ind. v9 n25 13t.

MRS. L. G. RICHARDS

WILL Give a Psychometric Reading for $1.00; with Medical Examination and Advice, regarding Business, $2.00; Written Communications from Spirit friends, $5.00. Lock of Hair and Photograph required, also three letter stamps. Pictures returned. Medicines sent if desired. Address P. O. Box 2272, Binghamton, N. Y.

v10 n2 6t.

Dr. J. Wilbur,

MAGNETIC PHYSICIAN,

460 W. Randolph street, Chicago, receives PATIENTS at his residence. Board and Treatment, $15 to $25 per week. Also cures by MAGNETIC PAPER. Send circular

v10 n3 tf.

MEDIUMS.

DUMONT C. DAKE, M. D.

ANALYTICAL CURE,

For the speedy cure of the following complaints furnished: Catarrh, Asthma, Throat, Lung and Heart Difficulties, Rheumatism, Liver and Kidney, Dyspepsia, Diseases peculiar to Females, Epileptic Fits, Weak and Inflamed Eyes, Ulcers, Fever Sores, Piles, Seminal Weaknesses Diseases of the Brain and Nerves, Diseases of the Skin and Blood, Incipient Consumption. Patients at a distance successfully treated. Medicines sent by mail or express.

Dr. Dake's mode of practice is unknown to, and unlike in detail, any other physician's.

Offices and Laboratory, 211 Wabash Ave., Chicago.

Those who cannot consult in person (with each order) send a simple statement of condition, age, and sex, occupation, temperament, (if not known, send photograph).

WE HAVE

Electric Galvanic plates for Consumption, Weak Chests, Coughs, Price, $2.00. Also,

Electric bands and soles, for cold feet, faulty circulation, nervous diseases, price, $2.00. In ordering soles, state size of boot or shoe worn, also the width required, and whether for a lady or gentleman. Sent by mail or express. In sending for circular and terms, inclose stamp.

MRS. LODEMA ATWOOD.

Healing Medium,

successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, $2; Diagnosis without prescription, $1; all subsequent prescriptions, $1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 15, Lake Mills, Jefferson Co., Wis.

v10 n1 tf.

MRS. SARAH M. THOMPSON,

of Cleveland, Ohio, INSPIRATIONAL SPEAKER, will speak at Geneva Centre, Lorain Co., Ohio, on the 1st Sunday of each month, and at Atwater, Ohio, on the 3d Sunday of each month, until further notice.

v10 n3 tf.

Dr. Abba Lord Palmer,

BOX 101 NEW BOSTON, ILLINOIS

WONDERFUL PSYCHOMETRIST AND CLAIRVOYANT PHYSICIAN, SOUL READER AND BUSINESS MEDIUM.

Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription, which, if followed, *will surely cure.*

Can trace stolen property, tell the past, present and future—advise concerning business, and give written communications from spirit friends.

Diagnosis of disease, with prescription, $2.00. Communications from spirit friends, $2.00. Delineation of character with advice concerning marriage, $1.00.

v10 tf.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium.

148 Fourth Avenue, Chicago.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms—Diagnosis and first prescription, $3.00: each subsequent, $2.00: Psychometric Delineation of character, $1: answering Business Letters, $3. The money should accompany the application, to insure a reply.

MRS. M. I. SHERMAN,

PSYCHOMETRIST.

Persons sending photograph, lock of hair, date of birth, whether single or married, with stamps, will receive delineation of character, including leading events in past and future life, for two dollars. Diagnosis of disease, and prescription, or instructions for mediumistic development.

n5 v10 tf.

MRS. F. W. CALKINS,

BUSINESS, TEST, AND HEALING MEDIUM,

Prescribes medicines for the sick. Spirits communicate through her quite frequently—give names, discuss they died with, &c. Satisfaction warranted. Address her, enclosing a lock of hair and two dollars at Green Garden, Will Co., Ill.

GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services. v9 n3 tf

THE LAW OF MARRIAGE

BY C. L. JAMES.

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The Rostrum.

WHAT EVIDENCE HAVE WE THAT SPIRITS COMMUNICATE?

A Lecture, Delivered by Mrs. E. A. Williams, at Stark's Hall, Williamson, N. Y., Friday Evening, Mar. 17, 1871.

[Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.]

A large and attentive audience gathered, although the weather was unfavorable, at the above mentioned place, to listen to the inspirational speaker, Mrs. E. A. Williams, of Danville, N. Y., upon the above subject, which was selected by the audience. The meeting was opened with an invocation, after which the subject was announced, and the lecture given.

INVOCATION.

Almighty Father and Creator, Thou Great Designer and Unfolder of the Universe, our Father and our Mother, unto Thee we would direct our thoughts and prayers, our praises and thanks, this evening. We thank Thee that we are kindly permitted to meet with these, Thy children, and to express our thoughts to them—that we can elevate them; that we can do naught or say naught that will elevate Thee, but we feel it a necessity of our nature to approach Thee this evening for strength. We ask Thee to guide us, to instruct and to enlighten our minds; may a shower of holiness from the spheres above, shed its light around, and may we speak words of wisdom and truth, may we help to lead some mind upward this evening, and sow the seed that shall bring forth fruit in the garden above. We ask it for the sake of humanity. Amen.

LECTURE.

Our friend would have us take for our text, this evening, the evidences that we have that disembodied spirits communicate with those that are still dwellers within the human form. There are many manifestations contained in the Bible, that we rehearsed the other evening that are true if anything within that book is true, and if there ever was a communication from the angel world to the mundane sphere, there must be evidence of it; all along there must be a line that extends through the past up to the present. You remember, my friends, the first evening we spoke here, that we related instances from the Bible, where spirits had manifested themselves to their brethren in the flesh. Now we will speak of the manifestations of the nineteenth century. We can relate some instances in our own career, since we first began to manifest our powers through the organization of this medium.

We find, in the first place, that we can sometimes personate, sometimes describe, and when she was first developed, we could communicate by the tiny rap, the tipping of the table, and at a period when she had but one more developed, we found that we could communicate by moving the hand. Now, says our friend, give us evidence that spirits actually communicate with mortals.

In order, my friend, to give you evidence [to the proposer of the subject], you must have a personal test. Mankind too long have dwelt on theories; mankind too long have looked to their teachers; they have too long been led like children, and the time has come when the sons of humanity must stand firm and true, and investigate for themselves. We love to hear you say, "Give us some more evidence," for when there is a true demand, there shall come a supply. In our land there are scattered broadcast mediumistic minds, each one possessing, as it were, a different gift. As there are different manifestations, we find there are different mediums adapted to give those manifestations. In Rochester, first, there was the tiny rap; it was despised, it was hooted at—yea, men tried to hide the innocent down with names unfit to be spoken in public. But the raps still continue. Men with noble minds, men of brains, men of energy, scientific men, step forward to investigate the matter—did they themselves make the rap? if so, how, and by what means? No one could detect the fraud, and now, is there one here who will own that these women, uneducated and illiterate, could so far deceive them?

If we are to take the evidence of the past, if we are to rely upon the word of St. Peter, or St Paul, Matthew, Mark, Luke or John, we also may rely upon the testimony of men that live in the present day. You have no acquaintance with Matthew, Mark, Luke or John, except that which you have gained by reading, that which you have gained through history. But of the men of the present day that have given their experiences, you may know something concerning their ability, their early surroundings, their moral standing,—whether they are truthful or not. Now then, if we are to believe a say-so, we may as well believe the man that says a thing to-day, as the man that said it in the past; and we have just as good evidence that spirits communicate to-day as we have that they communicated in the past. There is Judge Edmonds, of New York City, a man of spotless character, known and respected in our courts of justice, looked up to as an honest man, who has thrown in his evidence. He says:

"Verily, spirits do communicate with mortals. I have beheld my sainted wife; I have seen my spirit son; I have beheld him in the arms of his spirit mother, and she has told me that she waiteth for me on the other shore."

If, then, you can believe St. Paul and St. Peter whom you have not seen, and of whom you only have a record some eighteen hundred years old, may you not also receive the testimony of one who is honorable and manly, who has influence in society? Then we have one evidence that spirits do communicate. Again, Prof. Hare starts out, full of energy and fire, as it were, to search out and annihilate this deception—it is built upon naught! Behold, he is brought to a stand! He says:

"I am convinced that the Angel World can manifest itself to the mundane sphere."

He writes a book upon the subject, and comes as a witness for the angel world. What benefit would it have been to Prof. Hare to have told an untruth, to have upheld a dangerous doctrine, one that was going to destroy the Bible, as we are told, one that was going to bring the churches down, one that was going to tear the platform from under the truths that had stood firm as the everlasting rocks for years and years? Surely none. He stands up bravely like a man. He has been, as it were, guided by the angel hosts above. He stands firm and true. "I will be a man; I will confess to God; I will confess the wisdom of the angels; I know they guide, I know they protect, I know they have power to direct."

On a little further, and I find a boy, some fourteen years of age, who had never attended school over three months in his life, being influenced, first, by animal magnetism by a certain doctor, and now he beholds him, as it were, traversing the starry heavens above us, through clime after clime, and telling what he sees. Pretty soon he has outgrown this, and is beyond the doctor's influence; so he leaves him, and another magnetizer takes him, but in a little while he has outgrown the influence of the last one also. Now he may depend upon his own clairvoyant powers, open the spiritual spheres, and behold, as it were, the source of the magnetic stream that flows upon him, that had brought him up to his present plane of development—I am illuminated, I can look backward and read the history of the past. I can look forward, judging from the past and present, and perceive something of the grand, great, and glorious future."

Then you see that there are those in our day, who are in a state of clairvoyance at times, corresponding to the state of clairvoyance of St. John and others of olden time. If these things ever existed here, may they not exist in our day? But let us give some of our own experience.

This medium, a little over a year ago, was at Painsville, N. Y. A few pleasant friends gathered at the house of Friend Cuyler, the medium never having but once before met Mr. Cuyler or his wife, and all the other friends gathered there were entire strangers to her. Nothing had been said before her of Mr. Cuyler having lost friends. They beheld the manifestations there, the little granddaughter, the light of the house, the living sprig that had been plucked, as it were, from the parental stem and carried away on the wings of angels—she arises. "Ah!" says the influence, using these mediumistic lips, "little Birdie is present, little Birdie is here!" How did she know the name of the angel child? No one had told it her, by no one had told how she looked. Did she not see the form? Was not the spirit present there? A little incident was told.

"Don't you remember when you and I and grandmother, were riding together, how Dollie's hat fell off, and how you wouldn't get it for me?"

Enough was said to convince the grandfather that the child was present—a powerful test. "My bird is here; Birdie liveth!"

Another. We find Mr. Throop in the circle, and describe his angel wife. The next day he brings a portrait of the lady to the store of Mr. Lacy and it is handed to a second gentleman, by whom it was brought to the medium.

"Have you ever seen a face like this, my friend?" says he.

"Why, yes; that is the lady I saw standing by that old gentleman last night."

And then, Mr. Todd is at the circle. He had, it seems, an old and decrepit mother or grandmother, we will not be sure which, who had passed to the spirit world, who stood near him with her crumpled hands; she held them up. "Ah!" says he, "that is her." Some more characteristics were given, sufficient to satisfy him that that dear friend of his was present there.

Now, perhaps to some of you this evidence would not be sufficient to convince you of their presence. But evidence after evidence has been added, until this grand theory has as firm a platform as can be,—as firm as truth itself. This truth has been manifested until the scientific mind yields to-day, and bows with submissive head, and confesses that it is strange, and grand, and true.

Another instance happened at Chicago. We can't give the names here, but we can recite the circumstances.

A mother, it seems, came to the circle. We inquired for her child, she wishes to be brought *en rapport* with the little daughter; she is a stranger there. She comes again the second time, and gives her name, and a third time she tells them she has found her little daughter, tells them where she is, how her little daughter looks, tells the name of her town, in what county the protectors of her child dwells. One of the friends present determined to search her out. The next paper announces that he has found the child; and oh! these things are true!

Some five years ago, my friends, we went into the little village of Copenhagen; there was a gentleman named Monroe, a confirmed Infidel, present at a little seance; some little manifestations were given. He was so much interested that he came again, and his son, and finally himself, and gives so many characteristics that the tears start from the father's eyes and roll down the cheeks. He cries, "My God! I thank Thee! I know I shall live! My son liveth, and I know I shall!"

Here, then, is another evidence that the spirits of men not only live in a world beyond, but that they actually have the power to communicate their thoughts to the ones they have left behind. But, say you, if they can communicate their thoughts, why can they not communicate them directly to me, instead of through a mediator? What is the necessity of mediums? If I could see them standing by my side, says the skeptic, I then should believe. But, my friends, it is a law decreed by nature; there are those who are subject to spiritual magnetic influences, and those who are subject to animal magnetism, and there are subjects the operator can magnetize, and others that he can not approach.

Now, what is the so-called spiritual manifestation? Is it really animal magnetism, or is it a spiritual communication—one spirit communicating with another? Is it the fluid or substance that flows from the animal hand, or does mind act upon mind?

The operator that has once psychologized or magnetized a subject, and brought him in perfect rapport with himself, if conditioned aright, impresses his thoughts upon the subject without coming in contact with said subject. If this be so, it is mind over mind; and, if it is mind over mind, there, it is mind over mind when spirits return and manifest themselves.

Spirits can not operate over all; it is only the negative mind that can be made subject to the will—I see that the spirit throws upon it,—consequently we find that there is a necessity sometimes for the third person, that the communication must come through mediumistic lips. As well might the investigator say, "There is no use for Bell to send a message, we can get it ourselves, old, may you not also receive the testimony of one who is honorable and manly, who has influence in society? Then we have one evidence that spirits do communicate. Again, Prof. Hare starts out, full of energy and fire, as it were, to search out and annihilate this deception—it is built upon naught! Behold, he is brought to a stand! He says:

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Would this be reasonable, when we behold man developing every day until he has come to stand upon a higher plane than he ever stood before? Now, his demands are greater, and oh! from whence shall come the mighty supply, if not from the servants of the living God? And who are angels? We are told in the Bible that they are the spirits, just men made perfect. Then, who will be drawn around you, if not your earthly friends? If not those whom you love, those who are attracted to you? Who are attracted to you here? It is your own family—your own friends and early associates that are the dearest. The golden gate has been opened, while you and they come to dwell in the same sphere; but one has passed on to a higher sphere. Say you the chord is severed? No, no! You can not follow them through the grave, or feel content that they are no more. You say there is a hope within, that I shall meet them sometime in the future. Why this hope? Why is the mother taught to love her babe? Why so naturally does she say I will meet my little jewel in heaven? Why those natural ties implanted within your being, so strong? And yet your little buds dwell but a few months in your hearts; your sympathies have learned to twine around them, and every chord of their life seems to be interwoven with yours, when the angel of death comes and takes them away, the cold grave opens to receive them. Would it not be unjust for the Creator to bring these objects of your tenderest care and sympathy into being, and then take them away from your sight with no hopes of your ever meeting them again? No! The human heart rebels at such a thought. The human sympathies cry out, "It can not be so! They are flying still."

As another illustration, you will find that the most savage races, the most heathen nations, have some idea of a spirit.

Now, from whence came this idea, if not from the great Central Sun of divine light,—if God Almighty himself has not planted it there with the fiery fingers of truth, whence came it? Not from the Bible, because they have never read it. It is a natural instinct of their spirit.

Besides this idea of spirit, we find tribes of Indians that believe their "sainted ones" come and enjoy their feasts with them. Where did they get this idea from? Child of Nature! uncultivated, uncouth in thy appearance, thou hast not yet learned to be false to thy trust and highest convictions; thou hast not yet learned to deny thy Father, God, with his holy manifestations. When he sends the angel host to thee, speaking in tones of truth and purity thy soul cries aloud, and recognizes the grand truth for itself!

And now, my friends, if you have not sufficient proof of the truthfulness of Modern Spiritualism, I will say to you as one of old said to his friends: "Go and consult with the prophets!" In other words, go to the telegraph office where the messages are received, and if the telegrapher does not understand his business, do not be discouraged and say: "Well, they are full-fledged. I suppose they belong to the full-grown mediums,—prophets of the Most High God! Remember that in this line of progression, it may take years for a mind that may yet receive a communication from the angel world, to be developed up to where communications may become perfect. In alluding to last night's evening, we said it was like water, it partakes more or less of the soil through which it flows. You cannot say but that water is a pure element, but if it runs through a mucky soil it becomes colored, notwithstanding it is an element of purity. Now, then, if, perchance, a well developed spirit may take possession of an undeveloped mind, its thoughts will partake more or less of the medium through which they come, and perhaps the ideas will not come in quite so grammatical a form. But never mind, the corn from the spirit-world is plucked for you and brought by angel hands; no matter if there are husks on it, they only grow there, and it is for you to strip them off. You need not eat the cobs and husks with the corn, but remove them and throw them away, and if necessary, grind the corn and sift it with reason, taking only that which is nutritious to you; but be careful that you do not throw away the corn with the husks; be careful you do not condemn before you investigate so glorious a phenomena as angelic communion. We find the scriptures full of spirit manifestations; but, ladies and gentlemen, the question is asked, what is the necessity of their coming, if immortality was demonstrated eighteen hundred years ago? We say to you that there are those who cannot receive the Bible testimony, because their Hope is small and their Caution large, because they cannot believe anything until it is demonstrated to them. Should our Father neglect them, should He neglect to feed his children when the cry ascendeth upward, "Father! give us this day our daily bread? Let us from the heavenly fountain be fed! We are thirsty; Oh! give us water that is pure, give us the water of truth to quench this burning thirst. Now, is it? It was not to those who were well that the physician of old came, but to the sick. If you are satisfied in your synagogues with your high priests and sacrifices, stay there. But there are those outside of the church who must be called in; they have heard the voices of the angel world, and are satisfied that they are true. They have been redeemed through a consciousness of the presence of their dear angel friends. The drunkard says if my little innocent child can see me take this glass, I will drink no more. Says the father, who has been left with an orphan child, if my sainted wife can see me, I will take good care of the little one. Says the step-mother, if the angel mother is present with the child, I won't abuse it. For another evidence, we find an incident related in the RELIGIO-PHILOSOPHICAL JOURNAL of a little child a year old, which had been given previous to its mother's death, to a very dear friend to bring up. The father after a while gets married and takes the child away from this friend and brings it home. It is left alone in the cradle one day, when, all at once, it is taken and laid on the bed. No one is in the room. The step-mother enters the room, and finds the little one laughing in its innocent glee and says, "How came you on the bed?" "Mamma placed me there." Who had taught that little one to lisp, "Mamma." Who had taught it to know "Mamma," for, and yet but a day old when mamma left it? Who had taught it but the angel mother? Who had conveyed it to the bed but the angel mother? Afterwards the child was replaced under the care of the mother's friend. Is not this circumstance an evidence that the angel mother was present with her child to love, to care, and to protect it through the tender bud through the storms of life? Many manifestations like this in the nineteenth century are given; and can we reasonably doubt them, can we doubt that there is a grand truth in the midst of it all? To be sure, my friends, you will find error and truth mixed together; you will find wheat and tares growing in the same field, but you need only take wheat, that which is proven to be true in your investigations, and you will find plenty of evidence that spirits do communicate now as of old, and that, too, through the same source, except that then they were called prophets and seers, while to-day they are called mediums and clairvoyants.

Now, my friends, do you want any further proof of spiritual existence? If you believe the Bible you do not; but if you do not believe the Bible, and need something more, you must search within your own spirit. For example: I will remove you to some foreign land, to some sunny isle beyond the sea. Everything shall be beautiful. You shall have society and friends, and everything you desire, but you shall leave the friends you have love the most, your family and; and oh! what will be your reply? "I will give all up for one letter from home! Give me a letter from home, and I will dwell in the woods, I will dwell beneath the cloth tent, I will dwell in the shanty, I will eat the coarsest bread. Oh! give me a letter from home!"

We are told by the instructor Jesus, that "the kingdom of heaven is within you;" in other terms, that your happiness depends upon the condition of your mind; and if your mind is loving, kind, and affectionate, you will be drawn out toward your friends, and should you be separated from them, you have no heaven—there would be no happiness for you. You may behold all the manifestations of nature—the beautiful flowers, the rising sun—all the grand scenteries that you have loved—but if the greatest gift of all that God has bestowed upon you has been taken away, all the rest is "vanity of vanities and vexation of spirit!" So I say, here is an evidence within your own soul, that spirits can communicate. There is a demand,—you want to hear from your friends on the other side.

"Ah!" says the Christian, "if I thought my friends were around me, I should suppose they would be most miserable. I am sure I would be unhappy if I were removed to a sphere above this, and should see all this sin and misery going on below."

Friends, what gives you happiness when your dearest friend lies upon the bed of sickness? Is it not the assistance you can render them, the sympathy and love, that brings you happiness? Do you suppose you have all at once grown selfish because you are called on to a higher life? Do you suppose you have lost the best gift of all because you have changed your higher plane? Oh, no! it can not be so, you reply; I want to speak to them, to guide them through the turmoil of life, and help them on to a higher sphere.

Behold, my friends, the telegraph extends from one sphere to the other, and the dear ones that the telegraph to you only will. Now, friends, if this is true, that your friends are around you, and can actually communicate to you, are you not happy in the thought? If not, —if you are not happy in the thought,—verily, I say unto you, you are a dark spirit, and you don't want the light too near, lest it reveal your misdoings. Your affections are very weak, the natural ties that bind you to your friends are not strong.

[The lecturer closed with a poem, the main idea of which was, that angels were drawn by the chords of sympathy and love to the mundane sphere, to guide and care for their dear ones left behind.]

REMARKABLE MANIFESTATIONS.

Spirits Join in Singing—No Charges Made at the Seance.

In the JOURNAL of April 1st, I saw an account of spirit manifestations at Moravia, New York, all of which I firmly believe to be true, having witnessed like manifestations in October last some time—I do not remember date. I heard of these manifestations while on a visit to Syracuse, and as I had friends in Auburn, I determined to go to Moravia and there ask, if, if not, and found, on inquiry, that the medium was still at Mr. Keeler's. On my arrival at his house, I was welcomed by the old lady and gentleman, and supper was prepared in less time than it takes to write. After supper, I was invited into a room kept expressly for the accommodation of those who may take the trouble to go there. A bay window was partitioned off for a cabinet, which we examined, and found no chance for deception. As there were only newspapers pinned over them to exclude the light,—we formed a half circle in front of the cabinet, which had an aperture a foot or more square, with a black curtain hung over upon the inside. The medium sat under the curtain, and outside the cabinet. When the old lady asked if they should put out the light, three raps came, and it was extinguished. After waiting a few minutes, lights appeared in various directions, about six or three inches long, like tapers of various colors, silvery and rainbow tints, and were most beautiful. Questions were asked, and answered by three lights for yes, and one for no.

Singing being called for, the medium took a seat inside the cabinet, near one end, where the door was placed, and which, on being closed, a hand and arm appeared as if to recognize me. I then waved no, and then waved three times toward me. I got the impression that it was a daughter of Dr. Maxson, of Scott, New York, and asked, "Is it Mary?" when three waves of the hand indicated the response.

I then said, "If it is you, Mary, please show both hands," when another was presented, both having narrow, white baby's hands about them, and a face similar to the dress she was buried in; for she was buried in a bridal dress, with a child on her arm. A baby's hand was then shown, and of course I thought it was hers. After others had called over names, the baby's hand pointed to me, and I said, "Is it Mary's baby?" when a loud rap indicated no. Then I said, "Is it my child?" and three raps came for yes.

Then my father's hand was plainly shown, and next, a spirit talked and lectured through the trumpet. Previous to this, another lady's hand was shown, a little larger than the first, only like it, and purported to be Mary's mother. Then a small hand like my mother's. I said, "If it is mother, show your face, if possible," and a face was immediately presented. I did not see it distinctly, as I was sitting at one end of the circle, but the medium described my mother perfectly.

Then a trumpet was used, and we could hear loud breathing, and then a voice, saying:

"My child, I came to this world an unbeliever in this philosophy, but am now forced to believe, and how sorry I am that I shut my mind against the light."

Then I was told of things which occurred in my family previous to my going East. This was done with labored breath, as though it was very hard work to talk. Then, in the same tone, "Sweet Home" was called for, which we sang, when several voices seemed to join and sing loudly. Then I sang a favorite of mine, as it was sung at my child's funeral:

"shall we gather at the river," etc.,

when immediately voices joined me, keeping perfect time, and then were heard in chorus:

"Yes; we will gather at the river,"

they emphasized yes, and sang very loud, as though there were at least a half dozen voices.

Other tests were given for other members. A hand was recognized.

The old gentleman told me that he expected to be able to sit down and talk face to face with them before he died. The medium is an unsophisticated Irish girl, brought up by the family. They are farmers, and charge nothing for their trouble—poor pay if it is deception.

ADDRESS TO SPIRITUALISTS.

At a meeting of the board of Trustees of the American Association of Spiritualists, held in Philadelphia, March 10th, 1871, the undersigned were appointed to prepare an address appealing for the means of prosecuting the missionary labors of the society. Our associates, therefore, together in the hope of doing more good by combining our efforts, not in the spirit of limitation or dogmatism, finds itself few in numbers compared with the whole body of earnest Spiritualists, and with limited means.

We would say to all Spiritualists, friends, will you not contribute to aid this society? At the present time, more than ever, the necessity of securing the services of Eli F. Brown and others, competent and willing missionaries, who would undertake the establishing of Lyceums, and the spread of the cause of Spiritualism, but we have not the funds to place them in the field, hence it is that we appeal to Spiritualists for assistance.

We know that there are those who do not favor organization, even to the limited extent of promoting missionary labors. We will not ask that those contributing shall believe in organization, but we do ask true earnest Spiritualists, whether they approve or disapprove of organization, to give as their aid. The Association could do much if those interested would so operate by forwarding the fund set apart for the general purpose of spreading the knowledge of the presence and influence of spirits. Our fund is necessarily too small for the vast field of labor that invites us. Surely there can be no difference of opinion as to the desirableness of spreading the truth in our possession as Spiritualists; for it is not ours alone, truth being the most precious belongings of all humanity. We do not lessen our own stores when we impart ideas or spiritual wealth to others, for the law that underlies a spread of knowledge of spiritual facts and spiritual experiences, is not a law of division and decrease, but of multiplication and increase. Humanity is always richer, while not one individual is poorer for this distribution.

We therefore solicit the assistance of Spiritualists generally, that we may be able to raise a fund sufficient to put laborers into the field, and distribute the benefits of progressive thought into localities where our numbers are yet few, at to institute lyceums where the truths of a rational, soul-revealing, soul satisfying philosophy can be brought to the minds of the young.

Active workers in Spiritualism, you who have accepted its soul cheering truths, will you not aid us? Spiritualists in every locality, if you love the things of the spirit, let the breath of this comforter infuse into your minds a generous sympathy for those on whom the mantle of our bright faith, our knowledge, has not yet fallen. We may wish, hope and pray, but we must coin these wishes, hopes and prayers into material aid and missionary efforts, in order to make them reach the needs of humanity.

Shall not individual aspiration be strengthened by wafting the loving messages of spirits to homes that would otherwise be left in doubt and drear? On the other side of the river, behind the curtain that veils the spirit world, are bands of willing, earnest workers. We are the recipients of their [illegible] us also be dispensers of their gifts,—in [illegible]wing the power for good which lies in [illegible]trople mind that has [illegible]ritual Philosophy, to [illegible]illumination.

All contributions will be useful and acceptable, and may be directed to the address of any member of the Board, or to the Secretary, Henry T. Child, M. D., at 634 Race street, Philadelphia, who will forward them to the Treasurer.

Funds will be carefully applied to the purposes suggested by the contributors.

SUSAN C. WAYNE, BORDENTOWN N. J.
H. T. CHILD, M. D. 634 RACE ST. PHIL'A.
April 8th, 1871.

CAN THE SPIRIT LEAVE THE BODY?

By W. Hicks.

In your number of March 18th, 1871, in a communication from Bro. H. H. Smith, he says, "There are instances on record and spoken of by many, to go to prove the fact that spirits leave the form, and travel about, and go back and take possession of the body again, and the body still holds its living position; but there are certain reasons that can be given to show the contrary."

Now, Brother Jones, I am not in the habit of writing for the press, nor do I feel competent to do justice to the subject; but I would like Brother Smith to explain a few things which I deem facts. I will give them and leave others to judge.

About ten years ago, we were holding a circle at the house of Brother Duffee, in this place, and after sitting for about one hour, there was an intermission, during which I left the house and went away for a time. While I was absent in the physical form, there being present some eight or ten persons in the circle room, they all testified that they saw me come into the room by tipping the outside door open, shutting it again, and I passed through the room into another, which had no place of getting out again without my coming back into the circle room. My wife followed me into the room, but when she got there, I was not to be seen. While they were wondering where I was, I came into the room from the other door.

Now I was not conscious of any part of myself being absent at the time. I was conscious that I was in my physical body all the time I was absent from the circle.

Now I ask, has a man two bodies,—one physical and the other spiritual,—and can the latter leave under proper conditions, and both be conscious? or, if not, is the spiritual, or physical, is not? and, if the physical is conscious, the spiritual is not? Now, I ask these questions to see if there are others that have had similar experience.

I think I know as well as man can know anything, if it is possible for me to know anything, that I have been hundreds of miles away from my physical body, and I was perfectly conscious at the time, and talked about it and wondered at it, that it was so far away from my body, but I was going back to it and take possession of it again.

Now if this is a fact, which it is to me, I would say to Brother Smith, that I still live in the physical form.

If Brother Smith, it is facts we are after, and not theories, and I believe that is what you are after. There are laws governing the spirit, that are not found out as yet,—and we must not claim that we have got at all truth. I know that mesmerism, psychology, clairvoyance, psychometry, explain much, but as understood, do not explain everything to my mind, and as I am in search of light, I hope I may get it through the JOURNAL, as I consider it a *philosophical journal*, as it purports to be.

Rockford, Mich., Mar. 19th, 1871.

DO SPIRITS WEEP?

By George Haskell.

The following incident is worthy of record, and may serve to illustrate the inquiry, do spirits weep? On the evening of Feb. 4th, 1871, our circle had been favored with visits from several spirits, and had conversed with them; they speaking in their own voice through the trumpet, and answering such inquiries as we were prompted to make. After six different spirits had thus talked with us, another spirit took the trumpet, and said:

"Good evening, friends. I am J. Wilkes Booth, the assasin of Lincoln. Am very miserable, and have been ever since I committed that murderous deed. I am receiving the just recompense of that rash act."

I asked if we could do anything for him. He replied:

"No; I must suffer and outgrow the consequences of what I have done. I am reconciled to Lincoln, and he would do anything in his power to assist me."

Then in a forcible, theatrical style, he rehearsed a passage from Shakespeare, peculiarly applicable to his own condition, "I would a tale unfold," etc.

When he had finished the passage, he said, "I must now go. Farewell."

Another spirit attempted to speak through the trumpet, but could not succeed. On striking a light the name John Brown was found written on the paper, and several drops, apparently of water, were on the paper. There was no water in the room, and had not been for several weeks. On inquiry of the spirits we were told that what we found on the paper were Booth's tears—that he felt so bad he could not help weeping. The same law that could enable spirits to materialize hands to hold the trumpet, and organs to speak with, could use the elements for other purposes, and tears could be produced and thus manifested.

Ancora, N. J., March 18th, 1871.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price.	Postage.
Age of Reason and Examination of the Prophecies,		
Artificial Somnambulism. By Dr. Pehnstock	1.50	20
A Revelation of Departed Spirits among the Shakers,	.25	03
Alice Vale, a Story for the Times, by Lois Waisbrooker,	.10	02
American Crisis, by Warren Chase,	.20	02
Answers to Questions Practical and Spiritual. Device	1.50	20
Apocryphal New Testament,	1.25	16
Ages to Come. Examination of the Prophecies, Artificial Somnambulism. By Dr. Pehnstock	1.50	20
A Revelation of Departed Spirits among the Shakers,	.25	03
Alice Vale, a Story for the Times, by Lois Waisbrooker,	.10	02
American Crisis, by Warren Chase,	.20	02
Answers to Questions Practical and Spiritual. Device	1.50	20
Apocryphal New Testament,	1.25	16
Age of Reason and Examination of the Prophecies,		

Frontier Department.

BY.....E. V. WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,—"Resolved, That the Bible, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings."]

E. V. WILSON affirms.—REV. CLARK BRADEN denies.

SUMMING UP OF MR. WILSON.

One other position of my friend, however; requires close attention. It is this:

1st.—Can the embodied spirit do these things? Are there any limits to the spirit of man in the body? Who can limit the power of the spirit in the body?

This, in fact, is the only important position assumed by Mr. Braden, and he has continually sought to prove this one point. It is his pivotal centre during the discussion of both resolutions. But where is his proof? Oh! I have cited the case of my father when insane, the Jerkers barking at the devil, the Methodists treading down. Did you see these things, Mr. Braden? Oh, no; I have only heard of it. Have you any letters from any of these parties who barked at the devil, or treed Jesus? Oh, no—but I heard some body say so. Well, how do you know they did not lie? Can you swear to these things? Here his testimony falls through.

Second position on this great principle of his: If the spirits in the body are capable of infinite possibilities now, they were in the past. If the spirit of the little girl moves two hundred and seventy-five pounds to day, the spirit of Mary and Mary Magdalene rolled the stone from the sepulchre of Jesus. If my spirit lifted me into the air, to day, the spirit of Jesus carried him on the stormy waves of Galilee. And thus, every phenomena of the past is the result of natural, or supernatural, embodied spirits. Who says so? Clark Braden. Proof? I believe. Who? I, Clark Braden. Has he an affidavit, a letter, even a newspaper, let alone well authenticated history, to sustain a single witness?

On the other hand, we have not introduced a single point, statement or fact that we have not backed up by bringing the book, letter, affidavit, newspaper or living witness before the audience, forming a complete chain of testimony, connecting every phase of Spiritualism and our teachings with the spirit's of those who were once men such as we are.

The coarse thrust of Mr. Braden in asking, "are they not all liars, all cheats, all tricksters, jugglers, humbugs? Are they not all insane, all drunkards and imposters?

The coarse insult offered our old Father Lawrence, Dr. Newcomer and David Eddy, each of whom offered to take the stand and be cross-examined by Mr. Braden.

Again, the coarse and vulgar denunciations of the Christian churches as a band of filthy Christianity were uncalled for, foreign to the resolution, and ill timed.

The gospel of Spiritualism throws the mantle of charity over the errors of all, condemning only the sin, not the sinner, and the language of Jesus to the woman of Samaria, "Doth no man condemn thee? And she answered, no man, Lord. Neither do I; go thy way and sin no more."

This charity is the ultimate of all true Spiritualism, and is worthy of the support of the people.

Mr. Braden quoted from the history of England, showing that sixteen thousand witches were executed in one reign, and I questioned, that if the churches had the rule, there would be sixteen thousand Spiritualists hang by the neck on the right hand, and sixteen thousand Campbellites on the left by theft heels, with a bonfire made of sixteen thousand Adventists and Universalists under our feet and heads, smoking the devil out of us—during one presidential administration.

Mr. Chairman, how much time have we?

Mr. Chairman.—Twenty minutes.

Thank you. We will now review, in brief, a few points in this wondrous summing up of his. Taken all together, what is it? A wash bowl full of dirty slop tipped over into the tub of a few dirty Christians, and unto many Spiritualists made pure by the laws of common sense, reason and progression.

1st.—Mr. Braden says, "My friend has frequently referred to the cords of crutches piled up at the Mayo House, belonging to the invalids cured by the humbug, Newton."

Well, this is rich! The facts are, we have never referred to these crutches; but Mr. Braden has frequently done so, and then cited the testimony of letters from every part of the country published in the Chicago *Tribune*, calling on Newton to refund the money and send them back their crutches. Why do you not tell the whole truth, Mr. Braden?

Dr. Newton, when in Chicago, heated thousands out of the tens of thousands that visited him daily, and we are prepared to produce thousands of certificates to prove our assertion. So much for that splurge.

2d.—Mr. Braden says, "When a chemical phenomena takes place, we would put an expert in chemistry to test it. When a diagnosis of disease is given by a spirit through my friend, I would call in the skilled physician to test the correctness of his statement, and so on, throughout the whole field of spiritual phenomena." "But, my friends, who can trust these wise and scientific men? They are not to be trusted; for of all men, these great wise men are the most gullible creatures in the world. If you want to find sharp, keen, observing, practical fellows, go down into the street amongst the newsboys, and there, among them, you will find the proper persons to detect the frauds of Spiritualism."

Well, well! if there is not a splurge and frand slopped over, we know nothing of language. Yet the doctors, chemists, linguists and lawyers, to expose Spiritualists and detect their tricks, and then call in the newsboys and boot blacks of the city to tell these experts and great men what to do; for of all men in the world these great men are the most willing to be imposed on.

Sir, in heaven's name, why don't you call in yourself and your most intelligent Campbellites, with their steel pens and fifth avenue of knowledge, and the whole thing would "go up in a balloon."

3d.—Mr. Braden says, "The eagerness with which spiritual speakers swallow any bug-a-boo story, as well as the ease with which they are deceived, is simply ridiculous."

Here his fifth wheel runs off an axletree it was never on. Yesterday, "these speakers, seers, healers, mediums, were the greatest rascals, rogues, cheats, humbugs, arrant knaves, impostors in the world, shrewd as the devil, and cunning as the "heathen Chinee" in their wiles and subtleness. Now they are gawkers, playing young robbie opening their mouths and swallowing anything that Braden and company may throw in. There is consistency for you. Well, on second thought, we guess he may be partially right, for did we not come out of a family who read the Arabian nights as miraculous conception, big fish stories, fox-tails, riddles and liars, and the marvelous castle in Spain, the New Jerusalem theory.

4th.—Mr. Braden finds one case he can not trace to the spirit in the body.

We reply, there his whole system tumbles to the ground, and his work is a failure, for on his own ruling, if one case is a fact and can not be traced to the spirit in the body, are not all the cases referred to by him independent of the spirit in the body?

5th.—Mr. Braden says, "Their phenomena is, first, silly and childish; second, absurd; third, ridiculous; fourth, indelicate; fifth, pantheistic. Only think of spirits making chairs dance, blowing on wooden pipes, and shaking tambourines."

Well, we are willing to accept and parallel these charges. What does my friend think of the ram's horn that the spirit of God blew at the walls of Jericho; of the fleece of wool wet by the spirit of God, to please skeptical old Gideon; of the angel that crawled into Jonah's belly and spoke out of his stomach; of the three hundred young men that were made to lap water like dogs; or of Jonah in the belly of a big fish. What of them? Are they not silly and ridiculous?

6th.—Mr. Braden says, "My friend will take this course. He will undertake, as he has done heretofore, to parallel these things from the Bible. It is the insult to the Bible, to God, and to a Bible believing community, to audience, and ought to be resented."

(This produced a faint cheer from the dozen or fifteen Campbellites who were present on compli mentary tickets.)

This is extraordinary. I wonder if the one hundred and fifty or two hundred Spiritualists who have listened to Rev. Braden's bowl full of dirt, eighteenths water, and two-tenths mud, are insulted? Oh, no! of course not. He is talking for Christ's sake, and can't offend. We are talking for humanity, and do offend—who? The complimentaries of his own flock.

7th.—Mr. Braden says, "We confine the phenomena to the embodied spirit, because it belongs there. We admit there is an abnormal condition, a power beyond our understanding."

To this point we reply that in this declaration he has upset every position he has taken; for in the admission that there is an abnormal power beyond his understanding, he admits that he knows nothing about it. Hence he piped an uncertain sound that he does not understand, nor any body else. Another slop over.

8th.—Mr. Braden says, "The papers of which my friends and myself are editors, and for which they write, the one for the RELIGIO-PHILOSOPHICAL JOURNAL, the other for the *American Spiritualist*, remind me of the insane journal published by the insane men of Oshkosh in this state, and are just about as worthy of public approval."

To this thrust at the productions of our press, we reply, that the drunken man thinks every body else drunk, and knows that he is sober, and the insane man believes he is sane, and every body else mad, and as insanity is catching in the Campbellite family, my friend is badly affected, and thinks every body else also troubled with the same malady.

9th.—Mr. Braden lays great stress on insanity, again and again referring to our poor afflicted sister who was carried out insane the other evening, and that Mr. Wilson pronounced her insane, and three doctors that were dressed introduced to prove the facts of Spiritualism, pronounced her insane; wherefore? because she sees spirits and describes them; hence she is insane. Now ask, are not these Doctors Newcomer and Parker, as well as my friend, Mr. Wilson, insane, when they see spirits?

We answer to this illogical and unfair comparison:

1st.—There is no parallel between the poor woman and Doctors Newcomer and Parker, in the fact that the woman has certain evidences of disease that are unmistakable symptoms of insanity, and Doctors Newcomer and Parker have not.

2d.—She has not, and did not see spirits until her reason had fled, and she had become wild and incoherent.

3d.—She did not see spirits of men and women belonging to our creed and views, but she was afflicted with the phantoms of the church, and saw the spirit of Jesus Christ, saw him in the womb, in the cradle, as a boy, as a man, saw him on the cross, saw him crucified, saw him resurrected, and he had called on her and bade her go to her people, the Scotch, and preach to them the word of God, of his church, and him crucified. And we frankly say that the religion and the teachers of your God, have made this poor sister and woman mad, and when my good friends, Doctors Newcomer and Parker, exhibit aberrations of mind, as this poor woman has done in this hall, we shall at once pronounce them insane. So far as my judgment may be concerned, and what I have said of this poor, afflicted sister and woman, I hold that Mr. Braden has violated every principle of manhood, and sacredness of private conversation, for what I said to him was in confidence and in private. This woman came to me on the afternoon of the evening she became insane, and made the following statement:

"Mr. Wilson, my friends are all the time abusing me and you; they tell me that you are a fool and uneducated, and threaten you and me, and that I shall not go to the discussion any more. Now, Mr. Wilson, I have been Jesus, and he has told me to go to my people, the Scotch, and preach his gospel to them, and that I am to save them from their sins. I saw him in the womb of Mary, the cradle, as a boy, as a man, saw him on the cross, in the tomb, and after the resurrection, and now I must go to my people, the Scotch, as Emma Hardinge has gone to her people, the Englsh. Now Mr. Wilson, you are the man of God that is to send me forth; mean shall I go?"

After a careful examination of her eyes, face, pulse and motions, the sallow, clammy blue of the skin, as well as her incoherent conversation, I asked her if she could believe in me? She replied,

"Yes; implicitly."

"Very well; then you must make me a promise. Will you do it?"

"Yes; I will."

"Well then, you must go home and remain there at home perfectly quiet, keep away from meetings of every kind, do not go to the discussion to night, send for your husband, and tell him just what you have told me. Will you do so?

"Yes; I will—but my friends will not let me be. They keep me all the time abusing you and swearing at you; calling you a fool."

"Very well," we replied, "let them do so. You say to them, please let me be; go to Mr. Wilson, and say to his face what you have to say to him; and, further, you will promise to remain at home thirty days, and go to any meeting during the time, and you will then know what to do. Will you promise me?"

"Yes; I will."

We here say that Mr. Braden has violated a trust spoken in confidence, and had no right to introduce my views given in confidence.

We will say here that this is the first as well as the last conversation we ever had with the woman.

How much time have I now, Mr. Chairman?

Chairman.—Five minutes.

Thank you.

Ladies and gentlemen, for ten nights have we waged a mental war, and I frankly confess that my opponent has left no stone unturned in the domain of Spiritualism. He has brought to bear on us all and every feature that could possibly militate against us, from the beginning in to the hills, and we have dealt blow for blow, thrust for thrust, watching his every word, and in our summing up, night after night, we have quoted his leading thoughts, giving his main points a fair representation.

And now, Mr. Braden, we are about to part. Each of us have our work to do; you in your sphere, I in mine. It is not that we differ in things, but they that sent me—the angel-world, and I shall continue my work so long as I am ordered by the powers that are to continue in the field. I extend you the hand of fellowship. Will you accept it, and shall we part friends in the interest of humanity; you to your work, I to mine; each to heal the wounds he has received?

Amidst great cheering, Mr. Braden sprang forward, grasped our hand, and we who had met and thrust at each other for ten nights, stood before our people as friends, to do, to dare, and fight on the battle of human rights.

After which, Mr. Braden made a few remarks in a happy strain of words—to all the valedictory.

Resolutions of thanks were then passed, thanking Messrs. Duchon and Wheelock for the impartial manner in which they had maintained order during this discussion. And then we remembered Judge Stark of Cleveland, who presided in an able manner over the first discussion. Passed by a unanimous vote.

And so the fight was at an end.

E. V. Wilson's Appointments.

E. V. Wilson will lecture in Janesville, Wisconsin, on Saturday evening, April 22, at 8 o'clock; on Sunday morning, April 23d, at 10:45; Sunday evening, at 7:30.

Will speak in Du Quoin on Saturday evening, April 29th, at 8 o'clock; on Sunday morning, April 30th, at 10:45; Sunday evening, at 7:30.

Will speak on the Sundays in May in Kansas City; two Sundays of June, in Fort Scott, Kansas; first Sunday in July, in Carthage, Mo; second Sunday in July, at Springfield, Mo.; August and September, in Minnesota.

The friends will address us at Kansas City, Mo. during May; at Fort Scott, Kansas, during June, or at Lombard, Da Page Co., Ill.

LET NO ONE SUPPOSE that we esteem it a pleasure to send the paper to any subscriber on credit, after the time has expired for which payment has been made in advance, *unless the subscriber deems it a favor* to him or her. We are always well-pleased to discontinue the JOURNAL, on receipt of arrearages, when it is no longer wanted. So long as it is paid for, *we expect it will be paid for.*

(Continued from first page.)

speak from the head—the reasoners; and we have those, myself among them, who take the intuitional side of the question. Of course, both have the same liberty in the writing of tracts; but to me the intuitional is the chief good. I would like to promulgate the idea of spirit communion. Probably, many tracts I would like, my friend the Professor would not; and the same with myself as regards his views. I would like to give to the world—that now has no evidence—the incontestible proof we have of a continued and conscious existence after death—an indefeasible immortality that is the birthright of every soul. I do not believe that God wrote the Bible, either himself or through any authorized agents, as has already been affirmed. "The truth before Scripture" is the correct view, to my mind; but I do not desire to send out into the world the idea that there is nothing better than ourselves. I can not define that superior something, because it can not be done; neither do I want any man to do it for me—it is the unknowable.

Chairman.—Of course it is impossible; nobody pretends to understand the Infinite. What is your name?

Wetherbee.—John Wetherbee.

Chairman.—You have been an infidel, and are now a Spiritualist?

Wetherbee.—Yes, sir.

STORY.—I would like to ask the Committee, through their Chairman, whether the incorporation of the Society depends upon their agreement with the sentiments expressed in the published tracts in their possession, or whether they consider them immortal?

SIXTH.—If does not depend upon our agreement with the sentiments expressed. We might for instance, vote for the incorporation of a society publishing tracts in favor of free-trade.

STORY.—The question, then, of the views expressed, would not affect you?

SIXTH.—No, not materially; provided they did not contravene any of the laws of the Commonwealth.

STORY.—My point is simply this: We believe that very many tracts that are published and spread abroad over the country are immoral and libellous; but it is the historical policy of Massachusetts to protect the freedom of religious opinions, and the liberty of private judgment. We desire the same freedom for ourselves, to endeavor to promulgate our views, as others have.

Chairman.—Do I understand you to reflect upon the tracts published by this Society—that is, do you believe some of those published by *this* Society are libelous?

STORY.—No—not at all. I referred to those of other incorporated societies.

Concluded next week.

MISCELLANEOUS.

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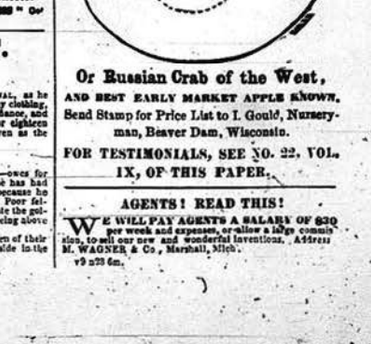
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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, APRIL 29, 1871. VOL. X.—NO. 6.

Original Poetry.

Written for the Religio-Philosophical Journal.

I AM.

BY MRS. F. O. HYZER.

Alone on the infinite ocean—
Inspired by invisible cause—
Swept on by its tidal emotion—
Held fast by immutable laws—
With nothing behind or above
To limit my life or enshore me
From measureless wisdom and love;

Surrounding, yet never surrounded—
The deathless, the infinite *I*
Can really never be bounded,
Since all in its being doth lie,
And only to sense being real,
And sense lying ever within
The fullness of Being's ideal
To me seems to end and begin.

But when I won'd scan the beginning
Or ending of strata of laws,
The moment I seem to be winning
An ultimate seed'ng of Cause,
The upheaving tide of the ocean,
Whose wavelets are measureless spheres,
Submerges all sense of proportion,
And boundary all disappears.

This feeling of utter aloneness:—
This sense of the Selfhood divine—
This knowing through infinite oceness
That all of my Father's is mine,
Gilds earth with a glory supernal,
Till what we call "past" and "to be,"
Sink into a present eternal,
And ALL in the infinite ME.

Thus waking another to blessing,
My consciousness newly doth bless:
Another of joy dispenseth member,
Rouses in a pang of distress.
Thus ever my own selfhood seeing,
I merge in the measureless Whole:
Thus lost in the infinite Being,
I find my own infinite Soul.

And thus I'm prepared for each season,
Whatever the same I may find,
Protected and shielded by Reason,
The prince and magician of mind,
Whose magical scepter transforneth
The fiend to an angel of light,
While love every latitude warmeth
To healthful and holy delight.

Upborne by this fathomless ocean—
This slumberless ocean of Cause—
Soul-keyed to its tidal emotion—
Held fast by immutable laws—
With nothing behind or before me—
With nothing below or above,
I've nothing to bound or enshore me
But infinite Wisdom and Love.

Baltimore, Md., March 16th, 1871.

From the Boston Investigator.

PLANCHETTE.

Wonderful Workings.

It is with considerable trepidation that I venture to "say my say" in regard to the manifestations, Spiritualistic, or otherwise, of Planchette. "Who shall decide when doctors disagree?" and after all I have heard and read on the subject, I only propose simply to give you the results of my experience and observation in regard to what Epes Sargent calls "the Despair of Science," without any attempt at what for me is impossible, of elucidating anything in regard to it.

I am quite well aware to what I am exposing myself in confessing to having had any dealings with this mysterious toy, or machine. On the one hand, the Spiritualists will see proof of unseen spiritual agency; and on the other, our Materialistic friends will "pooh-pooh" the whole thing, and declare me to be another victim of delusion. In order to enable me to steer between this Scylla and Charybdis, I here make my bow to the good friends on both sides of the question, and declare that I am not going to be drawn into discussion either way, for I believe nothing either way. But some time, I think, some daring scientific man will arise, who, not being deterred by either the over-credulity on the one side or the over-incredulity on the other, will calmly investigate this mystery, and comparing all the facts given by impartial, witnesses, reach some definite scientific conclusion, and out of this chaos of strange things bring some orderly arrangement which will place all the *facts* of modern Spiritualism in their rightful order, as the natural sequence of some new unknown law of Nature. As the world so old, and man so wise, that there is never to be anything more *discovered*, I wonder?—I think not; and so for the benefit of this future man of Science who is thus to make himself famous, I submit the following experience with Planchette:

About a year ago our neighborhood became smitten with the Planchette craze; that is, half a dozen people in the vicinity bought, and experimented with that little heart-shaped toy, and the rest talked about it. Every one that knows anything about Planchette, knows that it is a capricious little creature that will move under certain undefined and indefinite circumstances. The knowledge of this fact led me to infer before I experimented with it, that here was where the deception was,—that only those who chose to move Planchette did move it, and the whole thing was an imposition. Still I was anxious to satisfy myself on this point, and when one evening at a neighbor's house, Planchette was introduced as an amusement, I placed my hand, with others, upon it, in the prescribed way. To my surprise it moved and wrote,—not very sensibly, but perhaps as much so as were the questions addressed to it by half a dozen merry people.

The young lady of the house was said to be the presiding genius of that Planchette; that is, it would only move under her hands, a young lady whose simplest word on any other matters I should have unhesitatingly believed; yet with only my own hand and hers on Planchette, I could not be quite sure that she did not by some dexterous movement of her hand make Planchette write the replies to questions. So I begged permission that I might try alone. Not a move of perverse Planchette! My own young, sister being present, in whose good faith I had perfect confidence, I asked her to place her hands on the tiny platform with mine. To our mutual surprise it began immediately to move; at first in a series of ever widening circles, then to make "pot-hooks and trammels"; finally, to write. Questions were then asked by the others present and *some* of the answers were correct, the most of them vague and unsatisfactory, intermingled with a few downright lies. But I did not feel satisfied with this or other like experiments, so when one day a friend said to me, "I received lately a present of a Planchette, but none of us can do anything with it. If you like you can take it home and experiment with it,"

Now "at home" there was a strong prejudice against Planchette, but I thought I might venture to accept the loan of one for a few days at least, and so satisfy my unabated curiosity in regard to its workings. I tell this that it may be understood that there was no trickery about it, and no connivance at my so-called spiritual juggling. I did take Planchette home, and in spite of prejudiced frowns and shrugs at the sight of the harmless little platform, experimented with it to my heart's content.

Then first was I really surprised, for I did not very well know how to scale the evidence of my own senses. I was not in the least predisposed to believe in Planchette's mysterious powers yet how was I to account for the fact that without any volition of my own, and with only my hand near it, it wrote replies to my mental, but audible questions from myself or others in the room with me? Answered them, not always sensibly, not often satisfactorily, but frequently and most usually in point-blank contradiction of my inmost conviction. Now I certainly would not wish to contradict and insult myself, yet with only Planchette and I to blame that is what the words written often amounted to. I give one or two instances of the general style of Planchette's "communications." When asked one evening what Planchette had to say to a certain person present, my hand alone being on it, it wrote:—

"Tell her that Christ died for all." "Who do you mean by 'all'?" I asked. "You," was the rather irrelevant reply.

"I doubt it very much," I said. "You have no reason to doubt," it went on.

"Planchette, your dictum don't amount to any more than that of anybody else, unsupported by evidence. I tell you I have good reason to doubt your statement."

"Peter had no reason to doubt either."

"You're getting mixed up, my friend. It was Thomas who doubted, not Peter, if I recollect aright."

"You have not read your Bible then right," insisted Planchette.

"Peter did doubt," some one present here remarked; "don't you remember the incident of his walking on the water, and what Christ said to him?"

So Planchette was right that time.

"Tell me," I continued, "since you know so much, by what means you manage to write by Planchette?"

"You have no right to ask," wrote the Mystery, falling back on its dignity.

"Oh I come, now—that won't do to bluff me off in that style. If I wish to know, I have a decided right to ask."

"Believe, and thou shalt be saved."

"Too indefinite. *Who* shall I believe,—the Hindoo, Mohammedan, Jewish, or Christian belief?"

"We have no right to cleave to old traditions."

"Spoken like the oracle you are; but where shall we get new ones?"

"That we have here to-night. You have no right to doubt." Going back to the original subject.

"Beg your pardon, but I think I have"

"Addle-head!" Written quickly, and with a savage jerk of Planchette.

The other members of our family getting a little interested, tried with various success to make Planchette write under their hands; but, strange to say, it would only write connectedly for me. Now if any one else made this statement, not knowing them, I should be apt to think that such a person was trying to impose upon my credulity. It is not a pleasant thing to have one's word doubted, but I have determined to state things just as they were, whatever be imagined of me. I asked once the reason of Planchette's failure to write for them as for me, as I was very anxious that it should, in order to satisfy them that the writing was done independent of me. The answer was—

"Because they have not electricity enough about them."

"Then electricity is necessary to Planchette's developments?"

"Yes."

At another time I asked "what were the conditions necessary in a so-called 'medium?'"

"True healthy conditions," it wrote.

There was only another lady and myself present, and like myself, a stranger until now to anything of this kind. We looked at each other, as it wrote this, with a triumphant smile of contradiction. We had got it into our heads somehow, that mediums were generally rather sickly people, and we spoke our thoughts aloud. Instantly Planchette turned the tables upon us by writing—

"By true healthy conditions we mean half matter and half spirit."

The limits of this article forbid any attempt to write down anything but these disconnected samples of the strange conversations thus carried on. Always Planchette insisted upon the fact that "spirits" governed its movements.—Once I pushed it from me, saying, as I did so:

"Oh! Planchette, you puzzle me. I can't understand you at all."

The moment that my hand again touched it, it scribbled off this sentence:—

"In the hour of death you will know."

"But I may have to wait a long time for that," I said, willing to test its prophetic power.

"You will not!" Written promptly.

"How long shall I need to wait?" Thus again, as a bait.

"Till God's time." As misty, vague, and non-committal as ever, you perceive.

Now for the results of my observations in regard to Planchette. In the first place, I was careful to guard myself from giving bias to the movements of Planchette by any volition of my own. Afterwards, making sure as possible that I kept my hand from guiding the platform, I tried the effect of *willing* it to write something different from what it should do in order to make sense or nonsence. For instance, when it commenced making a letter or beginning a word, I would think hard of some other letter, which would make nonsense of the sentence. My experiments, at first, in this direction, were fruitless; on the contrary, it often startled me by the odd and unexpected way it would give to some sentence who[illegible] meaning I had anticipated in my own mind. But at last, under different circumstances, and with other Planchettes, I did manage occasionally effect this.

I remarked, too, the invariably [illegible] unvarnishable character of the sentences written, as Planchette averred, under "spirit" control. It was in vain to question, hoping for a straightforward, definite answer. Any other answer you might hope for save that,—saucy, polite, impertinent, friendly, sarcastic, or sentimental, but never *definite*. In writing long messages purporting to come from deceased friends, (and sometimes in short ones,) there was often a seeming failure of the supply of strength necessary to complete the sentence. After a few moments rest, however, it would suddenly start as if imbued with new vigor, but rarely in this case ever attempting to finish the incomplete sentence, seeming, even when urged to do so, to have forgotten the train of ideas which suggested it.

The handwriting often varied, and queer freaks in the way of fantastic pictures and prodles were indulged in, often when Planchette was under the hands of those who had no taste nor talent in that direction. Often, too, it shocked those to whose natures such things were thoroughly repugnant, by apparently malicious and downright falsehood, or by startlingly profane language—afterward apologizing, and explaining why it did so.

The first sensation I experienced in holding the hand for a while lightly over the board, was akin to that felt in taking hold of a galvanic battery, but in a lighter degree. If held there long, the hand first grew hot, then deathly cold, the palm damp with a perspiration; afterward the whole body seemed surcharged with electricity, shooting pains were felt in various parts of the body, and the arm most used ached with a numb, steady pain, especially at the shoulder. The nervous system seemed very much disturbed, but the general effect on the health was bad. Creakings, snappings and tappings, which might be real and might be imaginary, were heard during the still hours of the night.

Having investigated so far as to find that without science to aid me nothing more was to be found out in regard to Planchette; and furthermore, that the continuance of such unsatisfactory investigations was prejudical to both health and comfort, I gave it up.

Desirous of thinking more highly of my departed friends, and not caring to renew my acquaintance with them, at least until I myself shall be reduced to their apparently diluted condition of mind and body, I have not the slightest faith in the spiritual origin of the things described by Spiritualists, and seen by the rest of us; yet I must give my impartial evidence that such things are, from whatever source they emanate, hoping earnestly for the day when these things shall all be explained scientifically and reasonably.

Respectfully, SARA A. UNDERHOOD.

From the New York Evening Mail.

THE CLINKING TROWEL.

The Sounds Heard by Hundreds of People —Gathering of the Spiritualists—Is it Something Unaccountable?

Not long since the writer of this article attended a spiritual circle held at the house of Mrs. Laing, corner of Eighth avenue and Twenty-eighth street, and during the evening he listened to the recital of a story quite as strange as any that has ever bothered the brain of philosophers.

This story, as told by a person of apparent good common sense, and one not easily deceived, was in reference to some spiritual manifestations connected with a certain school-house on East Thirty-ninth street.

The substance of this strange story was to this effect: About five years ago, during the erection of this school-house, a mason, familiarly known as "Jack Shephard," greatly addicted to liquor, fell from the scaffold while intoxicated, and was instantly killed.

Nothing more was thought of it at the time than would have been over any other similar tragic event. His fellow-craftsmen attended his funeral, after which they went on with the work until the walls of the building were completed and handed over to the carpenters.

After the building was enclosed, a watchman was employed to take charge of the premises. One night, about twelve o'clock, this watchman was startled in his lonely meditations by hearing the sound of a trowel, as though a mason was engaged in laying brick.

The watchman was almost petrified, and for some moments he could not move hand or foot. He had only a short time before been over the entire building, and he felt certain that no person was on the premises except himself. The night was oppressively calm and still, but every now and then the ringing click of a mason's trowel would break the stillness of the hour with unmistakable distinctness.

It was nearly an hour before the watchman could collect sufficient courage to make an investigation. At length, with cautious steps, he moved tremblingly in the direction from whence the sounds proceeded; but after making a thorough examination, and seeing nobody, he began to grow bold in the belief that he had been imposed upon by his own imagination, or had mistaken some other sound coming from some other locality for that of a mason's trowel.

But while he was felicitating himself thus, that same unmistakable sound again startled him, seeming to proceed from a spot only a few feet from where he stood. As soon as he could recover himself sufficiently, he hurried down to the front entrance of the building, and there there remained until a policeman came along. To him he related his strange experience, and invited the incredulous officer to listen and account for it, if he could.

The two men ascended to the upper stories of the building, and had listened only a minute when they both heard it repeated so clearly that the policeman said at once that some person was on the premises making a noise for the purpose of frightening him, perhaps to scare him away entirely, the better to accomplish a robbery. With this view they both made a thorough examination of the premises, during which the sounds of the trowel were heard with great distinctness, sometimes in one locality and then again in other.

At length the policeman became as much puzzled as the watchman, and after a while continued his beat, and left the frightened man to continue his watch.

The next night several others to whom the story had been told watched with him, and they all heard the sound of the clicking trowel, and did all in their power to solve the mystery attending it; but all to no purpose, however.

The watchman did not lack for company after that, for the story of poor Jack Shephard's ghost haunting the scene of his earthly labor soon became noised abroad, although the majority of people believed that some wag was playing a trick on those who were fools enough to listen.

Several Spiritualists, among whom was the narrator and three others then present, visited the spot while the building was in process of completion, and Mrs. Laing, an excellent medium, there obtained a communication from the spirit of Jack Shephard, in which he convinced her and those in company with her that it was his spirit that was creating the excitement; that he could not forsake the scene of his last labors, and where his own foolishness had cost him his life.

This, however much it might have convinced Spiritualists, failed to make others believe that there was not imposition somewhere; and although the strange sounds of that unseen trowel continued to be heard by many, there were but a few who endorsed the theory that it was caused by spiritual agency.

So the excitement gradually died away, and as the building approached completion the sounds became less frequent. Still, however, the Spiritualists never paid a visit to the locality without hearing them, and becoming more and more firmly convinced that they were right, and that it was nothing more nor less than the disembodied spirit of drunken Jack Sheppard.

After the building was completed and occupied, the sounds almost entirely ceased. It was only when a band of Spiritualists visited the locality that any of the former sounds could be heard; but, said the narrator, they are still to be heard under such circumstances.

The writer was not slow in mentioning his entire disbelief in the truth of so much of the story as related to the present manifestations of this phenomenon, but at the same time indicated his entire willingness to be convinced that such was the case.

After some conversation about the affair, it was agreed by all parties present that we should pay a visit to the school-house in question, and see if the ghostly trowel could again be heard.

Accordingly, about a dozen ladies and gentlemen repaired to the locality. We stood for some moments watching the building from the opposite side of the street, when all of a sudden the clear, ringing sounds of a mason's trowel was heard upon the silent midnight air.

It was not heard only once, but many times and quite as distinctly as though the sound had been produced by a material trowel smartly struck upon a real brick, both in the apparent act of breaking it to some certain length, and also in bedding it down into the mortar.

The writer heard it, and was not mistaken in the sound, although he may have been regarding the source from whence it proceeded. Be that as it may, there is certainly room for close investigation and subject for much speculation regarding this strange acoustic manifestation.

LITERARY.

The Lover's Library—J. S. Redfield, 140 Fulton St., New York. Western News Co., Chicago. Price, 50 cents. The publisher says:

"The present is the initial number of a series of volumes, which it is proposed to publish under the general title of 'The Lover's Library.' The stories will be selected with the utmost care, and the aim will be to present the very best love-stories which have ever been written, either in our own or in any other language.

The purpose, in publishing this series of books, is to bring together, in a convenient, easily-access ble and inexpensive form—for the benefit, especially, of the younger generation—these stories which most adults have read, or ought to have read, and may like to read again."

Harper's Magazine, for May, contains its usual variety of entertaining and instructive reading, illustrated by fifty-nine fine wood-cuts.

This number concludes the Forty-second volume. The Publishers have fulfilled the promise made by them at the commencement of this Volume:—that it should surpass its predecessors.

Death and the After Life, by A. J. Davis; Wm. White & Co., Boston, Publishers. Messrs. Wm. White & Co., Boston, Publishers. Messrs. Wm. White & Co., have been obliged to issue another edition of this delightful book, in order to supply the constantly increasing demand. This the third edition is got up in the usual neat and workmanlike manner, that characterizes all books issued by this enterprising firm.

Home and Health, for April, by W. R. De Puy & Bro., Publishers, New York—comes to us late. The Publishers give as the reason that they were obliged to change the name from Health and Home—the title of the first number to Home and Health, to avoid confusion in the mails with *Hearth and Home*. Our readers will please note the change. This new candidate for public favor is deserving of patronage. There are single articles in this number worth a year's subscription to every reader.

American Journal of Microscopy. Chicago; G. Mead & Co.

The object of this magazine is to spread a knowledge of the microscope, and is of interest to all classes. It is edited by E. M. Hale, M. D., a gentlemen who stands high in his profession, and who has given close study to microscopy.

Illustrated History of the Siege of Paris. The numbers published during the siege are printed on extra paper, forming a series of about twenty-six issues, corresponding to six months, —from the 15th of September, 1870, to March 15th, 1871. Terms of subscription: one year, $12; six months, $6; single copy, 25 cents. The Illustration may be obtained from any newsdealer throughout the United States, American News Company, New York, General Agents.

The Railroad Gazette, A. N. Kellogg, 110 and 112 Madison street, Chicago, Publisher. This is the very best railroad paper in the country, and is full of interest for all who have to do with railroads,—and who does not? The number for April 15th is of especial interest, as it contains a splendid full-page likeness of Capt. John B. Turner, with the best biographical sketch of this great railroad man that has yet appeared.

Clerical Shortcomings.

Rev. McWilliams, an M. E. preacher, while holding a protracted meeting at Rensselaer, Ind., was arrested for horse stealing and polygamy,—"having three wives living, and was about to be married to the fourth, a young lady of the first respectability, living in the above named place." But for the arrest for horse-stealing, he would have accomplished his fiendish design.

Another at Wheamack, Ind., an M. E. preacher, was tried and sentenced two years in the penitentiary, for attempting to rape one of his charge. It is this class of men that cry out against honest Spiritualists, vilifying and slandering their superiors.

—The *Louisville Commercial* says: "A novel church action was taken Sunday last in the Second Presbyterian Church, in reading resolutions expelling Mr. E. R. Sporrier, one of the prominent adherents to the spiritualistic philosophy in this city. Dr. Stuart Robinson read the resolutions which embraced the cause of the action, and expressed the hope that the heretic would return to the true faith, when he would be again joyfully received into the bosom of the church. This is the first instance, we believe, where an adherent to the new doctrine has been formally expelled, or suspended from an orthodox church in this city."

—J. L. Potter, an excellent trance speaker, held a discussion with a Mr. Pike, one of the Noise School of Christians, commencing April 11th.

—C. C. Colby writes from Carthage Mo.: "We have been enjoying ourselves very much during the past week, under the inspirational teachings of our highly gifted sister, C. Fannie Allyn. She is drawing crowded houses, and being well paid. The only trouble is to find halls sufficiently large to accommodate those who are anxious to hear her."

—A Harrisburgh, (Pa.) paper states: "We understand that several members of the Evangelical Church on North street, have withdrawn from that congregation, to avoid having their names stricken from the rolls, on account of their identification with the spirit rapping movement in our city."

Original Essays.

Written for the Religio-Philosophical Journal.

QUESTIONS ANSWERED.

Letter from Wm. B. Fahnestock.

Bro. Jones.—I have just returned from a two weeks' visit to Marietta, York, Baltimore, and Philadelphia, where I met many friends—some of whom were anxious that I should account for the phenomena or appearances which they thought were opposed to my views.

At their request, and with your permission, I will answer them through the Religio-Philosophical Journal, as well as some questions put to me in one of your last issues.

The fact, that spirits can not control any part of the body that is not in a passive state of somnambulism, proves that the condition of the part when in that state differs materially from the normal condition, and no doubt will account for, or explain, why one hand placed upon a mediascope or a planchette, may act differently or the reverse of another; and as the aura of each person is *peculiar*, different results may be looked for, independent of any magnetic influence.

If "animal magnetism" had an existence, and produced a result at all, it should be the same in all cases, and necessarily would be devoid of intelligence.

But, aside from all this, the question is—if you fill a "negative person" with magnetism, were that possible, would he not become positive, and if positive, would he not then, according to the magnetic theory, be subject to control, etc?

The assumption is absurd—and if a person can throw himself into the somnambulic condition by an act of his own will, what use is there for the interference of a so-called operator?

I have "charity" enough to let every one enjoy his own opinion, even if they believe white to be black; but if their belief is likely to do harm to any one, it would be anything but "charity," if I did not endeavor to demonstrate the truth, or that the *one* was not the *other*.

It has also been said that when I teach a person how to enter the somnambulic condition, that my magnetism goes to the subject independent of my consciousness, etc. I would ask those who hold this opinion, how they account for the fact, that many of those who read the instructions given in my book, are enabled to throw themselves into the somnambulic condition?

Is it magnetism, when I never saw or handled the books that contain my instructions, or saw or knew the persons who entered the condition by reading the same?

They might as well say, that learning to read, write, draw, paint, or that the study of any art, trade or profession from books, was the result of magnetism.

A celebrated medium also asked me why it was, that when in the presence of a certain gentleman, although disinclined to converse with him at all, she would, before she was aware of it, enter into the most sprightly and entertaining conversation, even for hours.

The lady being exceedingly susceptible or mediumistic, I accounted for it, by stating that it certainly was caused by the influence of some spirit that always accompanied him.

But as the lady did not believe in spirits, although she had just seen above my head the name of Emma, and a bouquet of *small* flowers, that the spirit always presents to me for recognition, she denied their existence, and ascribed all the phenomena exhibited by mediums to a great sea of thought, "beyond the river;" and that when they (mediums) were in condition, they received all impressions, visions, arts and prophecies, etc., from that great source.

If this were so, how do such persons account for the "tiny rap," the moving of tables untouched by mortal hands, the playing upon musical instruments, the writing upon slates held under and close to the leaf of the table, the dancing of a heavy piano with four men upon it, and a thousand other feats that require power as well as intellect?

This lady has been entranced frequently, and spirits have spoken Spanish, French, Italian and other languages through her, of which, she has no knowledge whatever. She has seen and described spirits correctly to my certain knowledge, and yet she ascribed all this to a sea of thought, which, if true, would destroy individuality as well as responsibility.

Let those who hold this theory account for the "tiny rap" upon the principles of that doctrine, and I will subscribe to their views, if they do so satisfactorily.

Written for the Religio-Philosophical Journal.

TO WM. B. FAHNESTOCK.

Letter from Dr. W. Fernone.

W. B. Fahnestock, M. D.—Dear Sir:—I have perused from time to time the various articles from your pen, with considerable interest. Have also read the articles from your critics,—all of which, as they appeared in the Religio-Philosophical Journal.

Having been requested to respond to one of the main points in your various essays, I will do so, as briefly as possible.

If I understand you aright, you affirm there is no such agent as "Animal Magnetism," and the wonderful cures performed by or through myself and others, are induced or brought about by the patient or subject passing into somnambulic conditions, solely by the passive exercise of the mind. I have been treating disease for the past ten years successfully in all parts of the Northwest and South; have had a large experience; have been a close observer of all the phenomena arising from the effects of my treatment upon the different temperaments, and your conclusions so perfectly contradict all the facts as I have discovered them, that I refrain from keeping silent. Medical men, many of them, take the same position as yourself, terming it mesmerism, and hold that the relief is only temporary, which I am satisfied is quite true,—whereas, if the subject is treated with magnetism properly, by manipulation and the vital forces thoroughly aroused, and repeated, if necessary, until all disease is removed, there will be no danger of relapse. I can refer you to plenty of cases of the worst character, cured years ago, and still remain well; but to the point more directly. I place my hand upon ice or in cold water, and apply the cold hand upon a person outside the clothing, and he feels at once a strong heat evolving from my hand. Persons holding their hand two feet or more above my head, feel a strong current passing from my head to their hand; others feel a force passing from me to them by coming in my presence. I have stood ten feet from five persons, and in a few moments the whole five were *en rapport* with the strong magnetic currents emanating from me, which I can at times pass in a clear normal condition. If I manipulate a person, sick or well, these magnetic currents pass over and vibrate every nerve in their system. All of these things occur with subjects who are not somnambulic, biologic or mesmeric. Your position, I believe is, that all sick people can cure themselves, or when the cure is effected by magnetic physicians, it is effected by inducing somnambulism. This, I deny, and what is more, can attest it by demonstration. Take a case of amaurosis—paralysis of the optic nerve,—and you will fail in ever; y case manipulate the base of the brain and temporal region with a magnetic hand, and the chances are that you restore the sight. I have been successful in many cases. If your position be true, and had it been known years ago, myself and others might have been saved great labor, and the over one hundred thousand patients that have been treated by me could have cured themselves had they known how(*). I refer you to my book, "Theory and Success," a copy of which I sent you, to the care of Dr. A. W. Whipple's daughter, eight years old, having a stiff ankle from birth, (page 23). In a few minutes she was perfectly relieved. Would the somnambulic condition have any effect on that ankle? If so, how? Case of Mrs. Boughman (page 37) Stiff ankle for seventeen years—not the least motion. Perfectly relieved. Or, pages 40 and 67, is the still more wonderful case of a case of confirmed insanity, of a young lady in Georgia. Page 52; a girl twelve years old, from birth never used one of her arms, or even to hold it in its natural position, relieved in a few treatments. Such cases can be multiplied when your system would prove abortive, and can only be reached by such treatment as I have alluded to.

In the treatment of disease, I always feel an out going of this magnetism, and some patients absorb it like a sponge, and I feel the difference in my condition.

In all cases of suffering, no matter how acute, immediate relief follows. How can a patient become passive, when acute pain seizes them, so that fear for life absorbs all thoughts? Under these and like experiences, how can I give up my facts to your theory? Is it not patent to every operator, that when he attempts to induce mesmeric, biologic or somnambulic conditions, that animal magnetism is the agent operating in each case, and are not magnetism and electricity the life principles of all things, whether animal, vegetable or mineral. Take away these agents, and you no longer have vital force.

In the treatment of disease by magnetism, success depends largely upon the intelligence with which it is applied, and the reason why so many fail, can be referred to a small brain and a limited amount of proper knowledge, and this practice has brought into disrepute by many of the latter class, who are found in all the cities and towns of our country. One that can relieve the headache thinks he can cure all the diseases of suffering humanity.

In your article on Prayer and Worship, Feb. 18, h, you say "Magnetism is a quality outside of a magnet." I am so full of "animal magnetism," that I am not only a magnet but a human battery. Is not your theory about the same, announced by Mesmer, and pursued by others many years ago, though which some cures were made, but finally abandoned for want of permanency.

Practice is better than theory. Always for light and truth.

Chicago, Ill., April 15th, 1871.

Written for the Religio-Philosophical Journal.

SPIRITUALISM.

By Benjamin F. Todd.

NUMBER THREE.

Like some river, ceaseless in its flow, became supplied by never-failing springs in the mountains, so Spiritualism, flowing, ever flowing, rolls down in all its majesty and pride from the ever-green mountains of life.

As the pillar of cloud by day, and the pillar of fire by night guided the Israelites in their protracted journey across the desert sands to the land of promise, so Spiritualism, at the present day, is the pillar of cloud and of fire, to guide the toil and grief worn travelers across the weary waste of physical life, until their tired hands shall cease laborious striving, and their weary forms shall find rest on the flower crowned banks of that river which lies between us and the fadeless land of Forever.

There is no towering height of honorable fame, or of virtue holy, or wise renown, where man's loftiest ambition might ever dare to stray, that Spiritualism would not lead the van, and safely guide his tottering footsteps over the giddy heights. There are no facts or problems of life, either physical, or immortal, that are too deep for its research. It walks with stately step the halls where the occult sciences sit enthroned behind their misty veil, and even, as in days of old, the Dagon of the Philistines fell prostrate before the ark of the Lord, so they, in the presence of Spiritualism, sweep aside their veils, and bowing in humble submission before her, yield their secrets in obedience to her commands. And at the same time, her radiance lights up the dim old corridors, in whose shadows they have hitherto unsuccessfully eluded the grasp of mankind.

The beauty and uses of Spiritualism are seen in the solidity of its basis, in the rapidity of its growth, and in the harmonious development of its gigantic proportions. And whither shall we turn for an illustration which shall portray in any just measure its magnificence and grandeur? Shall we go to the catacombs and pyramids of Egypt? Those mighty structures have so long stood in the stream of time that its dashing waves have well nigh obliterated their hieroglyphical history, and around their base the shifting sands have gathered, until no track or trace is left to tell when and by whom they were reared. There ghostly sphinxes marshal their serried ranks, and tread their noiseless rounds about those sepulchral homes, where sleep only the dead past. But it is not so with Spiritualism. There is no date in the matter about it. It is heaven born and angel crowned. Every nerve, yea, every fibre of its being, is inspired and quickened by the energizing influences of the spirit-world. Thrilling like a current of immortality upon, and throbbing through every avenue of its being. And when, in the future, the work of destruction already commenced on the Egyptian pyramids shall have been completed by the slow, wasting law of change, Spiritualism shall still live, crowned with perennial youth.

If we go to King Solomon's temple for an adequate illustration, our efforts are alike abortive. For, with all its gorgeousness and regal splendor, which led the Queen of Sheba to exclaim that the half had not been told her, yet it pales into incomparable insignificance when contrasted with the spiritual temple that is being reared to day. If the above comparison we do not feel that we rob King Solomon of the glory of his designs, or Grand Master Hiram of his architectural skill and reputation. Their reputation as lasting as time, will live while history perpetuates the names of the great and good. There was a largeness in the conception of the plans, and a completeness in the execution of the designs, that reflected upon them high honor. The cedars were all prepared in the forests of Lebanon, the stones were all hewn in the quarries where they were raised, and so completely was every separate part adapted to the grand whole that when the last stone was put in place, no superstructure was to be reared, no sound of hammer or any other tool of iron rang sonorously along its mighty corridors.

But in the building of the spiritual temple, a greater than Grand Master Hiram is the designer. He is none other than the Almighty Architect of the universe. The whole human family is the material, this world the quarry, and every living soul that has lived, or is still in the unembodied state, but the time is not far distant when they shall be started from their fossilized beds, and be shaped for the position they are destined to occupy in the lofty superstructure.

Some of us are passing through the fitting process even now, being hewed and squared by the surrounding circumstances of life; for they are the means that execute the grand architect's designs. None need attempt to escape the hewing and hammering, for not a living stone goes into that temple that has not had the square of the Master upon it.

We remarked at the commencement of this third portion of our essay on this subject, that the beauty and uses of Spiritualism were seen, first, in the solidity of its basis. And what are the basic principles of our glorious faith, which is challenging the attention of almost the entire world at the present day? We answer, first, negatively, it does not rest upon the intangible foundation of utter nothingness, as do the wild chimeras born of religiously insane thoughts. Nor is it founded upon the mythologies of the dim and shadowy past. It seeks not to perpetuate itself by the sanctity of time-honored institutions. Nor does it rest on, and find its greatest security in the ignorance of the masses, nor seek to rear itself upon the passions and fears of mankind. It teaches no total depravity, or necessity of vicarious atonement. It has no devil to fear, no hell to shun, no angry tyrant of a God to propitiate, and no sins to be forgiven. Its basic principles are inherent in humanity, and are developed in obedience to the demands and needs of human growth.

Resting upon these for its basis, Spiritualism becomes invulnerable to its foes.

Its phenomenal facts and philosophy challenge the attention of the scientific world. It courts investigation at every step of its progressive growth. So strongly and firmly does it rest upon its scientific and philosophical basis, that it has no fear of being overthrown. As well might you attempt to sap the earth in her diurnal revolutions, or remove the starry canopy that overarches this globe of ours to bow at your feet, as to try to stop, or even retard for a moment the onward march of Spiritualism.

Popular theology has brought her slander shotted guns to bear upon it again and again, but all in vain. The serried ranks of sectarianism have charged upon it again and again, but still stands a glorious monument of the invulnerability of eternal truth.

The basis of Spiritualism not only possesses solidity, but has great breadth.

It has no sect to build up, and no creeds to circumscribe it. It has no dogmas to propagate; no church institution to maintain. But it has a platform free to all, and extends to every one the largest liberty, in thought, sentiment and action, that they are capable of appreciating. At the same time, fearing no opposing power, springing from what source it may, Spiritualism looks down from its lofty position with pity upon the religious sects that are groping their way in moral and spiritual blindness, seeking vainly to become religious on the animal plane of development.

EXPERIENCES OF A LECTURER.

Letter from Julia A. Starky.

Dear Journal: Still book me Xenia, Ohio, —not the place where my spirit can grow or expand, for theological bigotry still permeates every avenue, to a superlative degree,—but a place of rest with my dear ones, after long days of work through the country and adjacent towns. These are gala days of life, spent with earnest truth-seekers.

It appears to be impossible to arouse the dormant minds in this place, and I feel (perhaps not Christ-like), to leave them ere long in their own darkness, and "shake the dust off my feet, as a testimony against them."

Since I last wrote, many have received the light, and are now rejoicing in our beautiful Harmonial Philosophy.

I have given many lectures, in several churches, on Temperance and Woman, as well as our [illegible], and unexpectedly was invited to [illegible] it on a Sabbath morning in an M. E. [illegible] preacher, an old veteran in the [illegible] be convinced of spirit return, [illegible] months was a visitor at our [illegible]re dropping in when no one was [illegible]ect him to the church. He introduced the audience as a Christian woman with the same gifts that Jesus promised to believers, and that I would address them from the Scriptures.

I called upon the dear invisibles who have been my aid and support for many years, and I felt strong. I said, upon rising, that their preacher was not responsible for aught that would be presented to them. Before I got through, many remarked, "She must be a Spiritualist;"—but the whole discourse received their hearty approval. I have spoken several times in the same church, and not only converted the preacher, but many of his people.

Another preacher, over a large society, not a hundred miles from here, comes very often, to talk on this grand subject of Spiritualism. He says he shall never stop till he knows it all. I find he has fine mediumistic powers, for when with us he sees the dear ones and can talk with them.

I have lately received invitations from three sectarian societies to join them, and one minister promised to license me as a preacher, independent of my views, thinking it would be saving me from ruin, or that I might be useful to them.

I have been to Waynesville and sprinkled crumbs by the wayside, giving strength and health, physically and spiritually; dedicated a room in the home of Bro. Peacock, for a circle and lecture-room. There are no developed mediums there, but many deep thinkers,—none more earnest than Bro. Brown and wife, and Brother and Sister Peacock. God and the angels bless them for their kindness to the weary traveler.

Have just returned from a professional tour in Clinton and Miami Counties, giving two lectures and some six seances in Wilmington. I stopped at the welcome home of Dr. Finant, who is fine magnetic healer, but will never be appreciated for his noble works in that place. His dear wife has fine clairvoyant powers, but they need better soil to develop in.

From there we journeyed into the country to the home of Bro. Hawes,—a new believer, but a *true man*. Although a class leader in the M. E. Church, he invited the people in to see and hear a clairvoyant Spiritualist, and by seven o'clock his house was crowded. They knew nothing of his new views, and many never heard of Spiritualism. It well repaid us for all the contumely we have had to bear in Xenia for the last three years, to see the intense interest manifested by every one present. A lecture was given showing the beauties of our philosophy, and then about twenty tests, with many names given, closing up by describing characters. A resolution was adopted, that I should come amongst them every four weeks and work for their soul's as well as bodies. One old man rejoiced in spirit indeed, saying: "Oh, that is just what I've been looking for! I had come to the conclusion that this was all of life—nothing beyond; but, thank God! they all live, and I shall live also. They will make me a better man, for I know they are with me, and instead of praying to an unknown God, I will ask my dear ones to strengthen and assist me, and keep me from falling into temptation."

One thing I had quite forgotten, but must not omit. Although we have but few believers here,—honest ones, at least,—still there are many others that come to receive our magnetic treatment, as well as my dear companion's medical (homeopathic) aid, to have their conditions diagnosed, and to receive other benefits from my clairvoyance. This aroused the ire of a certain elder that presides over an M. E. Church, and he gave notice to his people that he should preach against one of the most terrible delusions of the age. What few Spiritualists we have here, turned out *en masse* for the occasion. I was well known to him, and he had himself consulted me about his health, and when he rose from his knees, after coming into the church, he espied the very one he was going to fire bombshells at; perhaps he wasn't a little *nonplussed!* He took up his notes that had been in process of accumulation for months, dropped them and his eyes, and was sore afflicted indeed. The opening prayer was the most vindictive and angry production that I ever heard; and he began his discourse, and finished it in the same style. He was generous enough to say that he believed I was spirits, but they were all of the devil,—and went on to prove it by authors that were opposed to our philosophy.

The eyes of many were upon me, for I had been the means of bringing health and comfort to nearly half of his members, and many had become very mediumistic and sought me for advice and counsel. I knew I had as many friends there as himself, so I graciously allowed him to proceed.

He boldly asserted that no one could prove Spiritualism by the Bible. I knew he would not meet me in discussion, although he had allowed me his church to lecture in (as Woman), before he knew that I was a Spiritualist. So a friend that was passing through town sent him an invitation, proposing to prove Spiritualism in all its phases by the Bible, but he refused all controversy on the subject. He said it was too bad that this direful delusion should be brought from the East and get into his church, absorbing the minds and the money of his people, all of which meant me, as I am the only medium in the place. If they would "come to him, he would tell their fortunes for nothing,—read the Bible, and what is not there you have no right to fathom."

But enough of that. When will humanity throw off the dark mantle of sectarianism and bigotry? Not until Spiritualists will have independence enough to come out openly and fight together under the standard of truth and right.

Fraternally yours,

Julia A. Starky.

Testimonial of Dr. Slade's Mediumship.

Being in New York City not long since, I called upon Dr. Slade, the celebrated test medium, 207 West 32nd street.

I said to the doctor, I had called to see if there was anything for me. It was about 9 o'clock, P. M., consequently the room (a parlor) was light as noonday. We sat down to a common black walnut table, with two projecting leaves, like the old style kitchen tables. The doctor and myself were the only persons in the room at the time. The doctor sat clear of the table, so I could distinctly see his entire person.

We laid our hands on the table, when I very soon heard raps. The table rocked, and crowded up close to me. The doctor then took a common school slate, and placed on it a small piece of slate pencil, about the size and shape of a kernel of wheat. He then placed the slate under the leaf of the table, he holding one corner, and I the other, firmly up against the leaf.

I will digress here, and say that I had a father, J. A. Armstrong, and a brother, Samuel L. Armstrong, who departed this life some eighteen or twenty years since. Also two little daughters, aged respectively eight and ten years, who died a few years since, named Ella and Lillie.

Under these circumstances, I very soon heard the writing commence, and then three little raps signifying that they were through. We removed the slate, and found written upon it in a very plain legible hand:

"I am glad to meet you." Signed, S. Armstrong.

I said, "please give your full name, if you have not."

The next time I found written:

"I have been trying to come for a long time." Signed, Samuel L. A.

I then said, "have you any message to your family?"

The doctor then placed the slate on my head, holding it off at arms' length, keeping one hand upon the table, and holding the slate with his thumb and finger. He could not possibly see the top of the slate as we sat.

Under these circumstances I heard the writing as before, and found written

"Tell my friends I can come, and am happy." Signed, S. L. A.

I then said, "please give way, and let some other friend come."

We put the slate under the leaf again, and found written on it again, in the same hand:

"J. Armstrong."

I said, "please give your full name." I then found written:

"My son, it is your father. J. A. Armstrong."

I said to the doctor I was satisfied, and would withdraw from the table. He said they wished to write once more. The next time I got:

"Good bye, God bless you, my son." Signed, J. A. A.

Two days after, I called on the doctor again, and found circumstances and everything about the room and table the same as before.

We placed the slate under the leaf of the table again, and found written upon it, but in a different hand, looked like that of a lady, but very legible:

"Dear father, we all come to see you." Signed, E. and L. A.

The next time I held the slate without the doctor touching it, and found written:

"Oh, dear father, how you bless us by coming to let us talk to you." Signed, E. and L. A.

Which would certainly mean Ella and Lillie Armstrong.

The doctor then inquired if they would raise the table and play on the accordeon. We found written:

"We will if we can."

Then we placed our hands upon the table, and raised them up about one foot, and the table followed up the same height. The doctor then took a common accordeon, held it by the bottom, with thumb and finger, the other hand lying on the table, and put it partly under the table, but not out of sight. I could see it distinctly, all but one side, and the upper part of the keys. I could see the bellows contract and expand to its full capacity.

It played "Sweet Home" entirely through, most beautifully, and then another piece—which I think was "The Last Rose of Summer"—equally as well. I think I never heard sweeter music. Thus closed the seance.

I can speak of what I do know when I say that no mortal hand touched the keys of that instrument, nor yet the pencil in all of that writing. The circumstances entirely precluded all chance or possibility of deception or fraud; besides, I have it from the best authority that Dr. Slade is a gentleman entirely above suspicion or reproach.

J. S. Armstrong.

Ogdensburg, N. Y., March 20th, 1871.

Extract from "Science of Evil," By Joel Moody.

When a tree is well planted in good soil, it takes deeper root and a firmer stand by being rocked in the storms of winter. It is thus we are rocked in the storms of trouble. We are cradled in affliction and schooled in sorrow. Experience is our stern and severe teacher, who often drives us into thought by cruel torture. In this school we often suffer and despair; but without it we would never taste the delights of existence, nor behold with an appreciative eye the blending beauties of the rainbow of hope. It is the blending of light and shade which makes the picture, either on canvas or in character. Without shade there can be no picture; without Evil no character. It is the scientific skill of the artist which brings out the picture through the antagonism of light and darkness; and the scientific skill of the man or woman, which is to bring out the beautiful moral character through the antagonism of good and evil.

Voices from the People.

Gilmore, Mich.—G. B. Farley writes.—Enclosed find one dollar, for which, send the Journal to Mrs. Phebe Putney, Gilmore, Benzie County, Michigan, four months. In the absence of Post Master A. P. Bowman I am acting as a self constituted agent, soliciting help for the Journal, which will, I know, be acceptable. Volunteers come in slowly but surely, and I may enlist for life. Even here in the woods we have some good trance and inspirational mediums. These, together with the friends from the Summer Land, and the Journal, help us to keep our courage up, ready to cast our mite against old orthodoxy whenever we have an opportunity. That search after the old gent that we used to read about, is knocking the sand from under some of them.

Ripon, Wis.—S. D. Sweet writes.—You can put me down as a permanent subscriber, so long as the Journal continues to be the representative of equal rights and freedom of speech. I have been very much delighted and entertained in the "Search after God," by Brother Francis, for I, too, have been searching after the same character for these many years, but, as yet, have failed to find him. Now, by the way, would it not be well for Brother Francis in his search to keep a good look out for that other and more formidable power, sometimes called the devil, for he, too, according to popular theology, has played a very prominent part in the great drama of human life and action. I am here reminded of the Godhead—the three-headed thing, as it were. First, we have this "First God, who was from all eternity in the past, and who at length, after millions of ages had rolled away, became the Father of a Son. He was truly a wonderful child, having a virgin for his mother, and a ghost called the Holy Ghost as his sire. We told that they are both one. Strange freak in nature,—a father to be his own son, and the son to be his own father!

Brooklyn, N. Y.—Hamilton Voweray writes. I am very much pleased with the literary character of the Journal. The "Search after God" harmonizes, in almost every particular, with views I have entertained for two or three years past, ever since I have been of age.

Jefferson, Iowa.—Guy Matteson writes.—Please find inclosed one dollar and fifty cents, to pay for the paper six months past, from the 2nd of September, 1870, to March 2nd, 1871, and also fifty cents for one new subscriber, Mrs. John Coupland, Grand Junction, Iowa, for three months on trial. I wish you God speed in the good work in which you are engaged. I appreciate your kindness, and thank you very much for extending the paper past the time paid for. A word in regard to the "Search after God." When Brother Francis has ceased the labors in that direction, I wish to add my mite in trying to prevail on him to publish it in book form. I can not keep the paper, for when I see a person hungry, I feel that I must give them bread; so I hand them the Journal.

Lemars, Iowa.—A. T. Alfred writes.—I suppose my subscription has expired, but if you will be so kind as to continue the paper, you shall surely have your pay. I have become greatly interested in your "Search after God."

Lansing, Mich.—Mrs. J. Waterman writes.—Will you do me the favor to continue the paper to my address for at least four months. I have not the money by me, but will send it to you. It is due time. Am so much interested in the "Search after God," that I don't want to miss another article. I commenced as a trial subscriber the 1st of January, consequently lost several numbers of the article; still, it I can have the finishing up, I shall feel pretty well satisfied. I wish I had wealth, for the purpose of sending your valuable paper to the fireside of at least twenty families of my acquaintance who ought to be reading it. I like the paper better every week, and it feeds my soul with food that I can get in no other way, and have been hungering and thirsting for this food a long time, and in consequence have been termed an invalid for a number of years. I feel my strength increasing, and long to say to the world, "I am healed."

Stockholm, N. Y.—Brother Austin Kent, speaking of man and his origin, says: "Did he, or did he not, make himself first? We all know that *earths grow men*. In adding that *men make earths*, how much look about do you think you have it in for the orthodox? We rival it, in that the son is just as old as his father, and may have begot the father before the father begot him. Never mind,—give us the "Search."

Remarks:—The questions you have presented, have been asked by thousands of others, and we repeat again that these points will be fully considered. Be patient, Brother Kent, and follow us in our search, and we believe that you will be well satisfied with the result. By the way, we desire our readers to remember that Brother Kent is an invalid, helpless as an infant, and will you not from your ample store, remember him, and the angels will bless you. He is truly a noble man, and should be supplied with an abundance of this world's goods. His address is Stockholm, N. Y.

St. Joseph, Mo.—George M. Horine writes.—Please send the Religio-Philosophical Journal to my address, as above, on trial, as per your advertisement, for which find inclosed ten cents. Should you have on hand back numbers beginning the "Search after God," send them, and reckon my time from the beginning of the "Search." I deem those back numbers as valuable as any future number.

We regret to say that the back numbers containing the "Search after God" have all been exhausted some time ago. The articles will probably be published in book form.

Maysville, Wis.—J. Raymond writes.—The more I read the paper the more I like it, and the articles, "A Search after God," are well worth the price of the paper.

Hastings, Minn.—J. Straight writes.—Please find inclosed two dollars, which pass to my credit, and change the "yellow monitor" on my paper from Dec. 7th, 1870, to August 9th, 1871, and accept my thanks and my gratitude for the same, for when I was in arrears. The "Search after God" is worth more than a year's subscription, to say nothing of the great amount of other splendid reading matter.

Cortlandville, N. Y.—J. G. Gayers writes. Please find inclosed two dollars for the paper—one copy to J. W. Sturtevant, three months on trial,—the other to J. G. Gayers—both to one office, Cortlandville, N. Y. What an idea—to think of doing without the Journal! Enclosed find fifty spiritual papers for the last twenty-one years, and find no one equal to it, but you will excuse me for stopping the paper when I tell you that E. V. Wilson was here three days in March, and having never heard him before, I very naturally concluded that the judgment day had come at last, as the secrets were being made known to an alarming extent, and wishing to have all things square, paid up arrearages and ordered the paper stopped, as of no use for the paper, and that I would continue the "Search after God" for myself, and after trying two weeks, am satisfied that any farther effort in that direction is useless. I hope to send you some more subscribers soon.

Freeborn, Pa.—Minerva Stowell writes.—Mr. Francis, if celestialized in man-hedge control this planet, and all other planets, who controlled the first planet while the first human beings were developing?

Your questions will be fully answered during our "Search."

Willett, N. Y.—H. Hazard writes.—I am very thankful that the Journal has kept coming. It is read through first of all other papers—indeed, your "Search after God" is grand, and corresponds to ideas of mine. Keep on the track. Thus far, you have found a better than an unknown God. I admire the paper for its fearless and out spoken tone.

Fremont, Ohio.—Mrs. Harris writes.—I must say I like the paper very much, and don't see how we can do without it. Still there is one very serious objection to it, and that is, that it don't come every day in the year,—Sundays included.

NOTES BY THE WAY.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL:—In order to stimulate the practical work of Spiritualism in other places, I wish to call attention to matters and measures in Louisville, the point of my recent labors. I am highly gratified with the earnest zeal put forth by the Louisville Society, which is composed, in a large degree, of the very best intelligence of the city. And first, the Louisville friends stand up to the work with a true moral heroism and bravery that does not pander to popular creeds, at the same time that they prove themselves tolerant and indulgent to the honest views of their opponents. But when unjustly assailed or misrepresented, they stand firmly supported by their principles and so many overpowering arguments that even the very reverend, and of course learned, Doctors Everhart and Robinson, consider it safest to fall back and keep mum.

The Spiritualists of this wide-awake city are fine men and women, and stand at the wheel nobly. An order has been instituted, called the "Army of Progress," which combines the nature of a school or debating society, a beneficial fraternity and weekly intelligence office, (enclosed programme will explain). They have published a statement of their principles in "Articles of Association," with voluminous Scripture reference, and an "Appeal to the Clergy" appended, which is the finest little gem of the kind I have seen. Every Spiritualist should have a copy, and it is well to have them in your book list; price, probably about ten cents.

Since leaving Louisville, I have more critically examined the work, and a desire to bring it before the people has been the result.

There is a large amount of mediumship in this city and vicinity. Mrs Keigwin, of Jeffersonville, Ind., and Mrs. Hollis, 917 Portland avenue, Louisville, are mediums of the very highest order. They are both remarkable in slate writing, and I am told that in dark circles audible voices are frequent. Of Mrs. Hollis, I received most striking tests from my dear departed. At Mrs. Keigwin's, in addition to writing, a hand presented itself in broad daylight, reaching out from the table-cover, gave me a hearty clasp, took a stem of the bleeding heart (a flowering shrub) just brought in by a lady, pulled off a heart and threw it at my feet. A half dozen persons saw it.

A little Jewish girl in the city is developing as a slate-writing medium, and, I am told, is quite satisfactory.

In the society, I found two very efficient young men, converted from the Jewish faith, who are doing eminent service.

Verily, Spiritualism is the religion of the nations. I left Louisville with the addition of a rich friendship and sense of practical care which was bestowed upon me in the luxury of a good, comfortable room, where my weary brain could escape the excitement of public life, and facilitate my advantages for private work in our blessed cause.

How different this tender, thoughtful care of speakers from the mistaken hospitality of a crowd in one's room, to torture the last spark of quiet from the needed hours of rest. Oh, when will Spiritualists cease to trot out their speakers to the demands of a prying crowd, or keep them tied to the post of public exhibition? Do they know what a slow but sure eating away of life it is, for a sensitive medium, to be compelled to feed the capricious, curious, and vampire stomachs of those who hang upon us when they can? For instance, a whole party come to visit you to-day; to-morrow you are expected to spend the day with some friend, and go through the same role; the next day again, and the next, and the next.

You speak in the morning of a Sunday. Of course in the afternoon you may be on exhibition, as far as the poor ignorant ones know or care. Some "have been to their own church," or to some other church, because, for things, they thought it more popular, but in the afternoon they "will go around and see *her*, and find out something about her," for they "do not know that it would be right" to go to a *lecture* Sunday morning, when a *church* door is open; so they think to learn all about *her*, and "her sort of preaching," and if it's "right," they will come in the evening! Very patronizing! And so they come, and so they go, and at night you are treated to a smile of approbation,—for isn't there a crowd, and isn't the minister there, and another, and another? This does not apply to Louisville, but to some other places.

And now, I say to the friends everywhere, do not deprive your speakers of their quiet, and complete facilities for the work; and especially remember, our best work is now a public one, and we can no longer submit to the frittering away of our precious time and powers. We must not be expected to *visit*; it is to superficial, too profitless, too dangerous. Neighborhood tattle don't mix well with our Spiritualism; and family troubles we can not help. We are not vicarious atonement for all your ills. But give us the opportunity, and we will plead with voice and pen to such purpose that some day the causes of your present trouble shall be removed—or modified, at least.

What a fault-finding people we have grown to be! How ungrateful for our liberties and our blessings! This day a deputation, instead of soul complains to me that "our land" will not bring "twenty," instead of "ten thousand dollars!" Poor soul, with a fortune left, *how poor!* Had she the light and love of Spiritualism, how rich she might feel.

But I have somewhat digressed. I found in Alton, Ind., a comfortable Spiritual Church, but regret that it stands empty most of the time. There is no home work, no conference, no debating school, and, of course, little interest but a spasmodic one, except with the very few. What a pity this building can not be used constantly! Here I gave four lectures, to full houses, and the Methodist meeting of Sunday night adjourned to our temple.

I hope the friends will have the services of other speakers till they become a weekly institution with them. More anon.

Louisville, Ky.

THE CLEVELAND DISCUSSION.

Thanks to E. V. Wilson.

At the close of the evening lecture, Mr. D. W. Pratt, President of the Society, suggested that some expression of the sense of the meeting be taken in regard to the able manner in which our Brother E. V. Wilson had conducted the discussion just closed, terminating in a triumphant vindication of the Spiritual Philosophy, whereupon Mr. D. A. Eddy took the floor, and remarked in substance briefly as follows:

MR. PRESIDENT, LADIES AND GENTLEMEN: A great intellectual combat has just transpired between our worthy Brother E. V. Wilson on the one hand, and in defence of, the Spiritual Philosophy, on the one side, and Rev. Clark Braden, on the part, and in defence of, Orthodox Christianity, on the one hand, and against Modern Spiritualism on the other. It is not for me to say who has come off victorious, or that is a matter reserved for each, each and all, to decide for themselves. For my part, I am glad,—yes, more than glad, I am thankful beyond expression, that the strength and soundness of our philosophy has been put to the test, and in my judgment proved itself impregnable at every point of attack, and still worthy of our continued confidence and support.

It is, perhaps, well for us, now that the conflict is over, to consider what good has resulted, what lessons have been taught by this exciting discussion.

For more than two years, Bro. Wilson had been trying to locate a discussion of this kind in Cleveland. He at length succeeded in arranging the preliminaries after a protracted correspondence with the gentleman above referred to, who had the courage and confidence in himself to undertake a work which few men on his side of the question would have dared to encounter.

Accustomed as we are to hearing all on one side, it is well for us to have an opportunity of listening occasionally to what can be brought against our philosophy, and especially from one who comes strongly endorsed, not only by his particular church, but by the evangelical churches generally among his acquaintance. For ten consecutive evenings you listened to the arguments pro and con. The final summing up was an index to the strength of both parties. The decision of the verdict is with you. I have no doubts of the nature of that verdict. And now that our worthy brother has, without compensation, in dollars and cents, given his time and talents for the benefit of our cause, and for each of us individually, I propose, as a matter of simple justice, to show that we are not ungrateful, but appreciate the labors and self-sacrificing spirit which has, during our entire acquaintance with him, been exhibited on all occasions, that a vote of thanks be tendered by this Society for the triumphant vindication by him of our religion, which has just resulted from this important discussion. I, therefore, suggest that all who are in favor of such vote of thanks will please manifest by rising. The result was, as might have been expected, almost unanimous. Those who remained seated, did not attend the discussion.

Cleveland, Ohio, March 18th, 1871.

Testimonial—Mrs. Calkins, the Medium.

This is to certify that I had a running sore on my foot for four years. During the time, I have had it treated by several doctors without much effect, and had given up all hopes of getting it cured until I applied to Mr. and Mrs. F. W. Calkins. They told me that they would guarantee a cure. Thinking that good news, I told them I would give them a trial, and in seven week's time, it was perfectly cured, enabling me to wear a boot as well as on the other foot.

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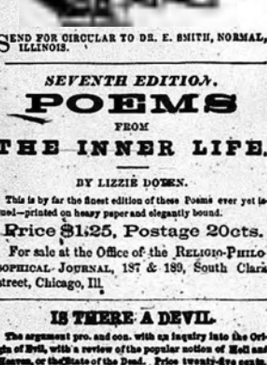
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☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evilly of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such misdemeanor.

It should be borne in mind that individuals visiting medium carry conditions with themselves—to speak—which aid or destroy the power of spirits to control the medium visited; because a medium gives satisfaction to certain persons, another better to others—all having their place, and all equally honest and useful in their place.

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A SEARCH AFTER GOD.

NUMBER XXXVI.

The Fancy—The Peculiarity of Impressions—Worship and Prayer—The Power of Spirits over the Embryotic Germ—Blind Tom, the Wonderful Prodigy.

[The articles do not appear in the regular order, as designated by numbers in a previous issue of the JOURNAL, on account of the length of some of them. The chapters as given will follow soon.]

Lucretia—Will you allow me to ask you some general questions. While on earth, I was constantly reading—perusing the scintillations of other's minds. In the musings of the poet, in the bubbling accents of his soul, I could seemingly detect a divine spirit. Lizzie Doten says:

"Within the heart of man there is a constant yearning
For something higher, holier, unattained,
Upward and onward, from the present turning,
Yet resting never when the point is gained;
Some unseen spirit the soul is urging,
Through childish weakness and amidlife's youth,
And day by day all souls are still converging
Nearer and nearer to the Central Source of Truth."

Did she breathe inspiration from a divine source?

Spirit—Divine in the same sense that all things are divine. The "Central Source of Truth,"—all sources of truth are central, and were so regarded, no doubt, by that gifted poetess.

Lucretia—But why are all poets imbued with the idea of the existence of a God?

Spirit—Because the controlling influence of the poet does not delve deep in philosophy. Poetry and philosophy are not generally combined in the same brain. The mission of the poet is as grand as that of the philosopher; one scatters star-dust and flowers, the other, facts and principles.

Lucretia—But here in the Spirit World is suffering. Those whom I wronged on earth were presented to me. Was that a reality?

Spirit—In one sense all the scenes that you witnessed were realities. Your own acts judged you.

Lucretia—Did not the fancy have something to do therewith? The poet has said:

"Me oft has Fancy, ludicrous and wild,
Clothed with a waking dream or houses, towers,
Trees, churches, and strange visages, expressed
In the red cinders, while with peering eyes
I gazed, myself creating what I saw."

Spirit—Fancy has nothing to do with effects lodged within the mind. The law that governs this wise arrangement knows no fancy; its works are real.

Lucretia—Why is the poet, then, always referring to this fancy?—

"Where 'mid the changeful scenery, ever new,
Fancy a thousand wondrous forms describes,
More wildly great than ever pencil drew,
Rocks, torrents, gulfs, and shapes of giant size,
And glittering cliffs on cliffs and fiery ramparts rise."

Strange that the poet should ascribe all these images to fancy.

Spirit—They did not understand the laws that govern the effects of the mind. As well rattle a pebble in your pocket without it leaving certain effects there, as to have a thought within the mind without its imparting certain influence. Certain acts produce an impression upon the mind, and the impression in turn sometimes produces the original cause. Sometimes there is a reciprocal action between the two. Music makes an impression upon the mind, and occasionally that impression becomes spontaneously musical. A young lady lately on the earth-sphere, attended an aristocratic church, where she became enraptured with the music. An effect or impression was made upon her mind. When she returned home, the impression commenced to act spontaneously, producing precisely the same music she heard at church, and that music was real to her. She was regarded as insane, and the undue importance attached to the phenomenon only aggravated the case, finally so shattering her nervous system that she died. I cannot fully explain to you now the cause of this.

Lucretius—You make the mind a wonderful machine, a recording angel, a witness-box, and claim that each one carries with him to the Spirit World his own accusers. You seem to be determined to get rid of the existence of an infinite God, leaving us none to worship.

Spirit—Worship! Child, for a moment consider. Whom would you worship? Whom would you bow down before? You claim that no one can comprehend Deity. If not, how do you know he requires you to worship him? You "can not comprehend Deity," yet your own acts say that you do comprehend him, for you worship him. You say he desires you to worship him, hence you comprehend him—comprehend those desires. No, I do not worship. Why does any one worship?—pray tell me why. The act of worship implies that you comprehend Deity. It cannot be otherwise. He who prays, and then says he can not comprehend Deity, may be doing that which this Deity despises. I would not pray, fearing my prayers might be formed on wrong conceptions, and this God would frown upon me. I only speak for myself. There is a difference between worship and prayer—a very wide difference.

Lucretius—Your ideas in regard to worship are peculiar and your reasoning strange. Then you would not have humanity worship?

Spirit—If I could comprehend your God and understood he desired it, I certainly would worship him. It seems to place the worshiper in a ludicrous position when he says his Deity is incomprehensible, and still he comprehends him enough to know that he desires to be worshiped. A being that is incomprehensible stands in the same relation to humanity that the idiot does, whose incoherent mutterings no one can understand.

Lucretius—Why are you so inconsistent?

Spirit—I am only reasoning. If the temple falls under the influence of logic such as I give expression to, no harm will result therefrom, for only imaginary Gods will be buried in the ruins. The Chinaman can comprehend his wooden image as easily as you can comprehend your God; the worship of the one is just as beneficial as that of the other.

Lucretius—But we know that his Josh or his graven image did not make the universe.

Spirit—But do you know that your God did the work, whom you admit that you can not comprehend? Why call the Hindoo an idolater, when he can comprehend his Deity as easily as you can yours.

Lucretius—In coming *en rapport* with this medium, I read the statements of a certain person that an atheistical spirit controls him, and you must be the one.

Spirit—Atheistical spirit! Wild conclusion! Oh, when will humanity learn lessons of wisdom! For many centuries I have been in the Spirit World. I am devoted to humanity, and not to God. The Christian world are devoted to God, but willing to let three-fourths of the world go to the Devil. I can comprehend humanity, or partially so, and when I hear a voice saying "I need assistance," there I go. That is the voice of the only God that will be ever heard, and I relieve the necessities of that one. The brother who fears that I am taking away from the world the belief in the existence of a God, need not be alarmed, for I shall build in the place thereof a more beautiful and enduring edifice. None need fear for the result. I have alarmed some, but I have gladdened the hearts of thousands. True, the Search is necessarily long, but the result attained will be gratifying to every mind.

Lucretius—I comprehend your position, and understand why you are thus at work, although I am not yet prepared to believe all you have to say.

Spirit—I have shown to you the utter uselessness of worship. From the very nature of things, no good can be accomplished thereby.

Lucretius—But you make a distinction between prayer and worship.

Spirit—Most assuredly I do.

Lucretius—Wherein?

Spirit—Worship is adoration, admiration of a Deity, his attributes and controlling influence, though all may be imaginary. Prayer is supplication, entreaty, and in one sense is regarded as worship. Prayer, as I have said before, may be beneficial to some.

Lucretius—Christ prayed: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven."

Spirit—But he was simply a man—a medium—living in an age of the world when it seemed necessary to recognize an all-powerful, over-ruling providence. The statements in regard to his origin are base fabrications; have no foundation whatever.

Lucretius—But was not his birth predicted, and did not a star guide the wise men of the East?

Spirit—There was a spirit circle that controlled the embryotic growth and birth of Jesus. It is true that his advent was predicted. The angels spoke to the shepherds and said, "I bring you glad tidings of great joy, for this day a Savior has been born." The Chinese philosopher, Confucius, also predicted his coming. John the Baptist foreshadowed his advent when he said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." The Star of Bethlehem was merely a phosphorescent light made by the angel band who had charge of Jesus, and resembled a star of the first magnitude. During the embryotic growth of Jesus, at certain periods, this circle showered down upon it their magnetic and electric influences, and developed it for a grand work. It was this that St. Luke meant when he said, "He was filled with the Holy Ghost, even from his mother's womb."

Lucretius—Each step you take in the discussion of this question, only renders more plain your mission to place everything within the power of finite intelligences.

Spirit—I regard nothing as providential. I do know that guardianship commences with the embryotic germ, when brought *en rapport* with matter, to come forth in accordance with laws that always existed. St. Luke had an idea of this when he alluded to Jesus as being filled with the Holy Ghost.

Lucretius—How fertile your resources in endeavoring to take all things out of the hands of an Infinite God.

Spirit—I see the embryotic germ in the womb. How easily it can be influenced. The aspen leaf will move under the influence of a breath of wind that you can not sense or feel. This germ under the influence of a spirit circle, is made to move its position, although the mother does not recognize the fact. The mediumistic development of Jesus was commenced with his embryotic life, and certain tendencies given to his mind. The embryotic germ derives its nourishment from the mother, and is developed mentally through the action of her mind and the guardian spirit circle,—to God has anything to do with it.

Lucretius—Did not God originate the germ, or organize the laws that produced them?

Spirit—I tell you emphatically, No! In the growth and development of each one, you recognize only individual intelligences. In that respect, at least, you are independent of a God. In due time I will explain his origin, if he had any.

Lucretius—What is the object of guardian circles interfering with the embryotic germ?

Spirit—To give the mind such tendencies as will enable it to accomplish a particular purpose. You have heard of that prodigy of earth, Blind Tom?

Lucretius—Yes.

Spirit—Here is an example of the operation of a circle of spirits who desired to bring into the world a prodigy. They commenced with his embryotic life. His mother was a small woman, of beautiful form, and of an active, merry temperament. Her own nature was in harmony with the purposes of the spirit circle who had this embryotic germ in charge. The result was a prodigy,—Blind Tom. In one respect the world has not had his equal. The circle of spirits who had charge of his embryotic growth were superseded by one who had a master musician at its head. It is now through spirit influence that he executes the most difficult pieces. When he addresses an audience, it is while under the influence of his guides, and he always speaks of himself in the third person. Before he was two years of age, he exhibited his wonderful musical powers. His voice was then strong, soft, and melodious. Such prodigies are allowed to exist for a particular purpose, and developed by a spirit circle sending down upon the germ child, their magnetic and electric influences in such a manner as to bring about the desired result.

Lucretius—I am appalled at your statements.

Spirit—His soul is all music, tuned to the sweetest melodies. He can not read, and only knows the alphabet, as a certain sound of the piano designates a letter. He is really a wonder-[illegible]lan a designated result always be [illegible]h cases? [illegible]always. Experience is a grand [illegible]each you a lesson by and by, in regard to embryotic growth and development, such as the world has never heard. The mind of the mother even, has a wonderful influence over the child nestling in the womb. At a certain stage of its growth, lascivious thoughts or conversation on the part of the mother, will plant the seeds of licentiousness in the nature of her child.

Lucretius—I should not think this very exalted work on the part of spirits.

Spirit—Puny child, your thoughts resemble a gnarled oak, or a stunted shrub. The mission of spirits is not to sing psalms, or thrum golden harps around the throne; and many times that work which seems the most unbecoming, is the most beautiful and grand. The good accomplished by the operation of spirits in this manner, can not be over-estimated. When one faculty is so largely developed, others necessarily suffer. Blind Tom would not live a week, if all his other organs were as largely developed as that of music,—called by phrenologists, Tune. I have aimed to teach you an important lesson. Gradually I am approaching that period when this intricate question will be solved, and the world recognize the truthfulness of my position. I will show you the action of individualized intelligence; banish the cloud of doubt that hovers over you, and portray the true destiny of each one. Then be not alarmed. Yours must be an active life. You can not fold your arms in idleness. Look down upon the toiling millions of earth; even there you can find a field for labor. Go forth, then, Lucretius, and with charity beaming in your countenance, and your tongue filled with words of love for the needy and desponding, work for humanity, and great shall be thy reward.

Lucretius—But I desire to ask a few more questions.

Spirit—Proceed then.

Lucretius—I have been led to ascribe divine agencies connected with the development of Jesus.

Spirit—Yes; I fully understand your position. While you are willing to admit that God was connected with his embryotic growth and development, you think it beneath the dignity of spirits to be engaged in like work, and while the Christian world believes that he is employed in assisting humanity, they think that only evil spirits are interested in the affairs of earth, and only they can communicate. The children of earth have yet a grand lesson to learn.

Lucretius—In what direction?

Spirit—In not believing it beneath the dignity of spirits to do what they claim God is constantly doing. It was perfectly proper for God to fill Jesus with the Holy Ghost during his embryotic growth, but they would esteem it the height of folly and impudence for a circle of scientific spirits to shower down upon the embryotic germ of Blind Tom their magnetic and electric influences, in order to give certain tendencies to his mind.

Lucretius—But have spirits no more exalted work than that?

Spirit—Poor child, in your opinion it is undignified for spirits to do what you ascribe to God,—experience will engraft within your mind new ideas. Guardianship commences with each embryotic germ in the womb, and the aim of the guardian,—sometimes a circle of a hundred spirits,—is to impart to the mind certain idiosyncracies.

Lucretius—But how is development caused?

Spirit—By either bringing out all the organs in harmonious relations, or just developing one, as in Blind Tom. This is easily done when understood. The spirit circle only bring to bear certain influences that correspond with that possessed by every mother, and thus assist "nature" in her work.

Lucretius—I fear the children of earth are not prepared for this advanced position.

Spirit—This is only what the Christian world have acknowledged for centuries, only I ascribe to a spirit circle what they do to God. Still they will call it very undignified for spirits to do what they all admit that God has done. The world must advance,—gradually the operations of, and the idea of a God doing anything, will be banished.

Lucretius—It seems so undignified for spirits to be engaged in developing an embryotic germ.

Spirit—But not undignified or unbecoming for your God to shower down upon the embryotic Jesus the Holy Ghost, or send forth a lying spirit, that King Ahab might be destroyed. Not undignified for angels to liberate Peter, roll away the stone from the door of the sepulchre, dine with Abraham, write *Mene, Tekel, Upharsin* on the wall, and talk with Hagar in the wilderness. You are a mere child in wisdom,—but soon will be convinced of the truthfulness of what I state.

Lucretius—You state nothing impossible. Early education has biassed my views, and I may seem weak to you.

(To be continued.)

The Work Was Well Done.

The Legislature of Michigan, on considering the remonstrances which were printed in this paper and circulated throughout the State of Michigan, and by the people of that State signed and sent to that body, rejected the so-called "*Doctor's Bill*," by a large majority, a few days since.

About the time the RELIGIO-PHILOSOPHICAL JOURNAL took this subject in hand, the Legislature of Michigan passed the law, but immediately *reconsidered* the vote, and when the same came up again for a final vote, the people, under the lead of Spiritualists, had pronounced so emphatically against such a law—a law to *fine and imprison* healing mediums,—that the eyes of senators and representatives were opened to the perception of a power more potent than the will of *quack doctors* of the "Regular Schools." The Bill was defeated by an overwhelming majority.

Poor old grannies! What will they do next? They have made a *botch* of the job all round. They and the Catholics, with a hearty backing by the pious hypocrites of the various Protestant churches, set out last winter, to make a clean sweep of spirit mediums in the West. They began by having them arrested in this city, under an old, obsolete city ordinance, unconstitutional and unjust, and which has always remained a dead letter until attempted to be enforced against mediums under a charge of being *fortune tellers*.

As we have before published, they were signally defeated in that movement. We started the *supposed* criminals on the right track for an able defense—such a legal defense by our friend Peters, that no judge could gainsay; a defense that rested in the fundamental law,—the *Bill of Rights* of the American people.

The JOURNAL took up the "Doctor's Bill," and exposed it *single handed and alone!* The people were inspired by it, to a most thorough resistance of such a law. It has been defeated in Illinois, Michigan, Wisconsin, Nebraska, Missouri and Arkansas; and but for the vigorous action of this paper, it is true beyond controversy that the doctors would have been successful in each of the above-named States, in getting their bills passed. Under this state of facts we feel confident that all Spiritualists, as well as all correct thinkers and liberal-minded people, will accord to the RELIGIO-PHILOSOPHICAL JOURNAL, the praise of having put in motion the necessary requisites for a successful defeat of a measure fraught with great evil and injustice to mediums and the cause of Spiritualism. They will say *the work was well done.*

Letter of Fellowship.

On the 15th of April, the RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship to Bro. P. C. Mills, of Brooklyn, N. Y., constituting him in legal parlance, "a regular minister of the gospel," which authorizes him to solemnize marriages according to law.

Correction.

We inadvertantly did the authors of the "Hollow Globe" an injustice, by saying that the chapter upon "World Builders" was concluded, when it was only about half published. We should have said it was crowded out by a press of other matter. The whole chapter, and in fact the whole book, should be read in order to be appreciated.

J. C. Wilkenson.

The above-named brother received from the RELIGIO-PHILOSOPHICAL SOCIETY, on the 28th of March last, a Letter of Fellowship, which constitutes him "a regular minister of the gospel," and authorizes him to solemnize marriages according to law. We hope the time is not far distant when Spiritualists will bestow the *pursuites* incident to the marriage ceremony upon our lecturers, instead of giving them to orthodox clergymen, who everywhere speak evilly of our faith, and revile Spiritualists, even as the old Jews did the Nazarene and his followers.

Brother Wilkenson's address is No. 58 John street, Toledo, O.

Harry Bastian.

A few days ago, Harry Bastian was at our office, when two young men, P. M. Foster and H. C. Robinson, thought they would "try the spirits," and so procured about sixty feet of wrapping cord which the strongest man could not break, and tied Harry's arms and hands in every conceivable manner, and then brought them back of his head, where they were secured in such a way that he could not move them. Thus secured he stepped into a darkened room, and within five minutes was liberated from his uncomfortable position by his spirit friends, much to the astonishment of those who had tied him.

Mr. Bastian starts this week eastward where he will remain until about the 1st of August. Those who desire his services in the East, will find him one of the very best mediums.

Spirit Artist.

Mr. Willis, the Spirit Artist of Indiana, has opened a gallery at northwest corner of Clark and Madison streets, in Chicago, where he is engaged in taking spirit likenesses. He has been here but four or five days. Although he has had several fair results, yet but few, comparatively speaking, as yet get pictures sufficiently perfect to be recognized. Mr. Willis attributes this to the fact that the gallery, instruments, etc., etc., are not yet properly magnetized with spirit aura to enable spirits to materialize themselves, to reflect light sufficiently to leave their image upon the plate through the camera.

To those, Spiritualists who are familiar with physical manifestations by spirits, the argument is plausible, and probably well founded. We have seen several good likenesses taken by him since he came to Chicago.

We are very glad that Mr. Willis has commenced operations in this city, and hope he will be well patronized by Spiritualists.

Thanks.

BROTHER JONES:—I send you with the money enclosed, the names of twenty-two new subscribers for your world-leading paper, commencing with next week's issue.

RUFUS WILSEY.

Summitville, Iowa, April 15, 1871.

REMARKS—We join with our angel friends in tendering our sincere thanks to our brother for his effort to circulate the JOURNAL, a paper not second to any one published in America. Many others (names too numerous to mention) have interested themselves in our behalf, and sent us many new subscribers, and for so doing, the angel world will reward them.

Will a few thousand other subscribers make a like effort in its behalf?

Physical Mediums.

Mrs. Maud Lord still continues to hold seances in the city, convincing those in attendance, of the truths of the Harmonial Philosophy. The Banks children are also engaged in the good work.

Prof. Denton and the Joint Committee.

We call the attention of our readers to the able manner in which Prof. Denton met the enquiries of the "Joint Committee on Parishes and Religious Societies," in Boston, March 1st, 1871. The article in question was taken from the BANNER, and shows the inquisitorial spirit of the Committee, and the fearless responses of Professor Denton and others. The questions exhibit the weakness of the Committee, and the responses can only be gratifying to every liberal mind.

To Mechanics and Others Desirous of Procuring a Nice Home.

The season of the year has arrived, or is close at hand, when many will be looking for new homes. We know of no place in the vicinity of Chicago, which offers better facilities for beautiful homes than the growing town of ST. CHARLES, situated on Fox River, the most beautiful stream of water in Illinois, only thirty-seven miles by railroad west of Chicago.

This town now contains three thousand inhabitants. It is situated at the south end of a tract of timber seven miles in length, along the river, and three miles wide. This tract of timber lies between the city of Elgin and St. Charles, which are only ten miles apart. St. Charles is two miles north of Geneva, the county seat of Kane County, four miles from Batavia, and twelve miles north of the city of Aurora.

The Fox River Valley is conceded by everybody to be the richest and most lovely section of the State of Illinois. St. Charles is situated on two gently-inclined planes extending nearly a mile back, on each side of the river, from the water's edge.

A more beautiful site for a town—with a pure atmosphere, free from diseases of every kind—is not to be found anywhere, east or west.

Fox River is a rapid stream, affording ten fine sites and water-power within the county of Kane, the best of which is at St. Charles, as the bed of the river, twenty-eight rods in width, is smooth and firm limestone.

This town now has two flouring mills, one paper mill, a foundry, planing mills, several good stores, public halls, fine buildings, etc.

We know of no opening in the West which promises better returns for capital invested, be it for the simple mechanical or the most extensive manufacturing company. Water power for a large business can be had on reasonable terms, and town lots are very cheap. Two good lumber yards render competition such as to be beneficial to the purchasers.

We have now on hand a large number of lots, some with small houses on them, for sale on easy terms, ranging from seven hundred dollars (including the building) upward, according to site, quantity of land, and finish of houses.

An early train leaves the town daily, by which business men will reach Chicago at a quarter before nine each morning. As a manufacturing town, for any kind of business, artizans will find it every way desirable,—just far enough from Chicago to live cheap, and not too far for convenience.

We have a large brick building, three stories high, 50x80 feet, well adapted for manufacturing boots and shoes, harness work, silver-plating establishment, or almost any kind of mechanical business where good light is desirable,—now ready for use.

Small lots of from one to ten acres can be purchased in the immediate vicinity of the town, at extremely low figures, and on terms to accommodate any man's means.

There are two first-class graded schools in the town, each having five departments. Only the best teachers are engaged in them; thus very fine facilities are afforded to the young for a superior education, free from the many dangers attendant upon living in the larger cities. We have also a weekly newspaper, second to none in the county for ability and enterprise.

To our Spiritualist friends we would say, that St. Charles contains already a large per cent. of outspoken Spiritualists. They and the Universalists occupy, by agreement, a nice meeting-house—a large proportion of the Universalists being avowed believers in spirit communion.

Dr. D. P. Kayner, late of Erie, Pa., has recently located at this place, and is, as the readers of this paper are aware, one of the most popular lecturers in the field, as well as a first-class healing medium.

Now, we have to say to our friends who are looking for good, pleasant homes in the West, and especially those who may be engaged in mechanical pursuits, either single-handed, a company, or who wish to form a co-operative community, and expect to depend, to a considerable extent, upon the Chicago Market, do not fail to visit St. Charles before locating elsewhere.

We speak of it in good faith, and confident that those who make St. Charles a home (as we have from its infancy to the present time) will find it every way desirable.

Any one wishing special information upon any subject connected with the town, or wishing to buy property there, can address us at our real estate office, 189 S. Clark St., Chicago, Ill., and rely on a prompt reply.

JONES & BUNDY.

Personal and Local.

—The Rev. Mr. Taylor, a divine of commanding influence and talents, stationed at Fort Scott, Kansas, has been expelled from the Methodist Church. His friends have raised his salary in consequence, and he is still preaching. One of the charges preferred against him was, giving notice of a spiritual lecture on the Sabbath from the pulpit, etc. No man stands higher in the estimation of the people than Mr. Taylor, and his expulsion from the church will finally result in great good to him.

—Mrs. L. T. Mann, 249 South 12th street, Philadelphia, is a healing and test medium. Answers sealed letters.

—W. R. Barringer, of Goldsboro, N. C., desires a good physical medium to visit that place.

—Mary Thomas Clark gives an interesting account of the meeting of the Progressive Friends at Osborn Prairie, Ind., on the 8th inst. She delivered an address on the occasion. She speaks in high terms of a physical medium residing there. Through her mediumship spirits talk in audible voices, and give some remarkable tests.

—The Spurrier House, Louisville, Ky., with its comfortable accommodations and central location, makes a very convenient stopping place for visitors to that enterprising city.

—Mrs. Jorgenson, rooms 28 and 29, Honore Block, is a most excellent medium, and worthy of patronage. She is a symbolic seer and inspirational speaker.

—Mrs. M. J. Wilcoxson has been meeting with great success at Troy, and other places in Indiana. Packed houses greeted her, and great interest was manifested in her lectures. She is now laboring at Terre Haute, Ind.

—Brother Christlieb informs us that Mrs. Mary J. Calhoun's lectures at Long Lake, Minn., are well received.

—Mrs. Orrin Abbott, the developing medium, whom we have previously noticed as having returned to this city, and opened an office at room 5, 190 South Clark street, is meeting with unusual success in her profession.

—Brother W. M. Conolly will answer calls to lecture in the West and Northwest. His address is Louisville, Ky.

—Rev. D. W. Hull has finished up his lectures in Providence, and goes next to Corry, Pennsylvania, where he will remain until the middle of May. From there he goes to Wyandotte, Michigan, and speaks one week. He returns to Hobart, May 21. He will attend the Mediums' and Speakers' Convention at Decatur, in June.

—J. O. Barrett, State Missionary, will lecture in Richland Centre, Sunday, April 30th; in Patch Grove, Grant County, Sunday, May 7th. Friends in the vicinity of either of these places, wishing for week evening lectures following the above appointments, can address the missionary at Glen Benish, Sheboygan County, Wisconsin.

—Sister H. E. Pope has lectured four times at North Branch Station, Minn., giving some remarkable tests. North Branch Station is one half hour's ride from St. Paul, Minn.

—Good reports reach us from Bell A. Chamberlain, who has been lecturing in various parts of Iowa. Brother W. P. R., writing from Clear Lake, Iowa, says: "She, or her controlling spirit, has few equals for eloquence, logic, or command of language."

—Brother A. B. B. informs us that J. T. Rouse has been lecturing with great success at Monterey, Ohio.

—Eliza Tellow thinks that a good lecturer and test medium would do well at Cuba, Mo.

—S. P. Chute, Syracuse, N. Y., is a good clairvoyant and healer.

Philadelphia Department.

EDITED BY.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit.

NUMBER FIVE

By Dr. John W. Hughes, (formerly of Cleveland.)

I am glad to be permitted to give you some facts in regard to our friend, whose condition has awakened so deep an interest here and with you. Each spirit who is thus enabled to present an account of this spirit, must do it from their own stand-point, and according to what they see and feel in relation to him.

As I have had some interviews with his father and mother, I shall go back a little further than any one has yet done, and endeavor to trace out some of the causes that have produced the fearful conditions which he has experienced.

His mother tells me that she was a young gipsy girl, not quite sixteen years old when he was born, a gay, giddy child, with a voluptuous nature, quite ignorant of the world, and with a deadly hatred towards the child that was to be hers. She had been a wanderer all her life, and was brought under the influence of the father of her child at the confessional. He was a Jesuit Priest, a gross, sensual man, with a very large back brain—with strong animal passions, very imperfectly concealed by the hypocrisy required for such a man in the profession of the priesthood. He induced this thoughtless child to leave her associates and visit him occasionally, until he found she was about to become a mother, when he not only abandoned her, but forbade her coming near him or exposing him under pain of eternal torment.

These facts I gathered from them, and the lesson I draw is this, that young Antonio, the child of this unequal and lustful union of persons so different in age, temperaments, etc., inherited the fearful, uncontrollable passion to commit the disgusting crimes of which he has spoken to you. The reckless and fierce love of the young mother, and the fiendish and lustful passions of the father were entramped upon him.

I need say nothing of his earthly career, as he has already given you as full an account as is necessary. I may say that we could read the terrible impressions of that life when we first saw him; but I will not dwell on the law of conditions, as set forth by our friend, Dr. Ardley.

Having myself been a victim of temptations of various kinds, mainly through the use of intoxicating liquors, it has been my mission to him to watch the interior impulses of his soul nature, and guard him in the hour of temptations. All physical violations are cumulative in their tendencies—that is, like an obstructed stream of water—the force gathers until the barriers which have been set up, or even the natural banks give way, and the flood overflows. We have seen poor human nature resolve and re-resolve, struggling and falling over and over again, because the conditions were such that their spirits did not realize the power that was accumulating and gathering itself strength as would enable it to sweep away all the restraints.

Habits, whether good or evil, are continually being strengthened by repetition, and the only means of permanent reform consists in loving, confiding, truthful associations with other spirits—some true and loving spirit, congenial and active that must be found, to whom confession must be made full, free and unrestrained, and who, under proper intuitions can clearly discover the gathering strength of the power that will overwhelm the soul. When this discovery is made and proper assistance is rendered, the individual can be protected.

This has been my particular mission to this spirit, though he was not like me, a victim to the intoxicating cup, yet the same law applies to these lustful feelings which have been his for so long a period. Other spirits have been aiding us in this work. One of the greatest difficulties which spirits experience, is to obtain confidence in others, so that they may be thus free to confess and acknowledge their conditions, for without this freedom no good can result from it.

To know one's self diseased, is half a cure, and all such spirits find it exceedingly difficult to get the first half of this knowledge.

So soon as he was awakened to a slight consciousness of his condition, the work was begun. The result of his influences upon that poor child of earth were manifested, first to those around her by spirits; but he was totally unconscious of it, and did not believe it when you spoke of it to him.

This unconscious condition of crime is the most fearful state into which the human soul can fall. It is a hell which can only be escaped from through the most intense and agonizing suffering, and he was mistaken in the declaration, that nothing could be worse than his present condition, when you first attracted his attention.

He has suffered much more intensely since that, and has often exclaimed, "My punishment is greater than I can bear," though this was not the case, on the contrary this is the only means by which he can escape from the low condition of indifference and crime, into which he had fallen.

Let no child of earth deceive themselves with the thought that they can violate any law and escape the penalty. I would most solemnly impress upon those who have lost all compunctions of conscience in regard to any acts which one's spirit whispers to them, and who feel indifferent in regard to any acts which they once knew to be wrong, that these are conditions from which there is but one gateway of escape, and that is through intense and long continued remorse and anguish of spirit.

We labor here and with mortals to keep individuals, who are thus suffering from entire despair, and to encourage them as far as we may, even amid their deepest sufferings, that they shall come out of these terrible conditions as gold purified and refined in the fire. At the same time we are not permitted to remove these legitimate sufferings, they must be endured, and with us as with you, external surroundings are to be considered, and hence, we took this spirit away from the places which he had been accustomed to occupy, and from all his old associates, and we have been attending upon him with great care and loving kindness, and whenever a feeling of desire to return to his former habits and haunts has arisen, we have checked it, and restrained him. The forces that have been brought to bear upon him have been the result of the combined action of a large number of spirits together, with the sympathies of earthly friends.

We have received considerable aid from those whose interest has been awakened by the publication of these narratives, all such sympathy comes to us, and is added to the general fund.

Our treatment of the erring differs widely from that of earth, where you seem to be compelled to use bolts and bars and prison walls, because there are not enough assistants, and you are not sufficiently intuitive to perceive the movings of the interior spirits of those whom you would reform.—Our plan is far more successful, because we have as many assistants as are needed, and some, whose intuitive powers are so unfolded, that they readily perceive the interior conditions before they have expressed themselves in the external plane.

Every step that is gained we endeavor to secure, so that there can be no falling back, and this marks a distinction between such reforms in spirit-life and on earth.

With you there can not be such guardianship over the weak and erring ones, and hence, they frequently fall back into worse and worse ones. Here a number of spirits enter upon the work earnestly and devotedly, and they make such arrangements that they never leave the spirit alone, until the danger of relapse is over. Around this spirit there have been gathered above circle of spirits, deeply interested in the work of his reformation; but only a few of these spirits have, as yet, been visible to him, and if those who were visible to him were withdrawn, as was sometimes the case, in order to give him as much self-reliance as possible, those who were invisible to him were attentive watchers, and were ever ready to summon those who could render more efficiently, because more material aid to him.

We have been obliged on several occasions to restrain him by physical force, from acts which would have been injurious. We treat such spirits just as you should treat the insane, and when they would injure themselves or others, restrain them, but always with love and kindness, and only to the extent necessary to the accomplishment of the work.

These sanitary police arrangements, if I may use such terms, are just as necessary here as they are among that class of mortals, when they are constantly used.

It will be a grand triumph for humanity, when the children of earth shall have learned to know how to apply these police regulations to their benighted and undeveloped fellow beings, so as to restrain them only, and not to excite their passions and increase their criminal tendencies. This is a reform of the utmost importance, which Spiritualism must introduce and carry forward in the earth-life.

Such was the happy combination of spiritual and physical forces around Antonio, that we have had but little difficulty with him. The plan was well organized and wisely directed by spirits far advanced in knowledge and goodness, and the work is going on very well, and ere long he will begin a work on earth, and the young woman will not be relieved until he can come to her as a ministering spirit for good, and we will find in him a valuable aid to our band, for the reformation of individuals who have had somewhat similar experiences.

Since they who have never been sick, can not appreciate and sympathize with those who are sick, the discipline of evil has its value, and among the most efficient workers are our crime-scarred veterans, who have gone through many a struggle and conflict with themselves, until at last they have gained the victory over themselves, and have consecrated their lives to the redemption of the world from the errors that they have helped to build up.

The highest condition that a human being can attain to, is that in which there is a desire to reach down to and help the very lowest of their fellow beings, and when this is attained there can be no condition which they would not help, if it were in their power to do so.

When the entire history of this spirit is presented to the world, it will be seen that there were many mitigating circumstances, and it would appear as if his punishment was too long continued and severe, but the laws of the transmission of evil are fixed and unalterable, and the means for the removal of such conditions are also fixed, not in vengeance, but in love, and the law of compensation runs so beautifully through all the works of our Father, that however slowly the mills of God may grind.

"Ever the right comes uppermost,
And ever is justice done."

Fragments.

Mrs. Brigham, in one of her lectures, speaking of impressibility and the fact that many persons deny the presence of spirits, because they can not see or hear, or feel them around them, said:

"If you go out in the Spring, when the apple trees are full of their beautiful blossoms, and you see a little sensitive child playing under the tree, you will notice that if a single petal falls upon its delicate head, it will perceive it.

But suppose an animal covered over with thick hair should come and lie down under that tree, it might be covered all over with those delicate and beautiful flower leaves, and it would not notice them at all."

There never was any good in the world that was not ushered in with some conflict.—*M. J. T. Brigham.*

Whatever has come to us as a new and beautiful truth, has always borrowed something of that which preceded it.—*Ibid.*

Out of the darkness of adversity springs forth the day of prosperity.—*Ibid*

Mind and matter are alike; known by their properties and manifestations—the proof of the one is the same as the other.

The theory of Bishop Berkeley, of the non-existence of matter, may be more readily accepted than the materialistic notion that matter exists without mind or intelligence.—*Forster.*

MORE LIFE.

"When spring-time prospers in the grass,
And fills the vales with tender bloom,
And light winds waft over as they pass
Of summer days to come.

In spite of all the joy she brings
To flood and field, to hill and grove,
This is the song my spirit sings,—
More light, more life, more love."

—*Alice Carey.*

Obituary.

PASSED ON.—In March last, Mr. David Faulkir, of Milwaukee, Wis., aged 56 years; an honest man, a firm Spiritualist, and for fifteen years a great sufferer from lung complaint. He leaves a wife and three children, two of which are grown up. Remarks by Rev. Rowland Conner, late of Boston.

W. D. HOLBROOK.

SPIRIT PHOTOGRAPHS,

A. D. WILLIS,

CHICAGO, ILL.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing three dollars with a picture and a lock of hair, and setting the day and hour they wish a trial to be made. Address, Corner Clark and Madison sts., Chicago, Ill.

v9 n25 12t.

THE LAW OF MARRIAGE,

BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce legislation. For sale by the author, Louisiana, Mo Postpaid for 35 cents.

v9n18-tf.

NEW ADVERTISEMENTS.

PARTNER WANTED.

THE Sub scribers is engaged as Superintendent of a Stock Company for the Manufacture of a Large Line of New and Popular Patent Medicines, and is desirous of reducing it to a Partnership Company, with a view of locating the business in Chicago.

The Remedies have thus far attained an unparalleled popularity, and are destined to exceed anything in the history of Patent Medicine enterprises. Each preparation is made with a view of meeting the demands of this progressive age, and will live and grow popular when the present system of poisonous drug medication shall have passed away. The stock is held principally by men of limited means, who are unable to bear the expense of the anticipated change of location, hence a large share of the stock can be purchased for less than half its value. Full particulars, together with samples of all our printed matter, will be sent on application. Correspondence solicited. Address:

JOHN WILCOX, Omro, Wis.

v9 n26 2t.

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v9 n23 6m.

MRS. L. G. RICHARDS

WILL Give a Psychometric Reading for $1.00; with Medical Examination and Advice regarding Business, $2.00; Written Communications from Spirit Friends, $2.00. Lock of Hair and Photograph required, also three 3-cent stamps. Pictures returned. Medicines sent if desired. Address P. O. Box 1219, Bridgeport, N. Y.

v10 n2 6t

Dr. J. Wilbur,

MAGNETIC PHYSICIAN,

460 W. Randolph street, Chicago, receives PATIENTS at his residence. Board and Treatment, $15 to $25 per week. Also cures by MAGNETIC PAPER. Send one dol

v10 n5 tf.

CARRIAGE MANUFACTORY.

Waverly, N. Y.

THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Buggies of the Best Styles; Platform Spring Wagons, with two or more seats, with or without top. This wagon is an improvement on the old two-spring wagon, and as a business wagon, or for family use, is unsurpassed. Best quality of stock used and first-class workmen employed, and all work WARRANTED.

Situated on the Erie R. R., we have good facilities for shipping, and are constantly sending work to all parts of the country.

N. KINNEY.

v9 n25 13t.

DR. H. SLADE (Clairvoyant), AND J. SIMMONS.

DR. SLADE will on receiving a lock of hair, with name and age, give a clairvoyant examination and written opinion as to the case with prescription if required. A fee of Two Dollars must accompany the hair, which will be returned. Those where treatment is required and letters answered if inclosed to

SLADE & SIMMONS,
207 W. 42d St., N. Y.

Write your address plain.

FARMERS.

Who have never tested the genuine Rumsdell Non-Explosive Coal Oil Safety Lamp, should send at once for our Great Credit Offer. There is no longer any excuse for being imposed upon by getting spurious, mixed, and rejected wood which is being offered, as our terms are within the reach of all. Remember that where one bushel of genuine was sold last year, three of counterfeit was sold, and the crop from it is now for sale in various prices, from one dollar upward. Address

W. Rumsdell & Co., 41 La Salle St., Chicago, Ill., or 40 N. Fifth street, St. Louis, Mo.

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Tailors, Dressmakers, Milliners, School Teachers, Mechanics, Clerks, and others, can make from $3 to $15 per day by selling the "EXCELSIOR CUTTING RULE."

For particulars, address, H. KLEINDINST, Cincinnati, Ohio.

v10 n5 tf.

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Clothes Mangle.

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Boards,

Saves your time, labor and fire, and is so simple in its construction that your child can manage it, and with a little practice, mangle all the clothes in thirty minutes that require three hours with the old irons.

The Mangle will be packed and forwarded, etc., with full instructions, to any part of the United States, on receipt of $2.50.

AGENTS WANTED.

RUFUS GOULD,

P. O. Box 213, Syracuse, N. Y.

v9 n23 13t.

GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services.

v9 n8 tf

MRS. SARAH M. THOMPSON,

of Cleveland, Ohio, INSPIRATIONAL SPEAKER, will speak at GRAFTON CENTER, Lorain Co., Ohio, on the 1st Sunday of each month, and at ALLIANCE, Ohio, on the 2d Sunday of each month, until further notice.

v10 n3 tf.

WM. WHITE & Co., 158 Washington St., Boston, Mass., have just published:

"DEATH AND THE AFTER-LIFE,"

Eight Clairvoyant Lectures on the Summer Land,

BY ANDREW JACKSON DAVIS,

With an Illustration Representing the Development of the Spiritual Body.

—OF—

There is no more interesting or remarkable book in the whole line of Spiritual Literature.

Read the following table of contents:

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SOCIETY IN THE SUMMER-LAND;
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v9 n6 2t.

Prof. Spencer's Positive and Negative Powders. For sale at this office. Address, S. S. Jones, 193 South Clark street.

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Persons sending photograph, lock of hair, month of birth, whether single or married, with stamps, will receive delineation of character, including leading events in past and future life, for two dollars. Diagnosis of disease, or instructions for mediumistic development, one dollar each and stamps. Address 306 South Clark St., Chicago, Ill.

n6 v10 tf.

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ANALYTICAL CURE,

For the speedy cure of the following complaints furnished: Catarrh, Asthma, Throat, Lung and Heart Difficulties, Rheumatism, Liver and Kidney, Dyspepsia, Diseases peculiar to Females, Epileptic Fits, Weak and Inflamed Eyes, Ulcers, Fever Sores, Piles, Seminal Weakness, Diseases of the Brain and Nerves, Diseases of the Skin and Blood, Incipient Consumption. Patients at a distance successfully treated. Medicines sent by mail or express.

Dr. Dake's mode of practice is unknown to, and unlike in detail, any other physician's.

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Those who cannot consult in person (with each letter) send a simple statement of condition, age, and sex, occupation, temperament, (if not known, send photograph.

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Electric bands and soles, for cold feet, faulty circulation, nervous diseases, price, $2.00. In ordering soles, state size of boot or shoe worn, also the width required, and whether for a lady or gentleman. Sent by mail or express. In sending for circular and terms, inclose stamp.

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Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and advice on a variety of ways. Guidance we give gratuitously to all our patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of pain is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, $2; Diagnosis without prescription, $1; all subsequent prescriptions, $1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Miles, Jefferson Co., Wis.

v10 n1 tf.

Dr. Abba Lord Palmer.

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From the Banner of Light.

LIBERAL TRACT SOCIETY.

Remarks of Prof. Wm. Denton and others, at the Second Hearing on the Incorporation of the "American Liberal Tract Society," before the Joint Committee on Parishes and Religious Societies, had at the State House, Boston, March 1st, 1871.

Concluded from last week.

Chairman—What is your name sir?

Storer—H. B. Storer.

Chairman—Do you believe all these [holding up the twelve tracts filed by the Society] to be correct?

Storer—No, I am not prepared to say so, as an individual; but I endorse the policy of Massachusetts, which is to protect the liberty of private judgement, and I desire to grant to our members the great st freedom of expression; and to that end have requested the incorporation of the Society, so that we may promulgate our ideas as well as others.

Richardson—Have you ever been oppressed or interrupted in the publication or distribution of these ideas? Have you not been protected by the spirit of the Republic?

Storer—It is true that we have not been interfered with as far as we have gone; but that is not all we want. We desire the full benefit of what the incorporation of the Society can give us

Richardson—Well, sir, suppose that the religious record of this State is diametrically opposed to you, how can you expect us to vote for the incorporation?

Storer—We do not ask the State to endorse our views, but only to give us a legal basis to work from.

Richardson—But the historical traditions of the State are against you; the will not desire to give prestige to what she does not believe.

Storer—I believe, as I have said, that it is the enlightened policy of the State to protect the right of private judgment upon all matters of religious belief—and that no private judgment can be fearless it have all sides of a question to contrast and decide upon. The tracts published by societies already incorporated, and the sentiments of which we do not believe, are freely scattered. What we want to attain is, the same facilities for spreading other views before the people. For this reason we ask for an Act of Incorporation, as we are deprived of necessary facilities for usefulness without it.

Richardson—Then you will consider yourselves persecuted if you do not get it?

Storer—Perhaps not persecuted, but deprived of our rights as citizens.

Stafford—Why do you not organize under the general laws? It does not appear by the evidence that you have presented that you have three cents in funds in the treasury, or that there is any immediate prospect of your obtaining any great increase in that direction.

Storer—I think it has been fairly shown that there has been no attempt made to collect and hold funds during the time the Society has been operating. We want the prestige which incorporation will give us; it will go a great way with the people, and we can then ask with confidence for donations.

Stafford—By the instructions of the Legislature, all Committees considering applications for incorporation are ordered first, before reporting favorably, to satisfy themselves that the Society to be incorporated cannot organize under the general law. Now what authority have we—from the evidence presented us—to report a bill to the Senate favoring the incorporation of this Society? What proof have we that you cannot organize under the general law? and what reasons have you given why you are not desirous of so doing?

Several members of the Committee—That is a point we should raise concerning any society.

Gardner—I cannot claim particular knowledge of the laws of Massachusetts, but I have been given to understand that there are more rights and privileges accorded to the members of a society under a special act of incorporation than are given by the general law on the subject. In a society organized under the general law, for instance, each of the private members is held for the debts of the whole society. Persons chosen to office under such a *regime* may be honest and painstaking, but if unsuccessful, or if they make mistakes through ignorance, the consequences of their errors fall upon every private member who may happen to have property upon which to levy for the society's debts. But under a special Act of Incorporation it is not so—the duties of members and officers are more clearly defined, and each man does not become responsible to the full extent of his property for the society, as under the general law. Another reason for our desire for special incorporation was that we should want to hold property in excess of the amount allowed under the general law; and it has been quite conclusively shown that no great efforts have been made to raise funds, except for the current issue of tracts—the disposition among the members being to wait till the question of incorporation is settled, whether under a special or general enactment. I know that under general laws, by reason of the ignorance, incompetence or recklessness of the officers, there is sometimes much danger, and many persons would object to belonging to an organized society each of whose members were liable to the whole extent of their individual property to pay the debts of the concern.

Chairman—Are you a citizen of the State? I judged you were not so by your saying you were not acquainted with the laws of Massachusetts.

Gardner—I am. My name is Henry F. Gardner. I have resided and been known in the city of Boston for quite a number of years. I did not mean to say that I do not know of the laws generally, but referred to those particularly applying to the case.

Chairman—Mr. Storer, you are at liberty to continue your remarks.

Storer—I gave way to allow others to answer questions asked, and to give their explanation concerning the matter of our incorporation. My question of the Chairman was a pertinent one. I thought if our act of incorporation depended upon the agreement of the committee with our views, we could not expect to get it; but if you would say, "Here are a company of men who desire to print and diffuse in society their ideas of right; let them do it according to their best judgement; if false, they can do no harm, for truth is eternal, and nothing but error will die," then we might hope for the legal working basis we desire. It seems to me that the old spirit of intolerance is not dead. We may see it to-day in the city of Boston: A gentleman—Rev. J. L. Hatch—who has of late been distributing liberal tracts in front of Tremont Temple, was arrested under a city ordinance and dragged before a justice, but was discharged upon examination on the day named, when the officers of the law give implicit obedience to the demands of churchmen. It only shows a certain spirit that still exists, and would do more if it dared. Now, I simply wish to do away with all this petty subterfuge, and let people see the truth as it is. I wish the right of publishing and distributing the tracts of this Society, so that those desiring may read them as freely as those of other societies.

Richardson—I wish to ask the gentleman if this tract distributor who was arrested did not go into the rooms of the Young Men's Christian Association, and recite the Lord's Prayer in a manner to provoke ridicule?

Storer—I do not know. He is here, and can answer for himself. He was not arrested for that, however. I do not think it possible that it could be the case.

Richardson—Do you consider that you can call upon the Committee to report a bill contrary to the traditional history of the Commonwealth? Suppose there should be a society of Mormons in Boston, who desire to be incorporated that they may publish tracts advocating the practice of bigamy. If free investigation is this Committee is, should you feel called upon to report a bill recommending the incorporation of such society?

Storer—Personally, sir, I have no fear of the effect of any idea upon the minds of the people, under freedom. I believe in the maxim of Jefferson, that error may be safely tolerated where truth is left free to combat it." I should not oppose the incorporation of such a society. I should say Mormonism had as much right to be heard as any other sect. But I would oppose the publication of what are known as obscene works.

Safford—Ad you would think the Committee ought to incorporate the Mormons?

Storer—I think, at least, the Committee should report their grounds of action to the Legislature if they did refuse to incorporate them.

Safford—What would be your report if a member of this Committee? Should you favor it? that is, I ask, should you favor the advocacy of bigamy—a something opposed to the statutes the Common wealth made and provided, which declare that a man shall not have more than one wife?

Storer—No, sir; I should not favor any tracts against the laws—that is, which defied the laws but I should be in favor of putting all the arguments I could before the people to induce them to change the laws by constitutional means.

J. L. Hatch—My name is J. L. Hatch; I am by profession a clergyman—a Unitarian. I would like to answer the question that was asked about that individuals going to the rooms of the Young Men's Christian Association. I did go there, and, while there, went through with the form of the Lord's Prayer.

Richardson—Yes; but I understood it was in a spirit of mockery.

Hatch—That is a mistake. I am in the habit of using the prayer at home, and it was recited there with no different spirit. I am a clergyman—a Unitarian—speaking regularly at Scituate, on the South Shore. I wish to say that, in these inquiries put forward by your Committee, I understand the point to be as to our views—not so much as to what they may assert in the way of dogmatic statements which will militate against that justice, morality and right upon which the State is so substantially founded. If by your examinations you should be satisfied that these publications are immoral or wrong in their tendency, then you will be called upon to refuse the desired incorporation—and of right, too. But why should societies are it organized—Orthodox, Baptist, Presbyterian, or otherwise—we expect a like favor, except on the ground of immorality, which I mentioned above. If the Jews, numbering some six thousand in Boston, were to get up a society to promulgate their ideas, and ask you for an act of incorporation, you would give it, never refusing because of their religion. Perhaps, even, if the "heathen Chinee," numbering many numerous in Massachusetts, should desire an act of incorporation for a society to diffuse his ideas and peculiar religion, you would grant it. Let us have as good a chance as the rest.

Chairman—What is your idea of the Great Creator of the universe?—and whether it is governed by him?

Hatch—I believe the universe was created by God—not by any special creation, but by development.

Richardson—Was there ever any time when Nature was first called forth—when the act of creation was exercised by a Superior Power?

Hatch—I make no distinction between creation and development.

Chairman—How do you regard the inspiration of Jesus Christ?

Hatch—I think he was as all good and noble men are. I place his teachings above those of any other man who ever lived; but I believe, with my sect, that he was a man, and not God.

Richardson—Plato has said that "to act nobly and wisely, both for yourself and the State, you must act according to the will of God" Where do you find that will outside the Bible? What is your idea of the will of God?

Hatch—I understood Plato to mean according to the rule of absolute right; and I will take the saying to mean, of yourselves judge we not what is right?" We do not propose to use the rights given us by incorporation—should it be allowed—against the morals of the people of the State; on the contrary, we are in favor of God and true morality. If the Chinese should apply to you to be allowed to bring here any of their unseemly or unclean rites; if it were proposed to introduce into the State (as in some old religions mysteries) prostitution as a part of the ceremonies in the heathen temples, we should unite with all others in declaring that you should refuse to countenance these inroads upon the public morality. But the ground occupied by this Society is entirely of a different nature. Though some of its members do not call themselves Christians, still they all claim to believe in love to God and love to man.

Richardson—I desire to ask if you do not teach that a young man—say of twenty years of age—may do as he pleases—it is all right; that the Bible is not anything to him; that Christianity has no authority over him; and that he is not amenable to the rules or wishes of his parents?

Hatch—No, sir. We hold that all children should be under tutelage and government, and the State holds to each individual in the body politic a similar parental relationship. It is not our desire to lessen, but to elevate by knowledge the child's idea of right.

Richardson—But what is to be the standard? How are you going to fix a standard so that you shall know you are right in reconstructing society in any other way?

Hatch—It will be difficult to define our views, because they always change, as the world of men changes. Massachusetts has always been changing. There has been a great advance of public opinion here since the time when men who thought themselves doing God service hung Quakers on Boston Common. We only ask the same rights as are accorded to the Evangelical societies; we desire to be put on even terms with the other societies who have the right to advocate their different views. Institutional and dogmatic Christianity some of our members may wish to combat in their tracts, but they do not contravene that spirit of truth which makes Christianity to me mean love to God and love to man.

Richardson—Is there any difference between this idea and the teachings of the Bible? Why, then, take the Bible away?

Hatch—We do not throw the Bible out, but only put it on its man merits. We desire to receive its truths and to reject its errors.

Richardson—I understand Prof. Denton to say that he should labor to destroy the common notion that the Bible is the Word of God—that is, I understood him to deny the inspiration of the Bible. You desire to destroy the idea that the Word of God is in the Bible from beginning to end?

Denton—I would put the Bible to the test of truth. Such of its teachings as could stand that test I would receive, as I would the same truth were it embodied in the language of Plato, Socrates or Confucius.

Richardson—I believe the Bible is the Word of God—the whole of it.

Chairman—The time allotted to the session having expired, I am obliged to pronounce the hearing closed. If another should be deemed expedient or necessary, due notice will be given.

John C. Cluer—I desire to ask Mr. Hatch, or any gentleman present, if he or they know any one connected with this Society, or anybody being up in its principles, who is connected with or lends his countenance to the continuance of the numerous houses of ill-fame or the many rumshops now existing in the city of Boston?

The gentleman specially questioned said he did not, and no one present was able to answer the question. The inference to be drawn—as to the comparative morality of free thought and "bound religion"—was plain.

The meeting dispersed, and the champions of liberal ideas walked out to where the clear sunshine and balmy air of the Common were speaking of the coming spring, feeling in their hearts that whether incorporated or not by the subsequent action of the Committee, they had at least made one step more from mental winter in that path of progress which will certainly end in a golden harvest of broader freedom in the years that are to come.

JOHN WILKES BOOTH.

His Experiences in Spirit-Life—Mary J. Montgomery, Medium.

I can not tell how long I had been in a kind of stupor in spirit, when I slowly began to awaken, as from a deep sleep, to find that I had passed the change called death. I can not describe my feelings at this moment. For some time I remained in a maze of perplexing thoughts, wondering and fearing; then slowly passed before my wondering gaze, as a panorama, my past life. Most vividly the last three years. Oh! the conflicting emotions that seemed to be crowded in that part of the view. Then I saw the cause of many feelings and acts of mine,—that were no less a mystery to myself while in the body, than to my friends and countrymen. There I saw myself whirled along by the excitement of my own passions, and the influence of spirits who had but recently passed from conflict,—their minds yet full of hatred and revengeful feelings. In this I found a slight palliation for my crime. Will my countrymen see any for me?

When I became fully conscious, and had time to collect my scattered senses, I saw, as a great black cloud, the indignation of the American people hanging over me. Awful, indeed, were my feelings. I felt as though they would crush me. But after contemplating the scene for some time in the most dreadful apprehension, I saw, here and there, a streak of light through the cloud. I found it to be the sympathy of a few charitable minds, who felt a pity for me. This gave me a ray of hope. But I still felt that I must ever bear this great condemnation.

In this state of mind I wandered about, as it were, in a wilderness with none to guide my faltering steps, until I met my guardian, or in other words, became cognizant of her presence, —for I have since learned, that all this time I had not been left alone, but my guardian was not visible through the thick darkness that surrounded me.

I am at a loss to express my feelings at seeing her approach me with extended hand, saying, "Brother, look up, you are not utterly condemned. You may yet be a bright and happy spirit." Who is this, thought I, that calls me brother. Then, I soon recognized a sister, pure and bright, that had left the form many years ago. She said. "Brother, come with me, I have many things to tell you, and much to teach you. But first you have a problem to solve, and you must solve it yourself. I leave you to your task, but will come again."

I was plunged in bewilderment, wondering what the problem was, and how I was to commence the solution of it. My attention was attracted to something that appeared like a great mirror, and which seemed to be hung up in space, with no support whatever. I looked at it, and there saw a great sea, as it was presented to me,—its turbid waters rolling and whirling—as they always were, until they were lost in the distance. While wondering what it meant, and as I was about to look around for some one to explain, I remembered the words of my guardian, and thought, this is the problem. Then I began by my own intuition, to read the symbol presented. The sea I found to be a representation of human life. How like chaos it seemed to me. And what, thought I, in all this turmoil, is there nothing beyond? Then I gave myself up to feelings of doubt, dark forebodings, and wonder.

This scene passed, and the next was a great chain, so long that I could not see either end of it. My gaze was fixed upon one link in the chain, and as I looked, the link began to expand, first lengthwise, then to widen, and in the center I saw the form of a man. As it gradually grew more and more distinct, I began to see my own form and features, until I became fully conscious it was myself. I still preserved the link in the chain. The features grew more hideous, too ugly for human eyes to bear. And yet more ugly still it grew with every pulsation. As I looked at it, disgusted with myself, I remembered the promise that had been made to me that "I yet might be a bright spirit." Then my gaze was turned from that link to the end of the chain that seemed to reach downward. There I saw this same ugliness coming in waves over the chain, chasing each other as it seemed, each wave anxious to do its work in defacing me. I stood on the upper end, bowing over the link which encircled me,—each making me more horridly ugly, until the picture was so appalling, that I thought its ugliness would annihilate me. I can not tell how long this lasted —it seemed an age to me. Then gradually the medley changed, and showed me signs of a reformation and again my gaze were turned upon my own reflection, in the link—understand, I could only look as my eyes were directed,—no volition of my own in the matter. After looking some time, I saw myself as natural as when I first looked into the mirror. Then I became more and more passive, and after awhile began to look even beautiful. Then my eyes were turned to the other end of the chain, and there I saw the cause of the transformation. Here, too, was coming wave after wave, but of a different kind. I can compare it to nothing else than waves of glory. It rolled over me, washing off with every wave, the ugliness, and making its way down the chain out of sight, and chasing those blighting waves before them, leaving the chain in its own true and bad looked like iron, now like burnished gold.

My guardian came, and taking my hand said: "Come with me, I will help you unfold what looks like mystery to you. The sea you fully comprehend. I will help you understand more fully the chain. That represents the human family—every human being, that has or ever will exist. All are thus linked in one great chain, which centers in Divinity; but this Divinity you can not yet comprehend. This chain is unbroken. There never can be one link lost. Every individual constitutes a link, and although they are ever so ugly,—as you saw yourself to be,—still they are necessary to the chain, and must not, can not, be broken out, on account of their ill looks, but must as you have seen, be polished, and remain to preserve the chain unbroken. The waves you saw running along the chain, represent the influence every being has upon every other. As the chain makes a complete circle, commencing and ending in Deity, so the influence must take the entire circuit. It does not stop with the individual's surroundings, but passes them, and every link in the great chain feels it. In your case, the waves you saw that made you so ugly, were the revengeful, wrathful feelings of an outraged republic hurled at you. You had to feel them all at once. Your suffering was terrible; but the law of compensation and of effect following cause, demanded it. The waves you saw coming the other way, were emanations from the great fount of all good,—messengers of mercy sent to relieve you. But they did not stop with you, but flowed on until they had touched every soul that was wronged by your deed, and felt indignant at your act. Had it not been so, those dark waves would have ever kept on flowing and burying you. But those beautiful waves flowed and touched every American heart, and softened it toward you. Had they not, you never could have progressed, for their feelings would have dragged you down continually. You have a duty to perform, ere you can go on very far in progression. Before you can escape from the earth sphere, you must in some way find a channel of communication to the American people, and ask their forgiveness. This, too, is in accordance with the law of compensation. You can not be happy after injuring one of your fellows, until you have in as far as possible, made restitution for the wrong done. Life in its various forms, will be a study for us all for ages to come, before we fully solve the problem. After you have performed the duty assigned you, and have been sufficiently through the fire for your purification, you will make rapid progress in the science of life. Be patient, be hopeful." Now you have liberty to examine your surroundings, and follow the promptings of your own inner self."

I now began to see an innumerable host of spirits all around us,—some dark and almost as ugly as I had been myself, and occasionally one bright and shining like a sunbeam, would flit past, and cast a glance of pity upon me, and appear to beckon me to follow, but I could not fully comprehend their meaning, or in other words, could not bring myself *en rapport* with them.

I went about for some time, I can not say walked, for it did not seem like walking, neither did I fly, but glided along through space, looking around me, viewing beautiful landscape scenery. Birds were singing, flowers blooming, waters rippling, everything so real that it did not seem to me I had left earthly existence, but was living through a scene of enchantment,—such as I had read of in fairy tales. I saw many spirits coming toward and gathering around me. My guide told me they were disembodied spirits. To me they looked like mortal men. Presently I saw one approaching with a halo of light encircling his brow. As he drew nearer, I recognized the victim of my rash act. Yes, I stood face to face with Abraham Lincoln. As I looked into his face, calm and serene as a summer eve, his look seemed to burn into my very soul. He approached me with extended hand, calling me brother. Said he:

"We both had a mission to fill on earth,—such a part to act upon the stage of life; yours a tragic one, mine a more quiet part. You acted your part well; I mine to the best of my ability. The same hand that carried us through earth-life, still sustains us in spirit-life. You acted out your nature, I acted mine. The same overruling power governing both alike. Let us be friends."

So saying, he grasped my hand, while I trembled with remorse and Painful emotion. Said he:

"Be calm, my brother. I speak the words you wish to hear. I forgive. We were both forced from the earth prematurely; here, our work on earth was not finished. We must yet do that which remained for us to do. I must away to mine. We shall meet again. Good by!"

I saw him depart, a great crowd following him. When he was out of sight, I stood wondering at the ways of—I hardly know what to call it—the destiny that marks out our pathway. My guardian then said:

"Come, I have another scene to show you;" and she led the way until we stood upon the brink of a great fountain, wide and deep. Said she:

"You must freely drink of this fountain. Its waters will fill your soul with peace and good-will toward all men."

As I looked at it, it grew larger and larger, until its expanse was beyond my power of vision, then gradually it faded from view, and all had all disappeared. I wondered when it had gone, and remembered I had not drank a drop of its water. My guardian said:

"Wonder not, this was only a vision or impression. We teach here much by emblem. This fountain is emblematic of Omnipotent Goodness, boundless and unfathomable as you have seen it. Its boundaries are the four corners of the universe. From it the human family drink. From it you must drink large draughts to prepare you for your remaining work on earth. It will free you from every feeling of malice, and make you see mankind as brethren. I see that you do not fully understand me,—I mean that by studying divine goodness and love you will partake of that goodness and love, and thereby be fitted for your work. I have given a brief sketch of my experience in spirit-life, but have given but a faint idea of the extreme sufferings of the first part of my experience after leaving the body, for language fails me in giving anything of a correct idea of it. Can my bitterest enemy wish me to suffer more intensely, or for a longer duration? Is not the American heart ready to grant the boon I crave? and in this way, I ask of them their free and full forgiveness, that I may no longer be held back from the natural inherent birthright of all souls,—progression. I now ask my countrymen, one and all, to forgive the wrong done them. That is all I can do, and when I have done the best I can, am told that I shall be justified. I would repeat, forgive, "Blessed are the merciful for they shall obtain mercy."

Please have this communication published, and oblige your friend and brother.

Fraternally,

JOHN WILKES BOOTH.

Bonsparte, Iowa.

THE METHODIST CHURCH AND T. B. TAYLOR.

Letter from L. Granenuck, M. D.

Brother Jones:—Thinking that the many readers of your valuable paper would be interested in hearing the case of Reverend T. B. Taylor, of our city, I have thought of giving it to you and them, in as concise and compact a form as possible.

Most of your readers are already aware that Mr. Taylor has for some time past, been "growing in grace and wisdom," and it has appeared to many of us, that the ecclesiastical harness was getting too tight and uncomfortable for him, and he would, soon demand a new set, or cease to pull for them longer. Mr. Taylor is a leading mind among the men of the Methodist Church, and has held some of the highest positions in its gift, being for some time president of one of its educational institutions for young ladies.

One year ago, he was called to take charge of the Methodist Church of this place. He found it in a weakly condition, but under his management, and through the common sense and eloquence of his discourses, the church grew rapidly in numbers and influence, and became self-sustaining for the first time in its history, while the crowds who thronged the building every Sunday to hear him, have become the talk of the whole country. This was indeed a *revival*,—one that *lasted*, and grew larger from week to week, but it soon became evident that all this did not suit some of the more conservative and illiberal of the society. They attacked him bitterly in all manner of ways—threatened to stay away from his preaching; but they were not missed. Then they stopped the pay, but the liberals came to the rescue, and doubled it. Meanwhile, the congregation grew in numbers and respectability, and it was generally difficult to obtain a seat. So there was no other stow for the Orthodox brethren, but to nurse their wrath in secret, and wait for the conference that met at Paola in March.

Thither they went with their sad story, and besought this new "Diet of (the) Worms" to have mercy on them, and remove from their midst this heretic who was turning all the world of Orthodoxy upside down.

A much larger delegation from the church, also went down to the conference, to remonstrate against his removal, and thus there was trouble in the camp of the "chosen people." He was charged with many things; among them one, of announcing from his Methodist pulpit, that a Spiritualist would lecture in the city at a certain time. But they grew ashamed of this charge and withdrew it. Another serious fault, was preaching a course of sermons on the Resurrection, in which he was charged with denying the resurrection of the second coming of Christ, also the resurrection of the body.

(This course of lectures will soon be published, and I would advise all to read it.)

After a very unfair trial, he was expelled from the ministry *and the church*, as a large majority of his society also believe in a spiritual instead of a physical resurrection,—many of them did not wait to be *turned out*, but deliberately refused to swallow this dogma, and left the church, as soon as they learned that this *must be believed*.

When he returned from his trial, it soon became evident, that there was trouble brewing. A consultation of his friends was had, and he announced a lecture for the following Sunday evening in the Olympic Theatre. When the time arrived, the building was packed at an early hour, and full as many went away as could find seats or standing room in this, our largest hall. It was a splendid ovation to *the man*, and through him to the principle of religious liberty. And when during the course of his lecture he alluded to his deposition, he felt, at least, two inches taller and one inch larger girth, since his ministerial body was wholly consumed by this second "Diet of (the) Worms."

The movement has culminated in forming "the first Independent Society of Ft. Scott," *without a creed!* but containing the most respectable people in town, including the cream of his old society, and the liberal community generally. He will receive $500 more per annum, than when he worked in harness, and have a very cordial support all around. I have waited thus long before writing you of this movement, preferring to wait and see if it would crystallize into something solid, before we became too sanguine of final and permanent success. But it is now an established and permanent fact. He preaches better than before, and will, of course, succeed.

The Spiritualists have endorsed him and his movement from the beginning, both by word and deed, and have thus been the means of doing much more good than if we had organized a society of our own, and used up our strength in keeping its teachings running. But we have not been idle in our own fields.—Sister Allyn has lectured for us very successful, and to our entire satisfaction, and we have engaged that "Old wheel horse," E. V. Wilson, for June.

The cause of truth and liberty is no where progressing so fast as in the free and boundless West, the glorious West. And we invite all lovers of mental and religious liberty to cast their lot among us, for we have a goodly heritage.

Ft. Scott, Kan.

Extract from a Letter by Mrs. Addie L. Ballou.

(From a private note received from Mrs. Ballou we learn that success has lately accompanied her efforts in the South and West. After speaking of her lectures, in a letter to the Journal, at Louisville, Ky., and Litchfield, Decatur, Clinton, and other places, she speaks as follows in reference to a special despatch that appeared in the *Tribune*.—Ed. Journal.)

"Apropos of this illy expressed appreciation of this most worthy place and people, I think it but just to correct a statement made by the *Chicago Tribune* of March 15th, which is false in its reflection on a class of innocent persons—so far as crime intent is concerned—yet whom the Chicago press seems of late to be gloating its spleen over by every accusation, true or false, to the permanent injury and discomfiture of the same. It is this case of Mrs. Worth, whose trial was pending at the time of my stay there:

"Mrs. Julietta Worth, a somewhat notorious Spiritualist, clairvoyant, and female doctor, was arraigned in the Circuit Court of McLean County, to day, on an indictment for abortion and murder. The case is set for trial on the 28th inst."

The facts of the case are, however, as that the said Mrs. Julietta Worth, instead of being a "notorious Spiritualist," was and is a good Methodist, and in full fellowship in the Methodist Church of that city. Nothing wrong in Methodism, though; oh no!

Returning from Bloomington, to this place, spoke again here, on last Sunday—as am to do next week, "Providence permitting," and also the remaining Sundays of April—where my address may be considered accordingly.

During the next week am to deliver a course of five lectures at Clinton, beginning on Monday eve, and continuing consecutively, closing on Friday eve.

In June there will be held our usual Speakers' and Mediums' Meeting, and a Mass Convention—which will be duly noticed and handed in by official authority soon, no doubt.

Illinois offers a field of much promise for our workers, and from my acquaintance with her people, and the spirit of general progress and liberal sentiment, is destined to become a home state.

I like the people, places, prospects, and yes, even the press—the most liberal in the world—far better than a pre-conceived prejudice ever gave me to expect. Remaining over could become a possibility. And am now about ready to yield the palm, that Illinois is in reality to *be*, if not already, *the* garden of the west.

Decatur, Ill.

—A leading orthodox church in St. Louis has in its Sunday School a class of adults who are studying Swedenborg's works.

—Gavazzi, the eloquent Italian Catholic who was converted to Protestantism a dozen years ago, is preaching his new views at Rome without interruption.

Price-List of Books.

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	Leave.	Arrive.
Cedar Rapids Passenger	8.15 a. m.	6.50 p. m.
Pacific Fast Line	*10.30 a. m.	3.40 p. m.
Rock Island Express	10.30 a. m.	*2.30 p. m.
Pacific Night Express	10.15 p. m.	6.00 a. m.
Rock Island Night Passenger	*9.15 p. m.	7.00 a. m.
Dixon Passenger	*4.00 p. m.	*11.10 a. m.

Freeport Line.

Freeport and Dunleith Fast	*9.00 a. m.	*2.30 a. m.
Freeport and Dunleith Pas	*9.45 p. m.	*5.00 p. m.
Rockford, Rigin, Fox River and State Line	*4.00 p. m.	*11.10 a. m.
Geneva and Elgin Passenger	*5.15 p. m.	*9.45 a. m.
Junction Passenger	5.40 p. m.	9.10 a. m.
Lombard Accommodation	*6.15 p. m.	*8.45 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	*8.15 a. m.	*10.15 a. m.
Day Express	*9.45 a. m.	*4.10 p. m.
Evanston Accommodation	*1.00 a. m.	*2.00 p. m.
Ross Hill, Evanston, and Highland Park	1.15 p. m.	5.45 p. m.
Afternoon Pas	*4.00 p. m.	*6.00 p. m.
Kenosha Pass	*4.10 p. m.	*9.10 a. m.
Waukegan Passenger	*5.25 p. m.	*8.25 a. m.
Night Express do	*6.30 p. m.	*7.45 p. m.
Milwaukee do	11.00 p. m.	5.00 a.m.
Kenosha and Waukegan trains leave from Wells street Depot.		

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St. Paul Express	*10.00 a. m.	*7.15 p. m.
Fond du Lac Express	*6.05 p. m.	*2.30 a. m.
Janesville Accommodation	*2.00 p. m.	*1.00 p. m.
Woodstock Accommodation	*1.00 p. m.	*10.10p. m
Barrington Accommodation	4.30 p. m.	7.45 a. m.

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Hinsdale Accommodation	*1.30 p. m.	*5.30 p. m.
Mendota Passenger	*4.15 p. m.	*9.45 a. m.
Evening Express	*5.00 p. m.	*7.30 p. m.
Aurora Passenger	*5.30 p. m.	*8.30 a. m.
Hinsdale Accommodation	*4.15 p. m.	*8.55 a. m.
Pacific Night Express	10.00 p. m.	7.30 a. m.

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ROSSER HARRIS, Superintendent.

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Cairo Express	*6.30 p. m.	*7.00 a. m.
Washing. Day Passenger	*9.30 a. m.	*7.45 p. m.
Keokuk Night Passenger	*6.30 p. m.	*7.00 a. m.
On Saturdays this train will leave at	4.45 p. m.	
Champaign Passenger	*4.15 p. m.	*9.30 a. m.
Hyde Park and Oak Woods	*9.30 a. m.	*7.45 a. m.
" " "	*2.00 p. m.	*11.30 a. m.
" " "	*4.30 p. m.	*1.30 p. m.
" " "	*12.15 p. m.	*1.30 p. m.
" " "	*6.00 p. m.	*8.15 p. m.
" " "	*8.00 p. m.	*9.45 p. m.
(St. Louis through Trains.)		
Day Express	*9.30 a. m.	*9.15 p. m
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Frontier Department.

BY.....E. V. WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,—"Resolved, That Modern Spiritualism is worthy of the support and confidence of the people."

E. V. WILSON affirms.—REV. CLARK BRADEN denies.

Mr. Wilson's Opening Speech.

Mr. Chairman, ladies and gentlemen, we are this evening to discuss the second phase of the subject, modern Spiritualism. Again I find myself on the affirmative, and in affirming the resolution this evening, I feel that I have more room; in fact, a greater field to work in. I shall avoid repeating matter spoken last week as much as possible. The subject under consideration this week, reads as follows:

Resolved: That modern Spiritualism is worthy the support and confidence of the people.

E. V. Wilson affirms. Clark Braden denies.

I explain the meaning of each word of importance in this resolution.

Resolved.—That which has been determined on.

Modern.—That which relates to the present time; the opposite of ancient.

Spiritualism.—The doctrine that all which exists is spirit or soul, a belief in the frequent communication of intelligence from the world of spirits.

Worthy.—Means a thing, man or principle having worth, or merit—entitled to respect.

Support.—Means in this resolution, to uphold by aid or counsel, to maintain, nurture.

Confidence.—Means that in which faith is put—feeling of security.

That the people have accepted modern Spiritualism as worthy of their confidence, is evident, or this discussion would not have come off, or the one last week. We accept the thought that whatever commands the attention of the people, is worthy of their support.

Raps being one of the phases of modern Spiritualism, and intelligent in and of itself, thus endowing the chair, the table, the bell, or Mr. Braden's wooden pipe with a distinct sound, meaning no or yes, independent of the mind of any one in the company, is eminently worthy the attention of the scientist, and of the support of the people. This rule is equally applicable to every phase of physical phenomena known in modern Spiritualism,—sounds, voices and music, whether it be harmonious or inharmonious, whether it be a tongue known or unknown, it is worthy.

Writing.—This phase consists, first, writing when the subject or medium is thoroughly conscious, yet not dictating what he has been, or may be writing.

2d.—Unconscious when writing, using the hand, but not knowing what was being written.

3d.—Mechanical writing with both or one hand, left or right hand, both backward or forward.

4th.—Writing without contact with the hand, and yet requiring the presence of the medium.

5th.—Producing writing on the arm, face or hand—as is frequently done.

6th.—Writing in the room on the wall or paper—furnishing pencil, crayon or chalk themselves.

7th.—Spirit photography or sun printing, crayon or oil paintings, such as are executed by men or women from the humble walks in life—the drudges of life, who know nothing of art or colors—springing from obscurity into notoriety—such men as Slade, Anderson, Starr, and a host of others.

Speaking.—The teacher or speaker, male and female. Such men as Whiting, Emery, Davis, Lyman, French, Kellogg, Howe, Bent, Willis, and many others. Of Sprague, Tappan, Doten, Hardinge, Bullen, Hulett, Scougall, Amedy, Allen, Brigham, Pease, Harlow, Fay, Davis, Colby, Wixonson, and others on the part of our sisters. Men and women of world-wide renown, whose names are spoken in a hundred tongues, and read in every part of the world.

The traitors in our ranks. Let us look at them for a few moments. I mean those men in our midst who have sold their birthright for a mess of pottage. Such men as Ambler, Wadsworth, Finney, Hayden and Loveland. Men that were ciphers in the world before Spiritualism took hold of them, and while under the influences and control of the spirit world won a world-wide reputation, became scholarly and great men. To-day they are ciphers and unknown.

There is another class, however, still more ignoble than these. The thief, M. Queen, whom we spoke of the first evening. Foljambe, the infernal liar; Von Vleck, the bigamist and liar, now in the employ of the Christian churches; men who are a disgrace to civilization. These men, without standing, immoral, and corrupt to the last, were hired by the churches to do dirty work for them. Spiritualism has never been known to hire a renegade minister to lie about the church he left. To the honor and truth of woman, and to the shame of man we bear record that not one single speaker amongst our sisters has ever turned traitor to Spiritualism, and abused us.

There is a peculiar feature connected with the traitors in our ranks, and it is this: those men who have disgraced us most, were once ministers in some Christian church. It is also a fact in the history of the Church, as a rule, that the minister who falls from grace becomes the worst of men.

The healer.—No feature in the world more perfectly commands the confidence of the world, and the support of the people than healing the sick. Among these we name Newton, Bryant, Parsons, Swan, Dake, Grover, and a host of others, whose names will be held sacred when those who malign them are lost in the forgetfulness of the future.

What woman is there in the world that has been a truer sister and healer, among us, than Mrs. Russell Green, of Chicago.

The chemist.—Miss Doten, Mr. Peabody, Mrs. Metzler, Mrs. Briley, Swain, Newcomer, Wilds, as well as others who have given to the world chemical facts.

Mineral mediums.—West, James, Wilbur, and others, have frequently located salt, water, oil, lead, coal, and other mineral properties.

Spirit phrenology, physiology, and physiognomy exhibited by many of our media, culminating in a day the wisdom of the sage and the experience of age.

The inventor.—Such as associated with Kirby and Sherwood reapers, Sharps' rifles, Goodyear's improved vulcanized rubber.

Councilor.—Mediums used by spirits, and employed by such men as Captain Ward Alvin, Adams and others.

Diplomats.—Spirits counseling the Czar, Emperor William, Napoleon the Third, the Queen of England and Abraham Lincoln.

The helpers of God.—Those spirits who are his ministering angels, who are ascending and descending over the electric wave of God's great soul.

All these phases and features are worthy of the support and confidence of the people.

Now we come to the various phases of the law, as found connected with modern Spiritualism.

Mesmerism, or animal magnetism. Supposed to be a correspondence of and with the same law of the loadstone, affecting, however, only animated nature. Mesmerism proper, may be termed the art of inducing an abnormal state of the nervous system; an imponderable property possessed by one person in such quantities as to enable him to precipitate it at will into the system of another person in sufficient quantities as to suspend sight, feeling, voice, sound or individuality. Thus, A. becomes B., and B., for the time being, is dual, and actually dwelling in two bodies at once. This may be termed the Alpha of Spiritualism.

Somnambulism.—A waking to sleep—an abnormal and yet intelligent condition based on A. when in unconscious sleep, A. being mesmerized by unseen agents in nature precipitating into A. (last not known or thought of during his conscious hours—hence, A. for the time being is clearly acting under the influence of the third party. Who [illegible] A.: God, man, spirit or the devil?

[illegible].—The third step up the ladder of im-

[illegible] of the soul, or knowledge of the [illegible] and functions of the human soul, so far as [illegible] known by consciousness.

[illegible].—The fourth step. The principle [illegible] souls of the dead.

[illegible].—One soul struggling with the other for the mastery. This may be considered the fifth step in the infinite ladder.

Clairvoyance.—The inner or spiritual capacity in man to see and understand things not present, and independent of the physical organization. This is the sixth step or round in the ladder.

Thus we complete a ladder of law, up which we go, down which our immortal natures can come; in fact, the ladder seen by Jacob, on which the angels were ascending and descending; we, the people of this world forming the earth end, and the spirits forming the superior or infinite end.

The property used in mesmerism is an imponderable fluid, coarse and gray; in clairvoyance, white and refined. When the subject acts under the former, the phenomena may be controlled by the operator; when the latter fails are in the ascendency, the subject steps at once into an independent condition, and decides in favor of spirit and spirit influence, of which we have many incidents on record.

Mr. Braden's Opening Speech.

1st.—Mr. Braden congratulates himself for bringing his opponent to a sense of his duty, and for the first time he has made a partial definition of what Spiritualism is, and what it declares; and yet his definition is general, and he has dealt in generalities. The declarations made by the convention at Rochester, and which my friend has read us, deal in generalities, and may be subscribed to by the world at large, and I could or might subscribe to much or all they declared. What we want to-night is the light that guides them—the objects—what do you teach? We must have an objective standard. How do you instruct men?

2d.—E very man a law unto himself. Here is an ignoring of an objective standard of truth. Hence every one is a standard unto him or herself. Does my friend mean by this that when a law made by the many does not suit me, I have a right to throw it off and be a law unto myself? Last week we called on our friend for a clear specific teaching, or, in regard to self, as we are—as husband, wife, parents, children; as regards man and woman.

3d.—From the infancy of the human race to the present, mankind has considered certain phenomena as belonging to the spirit world, and of spirits, good and evil. That spirits produced fever, disease of various kinds; that men and women were obsessed. They believed in witchcraft, witchcraft and necromancy, etc. But here comes our skilled and scientific physician, and practically disputes this belief of the ancients, and proves that there are no such influences, conditions of things. Then science steps in, and denies everything supernatural.

4th.—We do not believe that man is the highest ultimate in this life, or the only authority. There is power above man, that rules him. We do not deny the possibility of spirit communication, or their ability to communicate, nor are we unwilling to become a Spiritualist, provided it can be proved that spirits do these things. What we deny is this,—that the phenomena of to-day purporting to be produced by spirits are of the spirits. For many of the things claimed to be spiritual phenomena can be produced by human agency, and are within the ability of men and women. Again, all of these things may be produced by trick, and have been. I can bring scores of men who will do these things, and tell you that they are deceiving you. You must prove these things so clear that there can be no mistaking what is spirit and what is not. There must be no doubt about it—we want to know how to distinguish between the true and the false.

5th.—Mr. Braden says, "I saw Professor R. place a boy in a clairvoyant state, and then go to the rear of the hall, first touching the boy with his hand, the boy being blindfolded, and then, as soon as Professor R. cast his eyes on the reading matter, the boy read it at once. In Upham's Philosophy we read of a servant girl who, when sick, spoke and read Greek or Latin with the fluency of a master. Subsequently it was discovered that years before lived in the family of a clergyman who was in the habit of reading Greek and Latin and this girl had heard him in his readings, and in her delirium repeated him.

6th.—Plato, Socrates, and others possessed this power in a marked degree. Plato sent his pupil to the islands of the sea, and the pupil saw and described certain things, of course not known to the pupil or Plato, for reference to the case of Admiral Boring, and of himself and others, when in a drowning condition, the rapid action of the mind, every act of life comes under review. Boring asks, Might not this principle presented in the drowning man's case be a feature of the judgment. The hashees eater in his ecstacies sees wonderful things. My father, when insane, and in delirium, thirty six miles away from his home, talked with child, saw it buried, all into the life, and told how she was buried. Told this to the daughter of the sheriff during his confinement, and I testify to the facts; for I saw the little girl fall into the fire just as my father described.

Mr. Wilson's replication is as follows:

1st.—We reply, we have in some twenty sharp points defined Spiritualism, its phenomena, its teachings, its phases, even, to meeting its opponents. That the whole world could subscribe with profit to our declaration of principle, we are fully aware of, and that Mr. Braden could be benefitted by accepting them.

Our light, the beacon light of Spiritualism, is immortality—a sure knowledge of a future life, and that we are able in that life to return to the old home, to knock at the door, to sit in a chair in our familiar place, to recognize the dear ones who have left behind, are all objective points, worthy of the support and confidence of the people.

2d.—We teach that charity in this life is the first condition for all into the life, and that wearing this crown of virtue is pre eminently the child of heaven, and the son or daughter of God.

3rd.—We teach that we can not do evil without violating, first, the law of our actual being; second, our spiritual being; third, the laws of society in a generic sense; fourth, the laws of God.

4th.—We teach that death is not to be feared and shunned, but understood. Hence we approach the grave without fear, knowing that in our new walls are not our abiding place, or death our greatest enemy.

5th.—We teach that a proper generation needs no regeneration; but a full understanding of generative laws are beneficial to the rising generation.

6th.—We teach that man is a progressive being here and hereafter, and that reformation is as possible beyond the grave as this side of it.

7th.—We teach that under no circumstances whatever is it right to take life, either by the edict of courts, or otherwise.

8th.—We teach to avoid offense of all kinds; to avoid sin; to observe law and order; to educate man in the nature of man; and that the more we know of man, the more we know of God.

These, Mr. Chairman, are our objective points, that we teach and inculcate. And when any one or more persons go outside of these axiomatic truths, Spiritualism, as a principle, is no more to blame than Catholicism or Methodism for the shortcomings of its members.

2nd.—We reply that in our last answer, we have fully met these propositions of Mr. Braden, save, perhaps, that part referring to the social relations. We do not fully understand what the gentleman means by referring to man as husband, or woman as wife. If, however, he means I have the right to throw off the sacred relation of marriage and the family tie, without just and sufficient reason,—we reply emphatically no. Spiritualism teaches no such thing. As a people, we have had nothing to do with making the loose divorce laws of the West ern states. They were made by legislatures pre-eminently Christian, and not spiritual; enacted to meet the wants of a religious community, and not a spiritual one. The legislators who made these loose divorce laws, legislated against Spiritualism, against its media, and have sought to crush it out. As Spiritualists we do teach that any contract or association of the sexes under the marriage contract, or outside of it, is, first, a violation of physical being; second, a violation of our spiritual nature; third, a violation of the law of God, as defined in and to us.

As Spiritualists, we teach that the unhealthy and constitutionally diseased men and women should not marry; we teach that where men and women are constitutionally incompatible in mind and temper, thus rendering life miserable, engendering in children corresponding conditions; that such are warranted in divorcing each other. Not, however, until each of the contracting parties are fully proved to be incompetent to live together in peace and harmony.

We teach that an unwelcome child in the household is a curse, and all in the household are harmed by its advent into the family circle. We teach that the mother, and the mother only, should determine the law, time, and opportunity for maternity—not the man.

We teach that the man or woman who deserts their child, sins against the child, themselves and God, and are deserving of condemnation. We hold that these are generic truths, and are worthy of the support and confidence of the people—will my friend gainsay them?

To be Continued.

Testimonial.

MRS. A. H. ROBINSON—Dear Madam: If colored please find your locks and a lock of my hair, for a diagnosis and prescription for myself—age 50 years this month. Disease round the heart—or rather the pain is right where the heart beats. Duration of the disease eight or nine years, this winter.

Yours truly,
HENRY RANDALL.

Winchester, Wis., Feb. 14th, 1871.

Mrs. Robinson, the medium, diagnosed the case and prescribed a remedy, and the following is the report:

MRS. A. H. ROBINSON—Dear Madam; I have used the medicine prescribed by you, according to directions. It has done me more good than all the medicine I have used for eight or nine years. In fact, I've tried almost everything without any benefit whatever until I tried yours. That has removed all pain so far, and, I hope, entirely cured me. May the blessings of heaven attend you in helping suffering humanity. Yours sincerely for truth and progression.

HENRY RANDALL.

Winchester, Wis., April 31, 1871.

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BLACK LIST.

BILL PAUL,

Of Indianapolis, Ind., owes $4.50 for the JOURNAL, as he confesses, but says he has to use his money to buy clothing, pay taxes, physician's bills, etc., and sets us at defiance, and ridicules the paper he has taken on credit, for eighteen months. By and by he will taste himself, even as the Church to which he belongs hate Spiritualism.

RELIGIO-PHILOSOPHICAL JOURNAL.

[SINGLE COPIES EIGHT CENTS.

CHICAGO, MAY 6, 1871. VOL. X.—NO. 7.

Original Poetry.

Written for the Religio-Philosophical Journal.

A HERETICAL POEM.

"*The Doom of that Fellow 'Seaching After God.*' "

By Hereticolus; Given through the Mediumship of Mrs. M. J. Wilcoxson.

'Tis the nineteenth century, so they say:
And every one hopes to have his way,
And if he can't get it, by hook or by crook,
He will mend the old laws and alter the book;
Oh, 'tis "quackery" here, and 'tis "quackery" there;
'Tis "quack" that begins and ends the prayer;
Though diplomed Doctors may all disagree,
Till it comes to their bills and their Rule of Three.

Before the people could go to school,
The Knight of the Lancet might bleed the fool,
But now that the people have learned to read,
There are fewer fools for the Doctors to bleed.
And now that the people can cure themselves,
And are running away from the Doctors' shelves,
The Knights of the Scalpel seek school
Must alter the laws and get the rule.
The sleepy cat of the State's best choice
Must be used as a paw for the nuts so nice,—
And so the people must all be taught
How they in the net of the Knight are caught.
The Doctors of Physic and Doctors of Creeds
Will straightway attend to the people's needs,—
And anyone daring to put a pill
In grandma's mouth, to cure her ill,
Must be fined for the crime, with a good round sum,
And wait next time till the Doctor come.
Should grandma dare, with her pitiful heart,
To spread a plaster and cure the smart,
When poor little Willie falls in the fire,
How soon she may fall 'neath the law's dread ire!
For if it's a crime to collect her dues,
When furnishing balm for the sufferer's use,
Does not the crime apply to the act?
Shall the law forbid a merciful fact?

Legally now the people must die—
Legally go to their place on high;
Baby may cry for the catnip tea,
And wriggle to death on the nurse's knee,
For the Doctor, so many miles away,
Will come, perhaps,—if there's any pay!
But as for "healing" as Jesus did,—
Oh! better to close the coffin-lid:—
'Tis "quackery," "heresy," "blasphemy," too—
And the Doctors would have "so little to do!"

But now, with the laws to enforces the pay,
And keep the powerful "healers" away,
They may deal with poisons, to any extent,
And no one can ever fine them a cent!
They may blister and leech, they may whittle and gash,
And for every victim demand the cash.
No crime for dragging a man to death!
No sin in the poison that stops his breath!
If the victim is mangled—deformed for life—
The law does not pity; then pity the strife!
In the "nineteenth century" who would suppose
A law could be passed, with aim to oppose
The act of healing by touch of the hand,—
And this in a "Christian," "Republican," land?

Sure the Puritan stocking is out at the toe;
And the beautiful "Blue Laws" are come to the show.
The Mathers must have a few witches more
To stew into ointment and treat the old sore!
The breaking of Sabbaths in kissing of wives
Will next be the stone where they sharpen their knives;
And paring of nails on the "Lord's Holy Day"
Will come in for a tax in a Puritan way!
A hole in the charter, they think they have found,
And God will just fit it, and make it all sound.
And if the dimensions of "God" you would know,
Walk up like a man to this Puritan show.

"Amend!" says the Doctor;—"Amend!" says the Priest,
"Companions in labor may killing increase!"
"I kill," says the Doctor, "this duty my own,—
You, as a good Priest, will take care of the Throne."
"And you," says the Priest, "leave the brimstone to me;
To the forthcoming profits we thus will agree."
"I'll doctor the Healers," says Hammond, "ha, ha!"
"I'll roast all the witches," says Priest, "with my straw!"
"We'll build God a throne!" says Alliance the Great.
"For this old DECLARATION is reaping our fate!"

The Puritan kettle, where Quakers were stewed,
And witches were drowned by the Puritan brood,
Has rolled to the "City of Brotherly Love;"
And the stew that is cooking leaves "nary" a dove!
But now we protest, when right in the middle
They put Father God, to play their old fiddle!
Promoted to hangman for Mather and Story,
He'll be stuck in the cabboose of Puritan glory;
And the fellow who went in a "Search after God"
Is the next to go down in that Puritan flood.

* Declaration of Independence.

From the New Church Independent.

A Spiritualist Funeral.

The little Swedenborgian Temple, of Laporte, Ind., on a week-day afternoon not long ago, was the scene of a funeral which, to the eyes of the mixed assembly seated there, was no doubt "a curious affair." A young wife, eighteen years of age, the daughter of a Spiritualist, universally beloved for her sweet disposition and beauty of person, had been suddenly called from earth. The circumstances of her death were of a most painful character. In the fearful throes of that apocalyptic season when a young wife becomes a mother, she and her offspring had been transferred to the realm of guardian angels. The bereaved family had telegraphed for a "trance speaker" to conduct the funeral service, and had applied to the trustees of the New Church for the use of their House wherein to perform these last sad rites. The request was unhesitatingly and kindly granted.

It was one of those bland, premature spring days in March, that we heard the solemn bell ringing from the village steeple, announcing the hour of the funeral. Laying aside the bundle of letters waiting to be answered, we leisurely repaired to the Church. Old ladies and widows in black; careworn, cadaverous-looking women, whose faces we never miss at a funeral; jaded mothers, supernaunted fathers walking slowly behind their long gray beards; bright young damsels floating along in pairs, and broods of little girls, were crowding into the edifice. As we passed in, we observed at the door a light-haired young man of nervous, sanguine temperament—the brother of the deceased, waiting the arrival of the procession; and taking our seat, we observed him actively moving through the audience distributing music books to the singers. "How queer," whispered several persons near us—"he's one of the mourners!" Here, indeed, was an innovation upon old customs, both strange and unnatural to the refined sensibilities of a numerous class present,—that class of persons who shrink from improprieties and never dream of suffering martyrdom from religious motive or principle. Though the public exhibition of a prominent part in the conduct of the funeral by this brother was doubtless unnecessary and the incentive banal in error, there was nevertheless a nobility in this moral courage which in the hour of grief prompted him to perform a duty regardless of popular prejudice. We know that beneath that pale, serene face, were emotions deep and tender; and far down beat the bruised and heavy-laden heart with the grief we all feel when our loved ones pass through the mortal screen which hides from us the forms of the angels. Far be it, then, from us to utter one ungenerous thought or unkind criticism on this feature of the funeral.

Soon the coffin was borne in, followed by the stricken family—the father and mother, brothers, sisters and youthful husband. Then a bald headed man, with deep lined feature, large, glaring eyes and prominent nose, ascended the pulpit, and for a little while the house was very still. We thought of the little girl whom we had often seen romping with her playmates—of her ringing laugh, her loving smile, and the voice that was sweet in song; we thought of the maiden, we thought of the lover—of the happy pair we had once espied on a summer evening encircling each other as lovers do, when the forest trees and the birds are their only companions. Ah, how soon the anguish of mortal suffering had broken in upon that dream of love and marriage! How soon her earthly hopes and joys were transferred to the untrammeled and boundless life of the spirit! The eyes that beamed with affection, the lips that responded to love's caress, the cheeks that bloomed at the praise of her own loveliness, and the ringlets of her wavy hair oft rippled by the summer breezes of earth,—all, all were now laid away cold and still in the narrow house of death. But the immortal soul that had invested the material covering with animation and beauty, does it not bloom in a fairer world than this, clothed with all the grace and charm of youth? Conscience, and reason, and ocular demonstration answer Yes—always, Yes!

The speaker arose and uttered a very impressive invocation. There was no chapter from the Bible—no text for a sermon; we wish there had been. After the prayer there came another pause, then a commotion in the audience, when the brother and several little girls ascended the singing gallery, and the childish voices mingled in a hymn or spiritual song to the tune of "Long Ago." After the novel, impressive music from the juvenile choir, the speaker proceeded in a deep solemn voice to address the audience and the afflicted family on the subject of death and immortality, picturing the grandeur and beauty, joys and employments of the "Summer Land" to which this dear sister had been taken. He had just come from the house of mourning—the house that this young wife had brightened with her presence, and while there had seen her spirit-form, arrayed in beautiful garments, leaning lovingly over the shoulder of her young husband, caressing him and wiping away his tears. And there, too, he had seen her babe in the arms of an angel nurse. He knew that some in the audience would smile with incredulity; some would think him impious. But where was the impiety—where was the harm in believing and seeing the spiritual side of our being? Who shall forbid us to speak that which we do know? He was old and ripe in years, standing upon the brink of the River, only waiting for the ferry to bear him over into the fair country beyond. What temptation had he then to speak a deliberate falsehood to this audience? A few very cheering and consoling reflections upon the life of the departed—the last hours of the sister, repeating the words of the song she sang—and the speaker sat down. Again the brother and little girls mingled their voices in the closing hymn. Then came a whispered message to the undertaker—the creaking of screws, a smell of varnish, and an opening of the coffin lid. The speaker arose saying:

"All those who love Julia, will now pass round and look at the casket. *She* is not here, but risen."

We passed round with the audience and looked upon the white, placid face encircled with a wreath, with closed eyes lying as in sleep.

We left the Church duly impressed with this unusual, and what many would term a sacrilegious, funeral. Although these Spiritualists are, in many instances, drifting about upon a dangerous sea without anchor or compass, having thrown aside the Scriptures as an "Old Book," etc., there is nevertheless, in the acknowledgment of a spiritual world around us filled with sentient beings, a redeeming, humanizing, spiritual ring element which breaks up the old crust of prescriptive, dogmatic theology and makes a rift in the dense, gloomy, forbidden clouds of doubt and despair which have so long hung over the Churches. It is customary—nay it has become the fashion, especially in our own denominations, to speak sneeringly and contemptuously of the Spiritualists. If we are Christians and not pharisees, we shall give them the hand of fellowship, reprove them gently when we see them drifting away from God and the Bible, and try to lead them by the still waters, where life is pure and sacred and there are "Pleasures at His right hand forevermore."

From the Richmond Ind., Herald.

PROPHECY.

What Power can Foretell Future Events?

A little girl came into my office one day and said, "Mr. Stugleman, I saw in a vision last night your foundry blow up," I said it was only a dream, she replied, "no I was not asleep and I saw it very plain, the whole heavens was a cloud of smoke and dust filled with brick-bats and other fragments; and there were two or three killed and several wounded." I was then engaged in the foundry business in Alton, Ill., in connection with Mr. James Patterson, we had a fine establishment having cost about $70,000. This was in 1863. Some few months after I was strangely impulsed early one morning to hasten to the foundry, which I obeyed, and as I opened the gate on going in I discovered all was not right, I ran to the boiler and saw it was red hot and McLaughlin our Engineer in the act of starting the engine. I stopped him instantly, had he started it an explosion would have ensued; he had been in some fuss with our foreman the night before and got to drinking over it, I discharged him and shortly afterwards leased my interest to Jas. Patterson and F. K. Nichols, McLaughlin applied and obtained his old situation. I felt uneasy about it, and told P. that life and property were in eminent danger with such a man at the engine, but he thought the former position was a good warning and retained him. Mac was a Scotchman, and aside from drink, was well enough. Some few months afterwards, I had been to market and passing by the Foundry gate saw Mac about starting the engine, I felt the same pressing sensation come over me that I had felt on the former occasion to run to the boiler, but as he was not in my employ I passed along one square and turned the corner, when I heard a terrific report followed by a shock that caused the earth to tremble. I looked up and saw over the building smoke, dust, and various fragments promiscuously described eight or nine months before by the little girl. On returning I found the side walk by the gate entirely covered over with rubbish where I had passed about five minutes before. McLaughlin and another man was killed, and several badly injured, for fortunately it was early and the hands had not got in, but the destruction of property was heavy. While they were getting Mac and the others out of the ruins I happened to step upon the head of the boiler which had been thrown out some distance and stood upon it some time meditating on the strange and terrible affair. I thought of the vision and how I had once saved it, yet it would come. I will describe the boiler head which I stood upon, for it casts an important figure in this strange affair, many years afterwards. It was 54 inches in diameter, had 48 fire holes, 2½ inches in diameter, with a flange turned up around the outer edge.

Time passed on and in June 1870 I returned to Wayne county, Ind. and on the 13 h of November, following I attended a seance in Lyceum Hall, Richmond, Mr. Maxwell was principal medium and was engaged in describing spirits on the other side from where I was, a strange lady was sitting by me who had not spoken to me nor I to her, although we had been sitting together for over an hour, and while Maxwell was still describing on the other side this lady says to me, "I see a large plate of iron slipped under your feet," not knowing what it meant I let it pass, after awhile she said "I still see that plate of iron under your feet." I then asked her to describe it, she said "it is round and full of holes and is turned up all around the edge, it looks like a big pan full of holes and it is larger than the side of the organ." I got no impression of what it was, after a little Maxwell looked over and said, "I see just behind that gentleman, (pointing to me) a man that seems to have been killed suddenly by an explosion or something of that sort, the left side of his head is torn off and his left shoulder and arm is gone, he is about medium height, rather raw-boned, broad across the shoulders and shows considerable strength, described his eyes and general features and then says he has very *peculiar* hair it is of whitish color but very peculiar," as soon as he spoke of his hair I recognized it was McLaughlin. Maxwell said, "I see that he had some whisky aboard." Before I confessed a recognition I asked for his nationality "I see that he has come across the water," was the reply. The description was as perfect as could be given by McLaughlin's most intimate friends and would be identified by any one that was ever acquainted with him, I also recognized the plate of iron as the boiler head that I had stood upon the morning of the explosion.

Now these are all facts, and I would be willing to swear to them if I were on my dying bed. Hundreds in Alton, know of the explosion and its terrible consequences; many know how near he came to blowing it up before, and several knew of the foretelling of it by the little girl. I am also willing to swear, and do most positively affirm, that I never gave a description to any living being of McLaughlin, nor of standing on the boiler head, I have not to my knowledge thought of it until it was called up on the 13th of Nov., it had entirely passed from my mind. I have but rarely spoken of the explosion as a circumstance, for I have ever since censured myself for not running to the boiler on the morning of the explosion when I was so strongly impressed to, for I believe I could have saved it again. Now the question arises, who was it that had a hand in this awful affair to me as well as to others, *was it Saint, was it Devil?*

C. STIGLEMAN.

Richmond, Ind., April, 1871.

SPIRIT LIKENESSES.

Letter from J. B. Fayette.

BROTHER JONES:—A portion of my time for the past ten or twelve years has been devoted to spirit painting. Eight years of the above time, I have only painted in the night time, the other portion has been occupied by daily business, by which I have gained a support for my family. I have painted very many portraits, and sent some to every State in the Union—disappointing a few, and making some glad and happy. But to the point. The spirit friends wish me to give to humanity, the evidence obtained in the above time in relation to spirit manifestations. In order to comply with their wishes, I have been looking over my correspondence, and have copied some letters, and will send them to you, and if you think they are worthy of publication in your excellent paper, all right, if not, it will be all right, so far as I am concerned. I do not send them as an advertisement, to solicit or obtain business or notoriety, as I have a business that requires all my time and attention nine or ten months in the year, consequently have no time to devote to painting, except I encroach on the period nature needs for repose. I will mail some copy to-morrow, and thus fulfill in part the wishes of the spirit friends. I find that much of my correspondence is mislaid, lost or destroyed, and if I give the portion of evidence contained in it, I should be compelled to copy from memory, but that would only amount to assertion on my part, but this is ready to mail to you. It copied from the letters now in my possession.

Very Respectfully,

Owego N. Y. J. B. FAYETTE.

DEAR SIR:—Your note and the picture came to hand in due time. Many persons have seen it, and all pronounce it the most artistic spirit painting they have ever seen. All who are acquainted with my family, declare it to have a close family resemblance, and my family recognise the features of a son that was drowned many years ago. If you can do that kind of work with this perfection, I have no doubt you would get an excellent patronage here, and do well. You would be perfectly safe to open up here for that business. You will please write on a piece of paper the conditions requisite to painting the picture, the time occupied in its execution etc., to be kept with the painting.

I am yours truly,

THOMAS RICHMOND.

Chicago, Ill., April, 1865.

MR. FAYETTE—DEAR SIR:—Your letter by mail, and painting by American Express, was duly received. Please accept my most hearty thanks. I not only recognize the features of my spirit mother, but the portrait is correct in every particular,—even to the dress she last wore. This is a remarkable test, as she was never in this country. And this test ought to be known; I therefore enclose a full statement of the same directed to the office of the BANNER OF LIGHT for publication. I shou'd like to get more paintings of spirit friends, but am unable at the present time, but hope you will favor me again when I am able.

Yours Truly,

C. H. FISHBACK.

St. Louis, Mo., April 1st, 1861.

From the Kansas City, Mo., Times.

Ghouls at Work.

About four months ago the body of Lizzie Mavis, one of the class delicately alluded to as one of the demi-monde, was interred in the city cemetery, the matter creating some stir at the time on account of the youth of the girl and other attendant circumstances which were spoken of in the papers at the time. The sensational part of the incidents were dressed in a somewhat exaggerated manner, perhaps, and the matter carried to a little excess. She was buried at great expense by Mollie Hipp, of whose house she was an inmate, and between whom and the deceased there is said to have existed a strong affection, somewhat remarkable between women of their class, who are generally supposed to be void of the ordinary affections which sway the human heart. The matter finally died down and had been forgotten by all except a few of those concerned. There is, however, a sequel to the story, which contains some remarkable features of a somewhat sensational character. We have investigated the matter and are tolerably well assured of the correctness of such facts as we shall present.

A few days after her death and while the circumstances of the case were still fresh in the minds of the public, Mollie Hipp, her friend, it is said, since the days of their childhood, was visited by a dream in which the dead girl spoke to her and told her that her grave had been robbed, and telling her by whom the deed had been done. She mentioned it to several persons, but they looked upon it as the ravings of a distempered fancy. The dream recurred to her several times, until it influenced her to such an extent that she determined to test the matter by having the grave opened. After some trouble she succeeded in getting a permit to do so, and yesterday put her design in execution. When the grave was opened the coffin was found to be empty! A fine plate glass, costing $160 was broken, and nothing was found in the coffin but the shroud and a few of the grave clothes. The screws and other silver trimmings of the coffin had all been taken. It is stated that the girl had a number of rings and jewels of value upon her person, which, of course were not to be found.

Taken as a whole, the case presents some singular phenomena. The story sounds something like the sometime brilliant creation of a reporter's airy imagination, but that foundation and detail are true, is proved by the fact, that there was no motive for the opening of the grave beyond or beside the dream, which was found to be so remarkably true. We are no believers in the supernatural, but frankly confess we are unable to explain the case. We cannot offer a more appropriate observation upon it than that of Lytton Bulwer, in the "Haunted House." This, then, is not the supernatural. What we have hitherto regarded as the supernatural is found to be the natural, and is explainable by some law which we have not yet discovered.

Remarkable Presentiment.

One of the married ladies of Charleston, who embarked in the fated "Home" steamer, in 1837, and who had passed the summer in the north, resided, for several months previous to her departure, with a relative in this city. On several occasions, she related to a number of persons in the family, and to friends who visited her, that she could not account for the remarkable apparitions that almost daily were conjured up before her. Though at work in the chair and awake, she would constantly have her feelings wrought up almost to hysterics by the sight of some dreadful shipwreck, the parting of the vessel into fragments, and the drowning of crowds of people, principally her family and friends, engulfed in the angry billows. It would seem, by the narrations which have been made to us, that, though little dreaming then that she was to come to the awful realization of her imaginings, she foresaw, with prophetic exactness, all the details of that dreadful event, which has drawn forth the sympathy of every American bosom. A few weeks after, the new steamer "Home" began to be talked of; and immediately, as if by some fatal impulse, she persisted with her husband that this should be the vessel she would go home in. The name seemed to possess a charm in itself, that invited those who were preparing to escape our winter for the balmier skies of their south. Her husband had resolved to defer his return to a later period; but it was to no purpose. The lamented wife seemed bent on her first resolution; and thus perished the whole of this interesting family.—*New York Mirror.*

LITERARY.

Peterson's Lady's Magazine, for May, has arrived, and it is indeed a splendid number. The illustrations are superb, and the fashion plates just the ones required by the ladies. There are many really fine features connected with this magazine.

Wood's Household Magazine.—Most heartily do we welcome the May number of Wood's Household Magazine. We hardly recognized it as it entered our office in its new, spring clothes; but while admiring the color and quantity of its dress, we were delighted to discover that it adorned our old friend. The improvements which have followed thick and fast in this Magazine, show the enterprise and success of its publishers. The heavy paper is a great addition as well as the cover, and its typographical appearance is unsurpassed.

Its contents are unexceptionable, and among its list of contributors are one of the most noted writers of the day. We do not understand how Mr. Wood is able to do so much for so little money—nevertheless we are very glad to acknowledge his achievements. The Magazine is furnished for the small sum of one dollar. Specimen copy free. Address S. S. Wood & Co., Newburg, N. Y.

IS THERE ANY THING IN A DREAM?—A young man named Noble recently visited Nashville Tenn., to meet some friends whom he had not seen for many years. One night while there he awoke from a frightful dream in which he saw his father killed by an assassin. So vivid was the dream that it was some time before the young man could compose himself to sleep again. He did so, however, and the next morning told the family with whom he was stopping of his dream. Of course they said it was very queer; but nothing further was said about the matter. On the 25th, however, a gentlemen brought the intelligence that the father of young Noble had been robbed and murdered on the same Monday night.

GUARDIAN SPIRITS.—The belief that guardian spirits hover around the paths of men, covers a mighty truth; for every beautiful and pure and good thought which the heart holds, is an angel of mercy purifying and guarding the soul.

—Mr Britten sailed from Liverpool on Tuesday last for New York, to prepare a home for Mrs. Hardinge, Mrs. Floyd, and himself, on a snug little estate which he has acquired near to the city of Boston, Mrs. Hardinge and Mrs. Floyd will follow in a few months.

—Mr. D. D. Home has returned from Russia. It is said he is about to be married to a Russian lady of high rank.

☞ A fortune-teller was driven out of Columbus, Kentucky, last week, by the citizens.

Original Essays.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. B. Dowd.

How refreshing for a traveler to meet with faces glowing with interest and friendship! It is like drinking from a pure spring when weary and thirsty after a long tramp across a heated desert. One looks up at the great rocks, from whose immovable fastnesses the cool water gushes, and thanks the Great Mystery, not only for the water, but for the thirst. Such were my feelings as I struck hands with W. Barr and his kind family, and Joseph Potts and his two medium sons, Wm. and Andy Potts, at Harrisburg, Pennsylvania, in the valley of the Susquehanna. Here—where we can talk with the hoary headed mountain peaks on every side, and listen to whisperings issuing from crystal waters, rushing and sighing in their descent to freedom—from depths unknown; where one could never be lonely with Nature, were it not for the unnatural howling of maddened hosts calling themselves human—I drank in new life, not merely from Nature and friendship; for I had the inexpressible pleasure of witnessing manifestations, to me, confirmations of previous speculative opinions. At a private seance at Brother Potts' the angels came near to me.

A few words in reference to this family. Joseph Potts is an aged man, bald and gray, a widower, living with his two sons, Wm. and "Andy," twin brothers, and Lucinda, his niece, who keeps house. The old gentleman is past work, but is hale and hearty, and heaven seems looking out of his calm, peaceful countenance as he tells of the life they live with the departed. The boys are industrious mechanics, also farmers, but not from choice, for fate has been kind to them, financially. "Cinda," the niece, does the house work. I met this family at a funeral, where a drawling Methodist minister mocked at the living facts with stereotyped sayings and prayers of "earth to earth and dust to dust," etc., hollow, mocking sounds, which fell upon my soul with a dull thud, as falls the earth on a corpse-lid.

Invited to their house, I went the same evening, and met the family, and two other gentlemen. The old gentleman, Joseph Potts, showed me first, the spirit pictures, consisting of large and small allegorical paintings, some of them totally incomprehensible, others simple and plain, but all very finely executed, something like crayon drawings, but which, under a magnifying glass show very fine stippling, the colors seeming to be outside of the paper, like fine grains of sand. These paintings were arranged on the walls of the sitting room, on the second floor, where they hold their family circles. The then took me into a large, airy and spare bed room (where I had the pleasure of sleeping several nights) which he assured me was kept locked all the time, when not in use, solely for the spirit's work shop. Unlocking the door, he cautiously entered the room and at once I also noticed how reverential the old man always appears when he enters this room), and showed me several sheets of white drawing paper lying on the bed. Examining the papers, I found they were simply underneath several smaller pieces, this being probably two yards in length. Not a pencil mark could be discovered, save a half drawn face on one of the small sheets. He assured me that here the spirits made the pictures which I saw below, furnishing their own colors, and doing the work with their own hands, with not a soul in the room. I was careful to examine the papers, for he assured me that they were spirit-manufactured pictures for strangers as tests; that they had previously done so for E. V. Wilson.

Having satisfied myself, we returned, the old gentleman locking the door, and putting the key in his packet, and also locking the door at the foot of the stairs leading up to this room.

We all assembled, six in number, in the sitting room, and I am positively certain that not a soul was in that house, except those sitting in the circle. William played on the organ, or melodeon, while we sat around a small stand in silence. Presently William said—spelling the words slowly, as it reading something—

"We have painted a picture for this stranger, up stairs, which you may go and get presently."

William is a trance medium, sometimes speaking, but oftener reading, as letters are shown him in the air.

Not an hour had elapsed from the visit to the spirit room, when I followed William to the room, and returned with the long sheet of paper, upon the under side of which was painted a beautiful representation of the seven spheres, *where I know that not one hour before there was not a single pencil mark.*

This picture I have with me, to exhibit at my lectures, illustrating human progress and possibilities.

No one can appreciate this until they have known the noble father and twin brothers who are above suspicion, standing monuments of truthfulness and honesty; doing what they do for no earthly gain, and certainly having no motive to deceive an obscure stranger like myself. Indeed, Andy assured me that he had rather not give these manifestations to those who were unacquainted with him, for it led to suspicions which he had rather not have.

At another time I went from their house to Brother H. Breuneman's, to attend a public circle. Andy and I went together, and as I took my hat and umbrella from the hall I left my gloves, thinking that the night was warm, and I should return. Andy went out before me, for which, the spirit who controls Andy, said he would "palm" me, meaning that as I read character from the palm of the hand, he would present me a hand to read, asking me if I could read it with a white hand as a white. After some merriment about "palming" me, he told me to open the window, and close the hands behind the shutters, which I did, finding my gloves. Then he said there was a communication in one glove for me. We, four or five—searched in vain, and said there was none, but he said we were blind, and at last, a stranger found the communication between the lining of the glove. Now, this only explained the trickery, but I would ask, what motive could he have?

I have met men who have been acquainted with the family from childhood, and who assert that they have known them to be impostors who have spoken of these manifestations, but when questioned as to their character, will admit that they are unimpeachable and unsullied in morals.

Volumes might be written of the strange manifestations in this family, but I look for greater. A few years ago they were sickly, dyspeptic and weak. Joseph assured me that life had become burdensome, and he looked with horror upon an old age which would be only a curse to himself and those around him. Then came the spirits, and by breaking dishes and in other ways, compelled them to listen and obey. They have used no meat, or stimulants, save coffee for some months, for seventeen years, and a healthier, or stronger, or more calm, even tempered family, cannot be found on the globe.

Religion, to them, is a practical life, and at evening, as they gather together in the sitting room to play, and commune with the dead, they forget the rude world outside, and are content in their unpretending, simple ways and life. I could not for once doubt the honesty of the good Joseph as he shook my hand and looked me calmly in the eye when I told him good-by, saying:

"If you ever come this way again, call on us; you are welcome."

Deception does not make men noble and generous. Joseph is often for whole days alone in the house, while the others are at work. I asked him:

"Are you not lonely?"

"No!" said he, "I am never alone."

Ah, what volumes are in that sentence! To people solitude with whispering and singing angels, and to crown old age in its loneliness with immortal wreaths of heavenly rest and comfort, is indeed an unfoldment of the spirit which points the possibilities of human nature, and tells us that age is only burdensome by reason of the dullness of its cold sense, and want of spirituality. If this is demanded, then let us have delusion, inasmuch as it brings health and happiness. If this be imagination, God I give us more of it!

This kind, however, came to them through *not obeying the demands* of perverted, diseased nature, but by rigid self denial, and other odious teachings taught them by the good of other modes of existence. The demands of Nature are not the commands of God.

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. F. Kayner, M. D.

In pursuing this subject, we are investigating man's spiritual nature, and when we have learned of his capabilities and powers, and know approximately, what he has done, and can do as an embodied spirit, we shall then have a basis from which to study *to laws by* which it is or can be done.

For, as man, physically, is related to all the physical elements of our globe, so is the spiritually related to all the inward forces of spirit working therein, and emanating the spirit elements and forces corresponding thereto, in the world of life beyond.

Well authenticated cases of *double appearances* furnish us positive evidence that man is a *two-fold* being.

In a case of this kind, a gentleman in Connecticut had been absent on a voyage at sea, so much longer than he had anticipated, that his family began to think he was lost. His wife learning of a seer, who could solve the mystery and doubt in the case, went to consult him in the matter, and laid the case before him.

He requested her to keep quiet, and he would see what he could learn in the matter. Leaving the house, he went out under a tree, and remained apparently unconscious for nearly two hours; then he recovered consciousness, and slowly returned to the house. Arriving there, he informed the lady that he had seen her husband in Jamaica, and proceeded to narrate the circumstances of the interview; that he had learned from him why he had been detained, what he was doing, when he would start for home, and when he expected to arrive—every detail of which *was literally true.*

On reaching home, the gentleman told his wife, that on such a day and hour—naming the day and hour, the seer was hunting for her husband. He saw a gentleman who told him his family were anxious for his safety, and wished to know why he had not been home as they expected, and that after he had narrated the facts of his detention and the circumstances that had taken him unexpectedly to the West Indies, before he could question his interlocutor, he was gone. His wife, without telling him why, had taken accompany her to the residence of the seer, when he exclaimed, "That is the man I saw in Jamaica, and talked with about my journey and detention."

The following from Robert Dale Owen's book, authenticated, as it is, by the evidence of a number of reliable witnesses, also demonstrates, in the former case, not only that the spirit can leave its body and return again to it, but that it can manifest itself under favorable circumstances at an indefinite distance, and do what it could do, if the body were in reality present:

Mr. Robert Bruce, originally descended from some branch of the Scottish family of that name, was born in humble circumstances, about the close of the last century, at Torbay, in the south of England, and there bred up to a seafaring life. When about thirty years of age (in the year 1828), he was first mate on board a barque, trading between Liverpool and St. John's, New Brunswick.

On one of her voyages, bound westward, being then some five or six weeks out, and having neared the eastern portion of the Banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun; after which they both descended to calculate their day's work.

The cabin, a small one, was immediately at the stern of the vessel, and the short stairway, descending to it, ran athwart-ships. Immediately opposite to this stairway, just beyond a small, square landing, was the mate's state-room; and from that landing there were two doors, close to each other, the one opening aft into the cabin, the other fronting the stairway into the state-room. The desk in the state-room was in the forward part of it, close to the door; so that any one sitting at it and looking over his shoulder, could see into the cabin.

The mate, absorbed in his calculation, which did not result as he expected, varying considerably from the dead-reckoning, had not noticed the captain's motions. When he had completed his calculations, he called out, without looking round, "I make our latitude and longitude so and so. Can that be right? How is yours, sir?"

Receiving no reply, he repeated his question, glancing over his shoulder and perceiving, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he rose, and, as he fronted the cabin-door, the figure he had mistaken for the captain raised its head and disclosed to the astonished mate the features of an entire stranger.

Bruce was no coward; but, as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him; and, instead of stopping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's attention.

"Why, Mr. Bruce," said the latter, "what in the world is the matter with you?"

"The matter, sir? Who is that at your desk?"

"No one that I know of."

"But there is, sir; there's a stranger there."

"A stranger? Why, man, you must be dreaming. You must have been the steward there, or the second mate. Who else would venture down without orders?"

"But, sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face; and it ever I saw a man plainly and distinctly in this world I saw him."

"Him! Whom?"

"Heaven knows, sir; I don't. I saw a man, and a man I had never seen in my life before."

"You must be going crazy, Mr. Bruce. A stranger, and we nearly six weeks out!"

"I know, sir; but then I saw him."

"Go down and see, sir, for some fifteen years, and a healthier, or stronger, or more calm, even tempered family, cannot be found on the globe.

Bruce hesitated. "I never was a believer in ghosts," he said, "but if the truth must be told, sir, I'd rather not face it alone."

"Come, come, man. Go down at once, and don't make a fool of yourself before the crew."

"I hope you've always found me willing to do what's reasonable," Bruce replied, changing color, "but it it's all the same to you, sir, I'd rather we should both go down together."

The captain descended the stairs, and the mate followed him. Nobody in the cabin! They examined the state-rooms. Not a soul could be found.

"Well, Mr. Bruce," said the captain, "did not I tell you you had been dreaming?"

"It's all very well to say so, sir, but if I didn't see that man writing on your slate may I never see my home and family again!"

"Ah! writing on the slate! Then it should be there still." And the captain took it up. "By Heaven!" he exclaimed, "here's something, sure enough! Is that your writing, Mr. Bruce?"

The mate took the slate; and there, in plain, legible characters, stood the words, "Steer to the nor'-west."

"Have you been trifling with me, sir?" added the captain in a stern manner.

"On my word as a man and a sailor, sir," replied Bruce; "I know no more of this matter than you do. I have told you the exact truth."

The captain sat down at his desk, the slate before him, in deep thought. At last, turning the slate over and pushing it toward Bruce, he said, "Write down, "*Steer to the nor'-west.*"

The mate complied; and the captain, after narrowly comparing the two handwritings, said, "Mr. Bruce, go and tell the second mate to come down here."

He came; and at the captain's request, he also wrote the same words: "So did the steward. So in succession, did every man of the crew who could write at all. But not one of the various hands resembled, in any degree, the mysterious writing.

When the crew retired, the captain sat deep in thought. "Could any one have been stowed away?" at last he said. "The ship must be searched; and if I don't find the fellow, he must be a good hand at hide-and-seek. Order up all hands."

Every nook and corner of the vessel, from stem to stern, was thoroughly searched, and that with all the eagerness of excited curiosity, for the report had gone out that a stranger had shown himself on board; but not a living soul beyond the crew and the officers was found.

Returning to the cabin, after their fruitless search, "Mr. Bruce," said the captain, "what the deuce do you make of all this?"

"Can't tell, sir. I saw the man write; you see the writing. There must be something in it."

"Well, it would seem so. We have the wind free, and I have a great mind to keep her away, and see what will come of it."

"I surely would, sir, if I were in your place. It's only a few hours lost, at the worst."

"Well, we'll see." Go off deck and give the course nor'-west. And, Mr. Bruce," he added, as the mate rose to go, "have a look-out aloft, and let it be a hand you can depend on."

His orders were obeyed. About three o'clock the look-out reported an iceberg nearly ahead, and, shortly after, what he thought was a vessel of some kind close to it.

As they approached, the captain's glass disclosed the fact that it was a dismantled ship, apparently frozen to the ice, and with a great many human beings on it. Shortly after they hove to, and sent out the boasts to the relief of the sufferers.

It proved to be a vessel from Quebec, bound to Liverpool, with passengers on board. She had got entangled in the ice, and finally frozen fast, and had passed several weeks in a most critical situation. She was stove, her decks swept—in fact, a mere wreck; all her provisions and almost all her water gone. Her crew and passengers had lost all hops of being saved, and their gratitude for the unexpected rescue was proportionally great.

As one of the men who had been brought away in the third boat that had reached the wreck was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen three or four hours before, looking up at him from the captain's desk!

At first he tried to persuade himself it might be fancy; but the more he examined the man, the more sure he became that he was right. Not only the face, but the person and the dress exactly corresponded.

As soon as the exhausted crew and famished passengers were cared for, and the barque on her course again, the mate called the captain aside. "It seems that was not a ghost I saw today, sir; the man's alive."

"What do you mean? Who's alive?"

"Why, sir, one of the passengers we have just saved is the man I saw writing on your slate at noon. I would swear to it in a court of justice."

"Upon my word, Mr. Bruce," replied the captain, "this gets more and more singular. Let us go and see this man."

They found him in conversation with the captain of the rescued ship. They both came forward, and expressed in the warmest terms their gratitude for deliverance from a horrible fate—slow famine, death by exposure and starvation.

The captain replied that he had but done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then, turning to the passenger, he said, "I hope, sir, you will not think I am trifling with you; but I would be much obliged to you if you would write a few words on this slate." And he handed him the slate, with that side up on which the mysterious writing was not.

"I will do anything you ask," replied the passenger; "but what shall I write?"

"A few words are all I want. Suppose you write, "*steer to the nor'-west.*"

The passenger, evidently puzzled to make out the motive for such a request, complied, however, with a smile. The captain took up the slate and examined it closely; then, stepping aside so as to conceal the slate from the passenger, he turned it over, and gave it to him with the other side up.

"You say that is your handwriting?" said he.

"I need not say so," rejoined the other, looking at it, "for you saw me write it."

"And this?" said the captain, turning the slate over.

The man looked first at one writing, then at the other, quite confounded. At last, "What is the meaning of this," said he. "I only wrote one of these. Who wrote the other?"

"That's more than I can tell you, sir. My mate here says you wrote it, sitting at this desk, at noon to day."

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise; and the former asked the latter, "Did you dream that you wrote on this slate?"

"No, sir, not that I remember."

"You speak of dreaming," said the captain of the barque. "What was this gentleman about at noon to-day?"

"Captain," rejoined the other (the captain of the wreck), "the whole thing is most mysterious and extraordinary; and I had intended to speak to you about it as soon as we got a little quiet. This gentleman"—pointing to the passenger—"being much exhausted, fell into a heavy sleep or what seemed such some time before noon. After an hour or more, he awoke, and said to me, 'Captain, we shall be relieved this very day.' When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a barque, and that she was coming to our rescue. He described her appearance and rig, and, to our utter astonishment, when your vessel hove in sight, she corresponded exactly to his description of her. We had not put much faith in what he said; yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it has turned out, I cannot doubt that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved. To Him be all thanks for His goodness to us."

"There is not a doubt," rejoined the captain of the barque, "that the writing on the slate, let it have come there as it may, saved all your lives. I was steering, at the time, considerably south of west, and I altered my course for nor'-west, and had a look-out aloft, to see what would come of it. But you say," he added, turning to the passenger, "that you did not dream of writing on a slate?"

"No, sir. I have no recollection whatever of doing so. I got the impression that the barque I saw in my dream was coming to rescue us; but how that impression came I cannot tell. There is another very strange thing about it," he added. "Everything here on board seems to me quite familiar; yet I am very sure I never was in your vessel before. It is all a puzzle to me. What did your mate see?"

Thereupon Mr. Bruce related to them all the circumstances above detailed. The conclusion they finally arrived at was, that it was a special interposition of Providence to save them from what seemed a hopeless fate.

Written for the Religio-Philosophical Journal.

SPIRITUALISM AND SORCERY.

By Mrs. M. J. Wilcoxson.

NUMBER TWO.

"What relation, then, does pure and perfect or undefiled Spiritualism hold to the realm of Sorcery? Let us see."—*First Article.*

Every object in life has its background. Every scene rests upon supporting shades and effects. Light and darkness are both equally natural, inevitable and productive. The different shades of life fill up the passing hours from noon to midnight, and twilight is the middle page between the two. How completely is the circle filled! How perfectly is the sublime agreement of natural causes there portrayed? How magnificently rolls on to higher courts of being this rounded globe we inhabit—now swept by the full light of its zenith sun—now calmly drinking in the light of countless stars, or veiled in cloud, and storm, and tempest! Each passes on in the same divine ministry; molding, shaping, and tinting the pages of our landscape. Verily, as the inspired bard of olden time hath said: "The light and the darkness are both alike to Thee."

The first lesson which the liberated soul must learn, is that Nature is in perfect balance and harmony with the conditions of life—that darkness has no more agreement with evil than has light—that the effects of both are equally grand—that each are alike the agencies of perfection, and the fruits of both are equally legitimate, and equally necessary to sustain growth and preservation. Partial and even total darkness are as much Nature's supreme potencies as partial or perfect light. Therefore, we must not, in assuming to excuse our own follies, our own hypocrisies, cast the blame upon Nature. "And men loved darkness rather than light, because their deeds were evil." How frequently we hear this passage quoted by the timid and time-serving of our own order, to say nothing of the "orthodox" opposition, and how desperately they attempt to bring into disrepute "dark circles," and every form of manifestation requiring the self-same laws of chemical perfection that nature does. For any one to take the position that darkness is the sole empire of imposture and deception, is one of the weakest of all positions, for we affirm, and with an assurance that is daily supported by facts, that the greatest frauds and villainies are those that face the daylight, and with brazen effrontery palm off a counterfeit scrip for the genuine issue. When one may be detected deceiving in dark circles there are hundreds disguised in "sheep's clothing" and broadcloth respectability, plying their tricks of trade, and privateering upon the peaceable and subjective credulity of the people. "It takes a thief to catch a thief" quite as often as it takes an honest man, and many a guilty criminal is to be found on the "state's evidence." All such trickery and artifice lives as much in the light of day as in the darkness of night, therefore the bible illustration does not always apply. It is generally the weak, shallow, and cowardly tricksters who began their trade in darkness, and come to grief thereby, who move, to save themselves from suspicion, are casting discredit on dark circles, and keep alive the question—Is it Spiritualism, or is it Sorcery—or, is Spiritualism anything but Sorcery, alias Diabolism? If they do not ask these questions, they are prolific in arousing and circulating them through skeptical and timid minds. There is likewise a certain class of minds who would rather *ruin* than fail to rule, and their inordinate ambition to reach the round of complete authority, and lead the masses as other authoritarians have done, makes them blind to the most important revelations.

We think that every analytical mind will perceive at once what is true in the chemistry of material things, is equally true as we follow the chain of causes and effects in the realm of mind. Nothing occurs without a cause, always using the term in its relative sense. And nothing occurs without its conditions. Of course, then, there is no cause without a result. And that result is the legitimate fruit of the cause. Darkness is as legitimate as light. Its growth is as legitimate in a physical sense. The germ, in order to break its confines and push itself out into the light, must have its preparatory life in darkness. The nugget of gold, or even the tiny sands of the shining ore have been for eons held in the crucible of darkness, where Nature, the Great Chemist, finished her work of refinement and brought forth the pure metal. The clear transparency of the diamond has taken all the night of hidden power in which it has been wrapped, before it could be known and prized by man. The whole earth must be veiled in darkness a large portion of time in its daily and yearly revolution.

Now because hundreds and thousands have practiced their evil propensities in darkness, all the year's of this world's history, shall we get up a protest against the "dark circles" of nature? Shall we insist that Deity shall listen to our ridiculous, empty conceit, and bring all these phenomena of the ages out into the broad daylight of our assumed wisdom; Wonderful *daylight* this! The dense black darkness of ignorance! The pitiable emptiness of words! No logic—no reason! Our argument (?) runs in this style: "Come along, Mr. God—listen, Mrs. Nature,—we have discovered the "*imposture*;" You have created or instituted the whole thing and now we have prima facie evidence that nine hundred and ninety-nine thousand blacklegs, gamblers, thieves, midnight prowlers, and assassins are in that cabinet of yours—those dens of infamy and crime. They are plotting against the peace and welfare of our struggling heroes and counterfeiters. They are swindlers and murderers. They are pirates and free-booters. And we say, "Away with these dark circles of yours, it's a disgrace to our cause, and we will appoint a Committee in our National and State Conventions to decide the merit of your claims. Let everything be done in the *light*. You do not need the darkness for your manifestations. There is too much humbug in this. We have ourselves sprung a dark lantern upon your tricks, and now we will raise our voices against you. We will *compel* you to 'down with those dark circles.'"

Just as sensible, truly, is the above position, as that assumed by our Lovelands, Tinneys and Jamiesons, who have at length tumbled into "the last ditch" in their unfounded propositions against dark circles. Though nine mediums out of ten should be proven as apparent deceivers at some point in their profession, more or less frequent, it would prove nothing whatever against the underlying law or *mediumistic principle.* The genuine manifestation may be counterfeited in many places of this modern phenomena. Of that there is no doubt. The same is true of a United States' bond or greenback. Does either destroy the value of the original? Not in the least. Do vicious unprincipled persons, practicing their deeds in darkness, destroy the value and potency of that darkness, or affect the order of divine law? Not at all. More anon.

Voices from the People.

MADISON, IND.—A. F. Baker writes.—I have the reading of your excellent weekly paper, which my brother receives, and if he should cease to take it, I will take it in my own name. It is just what we need to circulate, in order to undermine and overthrow the formidable structure of heil-begotten nonsense established by Ecumenical and ecclesiastical councils of days that have so long cramped and dwarfed the human intellect.

BRENHAM, TEXAS.—G. J. Steck writes.—I like the JOURNAL better than any paper I have ever taken.

BONHAM, TEXAS.—A. C. Martin writes.—God bless you, and may you never fail to set down facts that will sink deep into the hearts of the orthodox.

HAVANA, ILL.—Mrs. Phillbrick writes.—The paper, with us, has become a regular member of the family, and an almost indispensable perquisite.

NEPONSET, ILL.—B. C. Holcomb writes.—There are a good many inquirers after our heavenly religion around in this vicinity, and I think if we had E. V. Wilson here a little while, we would have a large harvest.

FALLASBURGH, MICH.—B. Lowitt writes.—I hope you may long live to defend genuine mediums against the attacks of bigots, who, by putting them down, hope to put out the glorious light we are now receiving from the spirit world.

PADUCAH, KY.—J. Newton writes.—Success to the JOURNAL, and your manly efforts, which, I trust, will be attended. The feeble voice of the JOURNAL was heard a few years ago in infant whispers, whose only support was truth planted in a genial soil.

AUBURN, OREGON.—H. Chaney writes.—The JOURNAL is spoken of highly everywhere on this coast, especially on account of its liberality, and broad, comprehensive views. These things are very pleasing to Western people, and there is a reason for it. The great altitude, broad prairies, lofty mountains, pure atmosphere and healthy climate, where man inhales the fresh atmosphere at every inspiration, are well calculated to eliminate his narrow-mindedness, expand his soul, and teach it to "look through Nature up to Nature's God." Go on with your noble work, and if you fail to meet with an earthly reward, depend upon it your trials will purify the spirit so that it will be entitled to take higher rank "over the river."

WALLA WALLA, WASHINGTON TERRITORY.—W. S. Miner writes.—If the JOURNAL were read at every fireside, public opinion would soon manifest so great and desirable a change that the bulls of the Pope, the anathemas from the pulpit, and a sanctimonious clergy, would only be a jest to the rational and reflecting mind.

WEST LIBERTY, OHIO.—J. C. Taylor writes.—I am well pleased with the paper, and endorse the fundamental principles of Spiritualism, and think the day is not far distant when the great majority of the people will see through spiritual eyes.

GALLIPOLIS, OHIO.—Mrs. Alexander writes.—I have taken the JOURNAL since 1866, and each year it becomes more dear and interesting.

LAWRENCEBURG, KANSAS.—D. C. Seymour writes.—Our grand paper comes laden every week with its thousand and one truths of philosophy, reason and spiritual beauty.

TITUSVILLE, PA.—Lyman C. Howe writes.—Mrs. Manley is a writing medium of much promise, and is doing a good work among skeptics and church people. She was a fervent Methodist church member two years ago, and was converted to our golden faith by Pianchette and her own mediumship.

IDA, MICH.—N. DAVIS writes.—I have taken the paper from its commencement, and expect to as long as it is as progressive and independent as it is now. If the "Seer of Poughkeepsie's God" is published in book form, I want six copies.

SWANVILLE, MAINE.—Mary Ford writes.—I regret to make the request of you to stop my paper. I believe my term of subscription for three months is almost expired, and I think it not proper to send it longer, as I cannot endorse the bold and out-spoken truths that I find in its pages. They are food for my soul, and I do not know how I shall live without them; but the doctrine is a new thing in this place, and I fear for such a persecution—you don't know how it rages. My husband is a Baptist minister, and he is very bitter in his denunciations. He says it is the devil's work. I think your paper is rather too strong meat for babes. They must be fed on milk. I have been a Spiritualist for twenty seven years, and am firm as a rock. Lately, myself and two or three others have attended a circle in our place, and it has been attended with good success, and we have been signally blest; having had speakers sent to us when we did not expect them, and our numbers have increased every Sunday. We meet afternoon and evening, and the management of the meetings for some time, but the spirits have sent a brother to my rescue, and I feel some encouraged, still it looks dark and discouraging when I think of the fearful odds that we have to contend against. If my son could only be with me I could shoot and with fire, and my animal nature in subjection to the higher law, I never could endure what is thrown upon me; but God and the angels are with me, and do strengthen me so, as they only can unerringly. I feel quite interested in the discussion, and shall meet with a loss by not having it, but the world will get it, if I do not. We have had one case of obsession, a woman who has been a medium for a great many years. Since we have had our little meetings, the influence has troubled her a good deal.

Remarks:—Poor woman, we will not hesitate to send you the JOURNAL, free, if you can bear the persecutions of a Christian husband and pious neighbors. In regard to the insane woman, we advise you to send to Mrs. A. H. Robinson, whose advertisement you will find in this paper. She treats such cases with universal success, upon the *Positive* and *Negative* principles. Her condition is the result of a lack of equilibrium in the *vital forces.*

OCONTO, WIS.—J. S. Ordway writes.—Please find inclosed three dollars to pay for the RELIGIO-PHILOSOPHICAL JOURNAL. I subscribed for it in August, 1870, for three months on trial, which expired on the 23d day of October. As you have continued to send it, I now give you my most hearty thanks to refor, for the family and myself have become very much interested in its teachings and reading matter, and now would hardly know how to do without its visits.

PLEASANTON, KANSAS.—E. B. Wheelock writes.—Mr. Stephen Decker, a prominent business man of Pleasanton, Kansas, and an out-spoken man in the ranks of Spiritualism, has now nearly completed a large hall, which he designs shall be free for all spiritual lecturers and reformers. A notice of its dedication—not to the Lord—but to the progress of human free thought, may be expected to appear, ere long, in the JOURNAL.

CANASTOTA, N. Y.—Levi Van Dusen writes.—Inclosed you will find three dollars, for which, the JOURNAL will please visit me for the next year. I can not dispense with my spiritual food, any more than I can with my temporal food, and I believe you are good and pure and true.

ALLEGAN, MICH.—F. Vandercook writes.—To say that I can not do without the JOURNAL, would only be repeating what thousands have already said.

HENRY, ILL.—E. Wright writes.—We must have the JOURNAL as long as we can pay for it, for it is the best investment that could be made with that amount of money, especial ly to those who dare think for themselves.

ELK GROVE, WIS.—William Brownell writes.—Please find inclosed six dollars for the JOURNAL, for the past and present year. I take three other papers, and the JOURNAL I would be the last to part with.

CLARENCE, MO.—A. O. Durham writes.—We want more lecturers in the field. The masses, in this section, at least, are unacquainted with the principles of the Harmonial Philosophy.

SPIRITUALISM IN LOUISVILLE.

By W. M. Committee.

Louisville is a city of 110,000 inhabitants. It is more centrally situated than any other great city in the country. It has unrivalled, but as yet, almost wholly unused water power. It has rare manufacturing and commercial advantages. It is the great gateway from the North-east to the South and South-west. It exercises a controling influence upon public sentiment in all the Southern States, and it may interest your readers to know the character of this influence, and how far it is being affected by the growth of Spiritualism.

There, are here ninety-three churches of all sorts, and their average Sunday attendance is not fifty thousand, consequently there are about sixty thousand who do not go to church.

Modern Spiritualism was planted here a good many years ago by the labors of Brothers Whiting, Slade, and other earnest and devoted apostles. It grew rapidly for a time, and had its sceptics, its excitables, its hyeums, its lecturers to crowded and enthusiastic audiences, and its wonderful manifestations; but unhappy divisions, brought about by weakness and selfishness of individuals, caused it to wither almost as rapidly as the gourd of Jonah. Its lecturers ceased, its halls were deserted, its lyceums died out, its circles and seances were abandoned, and, at last, the society gave up the ghost, and over its remains orthodox scepticism swelled up, and public sentiment bowed down and did reverence to priestcraft and bigotry.

After a long winter, spring came once more. A few believers in the Spiritual Philosophy met in an obscure hall to see whether a reorganization could be effected. They adopted a platform which recognized the large moral element of religious belief, and they selected officers of highly respectable personal character and clear, good sense. These officers, and their noble lady worthy and judicious successors, have, during the past year, procured the services of these excellent lecturers on Spiritualism, Miss Nettie M. Pease, Mr. Whiting, Mrs. Adelle L. Ballou, Mrs. Wilcoxson and Mr. Cephas B. Lynn. Mr. Lynn is now speaking to crowded house, and gives great satisfaction.

The spiritual society is steadily growing. The number of believers in the Spiritual Philosophy is multiplying among both those who attend churches and those who do not. Five orthodox clergymen have preached against Spiritualism, and nine others are known to be decidedly favorable to our principles. Most of the preachers avoid the subject, being conscious that a denial of the reality of modern spirit manifestations, is likely to beget a doubt of the manifestations that happened in a darker age, eighteen hundred years ago, and which are adduced as proofs of the divine origin of the Christian faith.

Diversity of views as to modes of procedure, and matters of a personal nature, have led some to withdraw from the First Spiritual Society of Louisville, and form what they designate as the First Christian Spiritual Society of Louisville, but there is no diversity of principle, and if the Christian Spiritualists, who do not now probably number a score in their organization, should grow strong, they will hold exactly the same views of the Spiritual Philosophy that the principal society does. They think it most advisable when times are comparatively dull and money scarce, to employ home lecturers, and have in their organization Dr. Rose, Dr. Nicely, Mrs. Fay, Mr. Krider and Mr. Collinsworth, who, I understand, address them.

The First Spiritual Society, of which Mr. E. P. Sparrier is president, and A. Cascaden, secretary, employs the best lecturers without regard to the locality of their residence, and depends upon the subscriptions of members and the voluntary contributions of auditors to raise the funds to pay them, and other expenses. Its policy has been to hold forth a high standard of personal character, and to employ lecturers fully able to cope or be compared with average orthodox divines, and to demand the same freedom and courtesy that is shown to those holding other and so-called evangelical beliefs. The result has been, that there is no place in the United States where orthodoxy so much respects and fears Spiritualism as it does here. Perhaps this is in some degree due to the tone in which Spiritualism has been presented. The fact that Spiritualists are as reputable in private life, as reliable in business, as kindly and benevolent, as truthful and as public-spirited as other people, will not alone account for the respect paid to it here by its opponents. I believe that this proceeds in a good degree from the fraternity and consequent union of Spiritualists, and the consciousness among orthodox sectarians that the advocates of our philosophy are fully able to defend themselves. It may also be in part due to the fact that we have fought our opponents on issues that we select, not those that they choose for us from the indiscreet utterances of men in our ranks. Thus we have not cared to discuss whether there are or are not mistakes or falsehoods in the Bible, but again and again Mr. Whiting, Mrs. Wilcoxson and others have challenged our orthodox clergy to debate the question that their Bible sustains Modern Spiritualism, and the clergy dared not take up the gage thus thrown down. Wise people know that they dare not do so, and Spiritualism grows apace.

We have here a fraternal organization that seems destined to accomplish a great and good work. It is called the Army of Progress, and welcomes all who will co-operate with it. Its purpose is mental improvement, the cultivation of brotherhood and relief upon the simplest and cheapest and most effectual plan in case of sickness or death.

Neither in the Society nor the Army can any creed be a test, nor in either are there disciplinary restrictions of individual liberty.

The plan of this organization is to be submitted to the Decatur Convention, and it is hoped that the result may be a wider co-operation of liberal minds in carrying forward the great work of the world's redemption. Under it the burden of supporting our lecturers and speakers will not fall on the few; our apostles will be better sustained, our organizations be more stable, and our papers attain a wider circulation. Above all these the manifestations, which to many minds are the strongest recommendations of our philosophy, will be multiplied, and mediumship be honored and rewarded, instead of being traduced and vilified, as it is at present.

Letter of Commendation.

BROTHER BROOKS: I received your instructions, and at the first trial went into a full somnambulic condition, saw my spirit friends, and conversed with them. I now see and converse with spirits readily. They tell me the nature of disease and of how long standing. I feel very grateful to you for your instructions. I wish every one to know how easy it is to go into that state, and walk with the loved ones, when you understand the proper conditions.

Yours with great respect,
MOSES E. RUNDER.

Batavia, Ill., Apr. 1st, 1871.

TO JAMES BROOKS, Esq., 306 S. Clark St., Chicago.

The Situation in New Hampshire.

When there is so much that crowds for expression, we must limit ourselves to a few of the main points, only.

We have had another Convention at Lenster, the sixth one; and like all the others, though few in number were there, it was a success.

There was the usual speaking and singing, circles were held and resolutions were passed; but there was nothing particularly new.

Some of the effects of these conventions are as follows:

Spiritual's get acquainted with each other,—circles are held, new mediums developed, new speakers brought out, and our principles and position considered, and to a certain extent settled.

In every place where a convention has been held, there has resulted a revival of Spiritualism; and in every place they want us to have another convention.

We suppose the next convention will be in Sutton, about the first of May or June next. There certainly never was a time in our state when the cause gained as it does now.

On our present light and experience, we will undertake briefly to explain what is the best management of a convention.

We would call it a New Hampshire Spiritualist Free and Independent Convention.

What we mean by *free*, is, that we would have a meeting as free as possible and have order; and that we would have nothing to do with constitutions or by-laws, membership or anything of the kind whatever.

What we mean by Independent is, that we would have each convention a perfect thing of itself, and without anything whatever to do with any convention before or after it. We would choose officers for a convention, and to serve through one convention, and nothing more. Each convention, would be a thing by itself, and have nothing whatever to do with anything before or after it. To give our reasons for all this, is not necessary; but we put it forth in the light of suggestions only.

We must allude briefly to the political status of our state, just two or three items, and we will term them *indications*.

Last one year ago, the Republican Candidate in Sutton, (Mr. William H. Marshall) for Representative in the State Legislature, was defeated in the election, because he was, and is, a Spiritualist—was defeated by church members belonging to the party, who would not vote for him for the above named reason. The result was that nobody else could be chosen, and so the town finally voted not to send anybody.

Last fall just after the Concord Convention, at a circle held at Mrs. Sargent's house near the South end of the city, the writer of this article was the first one controlled to speak, much to his own surprise at least. The substance of what he said was prophetic of stirring times for us (Spiritualists) ahead, and that attempts were soon to be made to stop Spiritualism by legislation there, (pointing to the State Capitol Building.)

Chairvoyants present gave the name of the controlling spirit as Abraham Lincoln.

Our opponents cried Humbug, and the cause only gained faster. Misrepresentation and ridicule was next resorted to, until the laugh has been turned on themselves. Next they cried *Devil*, until now the masses of the people seem determined to investigate for themselves. As a last resort they are determined to crush us out by force. LET THEM TRY IT!

F. CHASE.

The Science of Evil.

"The Science of Evil; or, First Principles of Human Action." Together with three lectures.—"Salvation and Damnation Before Birth prior, the Scientific and Theological Methods of Salvation Compared; Sunday—its History, Uses and Abuses; Prayer—the True and False Methods compared." By Joel Moody. Topeka, Kansas. Crane & Byron, Publishers, 1871. Pp. 350. Price, $1,75

The first book ever published in Kansas. It certainly is most creditable to that state and to the publishers. It would be difficult to find a piece of book work in any city, better performed in binding, paper and type, in which respects, it is a superior volume, and almost a model for older cities to equal. Its contents are entertaining and able to a remarkable degree. We were wholly unprepared to find so close a reasoner and so fine a writer on a theme so difficult. It is clear enough that the East is not the only source of light. We do not mean by this that we accept all the author's positions and conclusions, though the main one is unquestionable to our minds, namely, that evil is not absolute or final, but is limited in extent and duration. A great many novel ideas are started and discussed, which can not fail to stimulate the mind of even the reader who is not prepared to accept them.

The book is a remarkable one, not only in respect to its originality, but its ability of argument and statements, and it is really worth perusal by all who are interested in the great theme discussed. It is to be regretted that the proof-reading was not more thoroughly done.—*Chicago New Covenant.*

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BY EMMA HARDINGE.

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MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evilly of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register, so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited: he or she is but one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all (equally honest and useful in their place.

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A SEARCH AFTER GOD.

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The First Cause—The Germ of Each Human Being—Matter not Dependent on a God for Existence—Reasonable Conclusions in Reference to a God and Man.

Spirit—In all ages of the world, and in all conditions of society, the inquiry has been made in reference to the existence of a First Cause. The first man, the first planet, the first comet, the first central sun—where are they? There was a time in the history of the world when this earth was regarded as the first world, Adam the first man, and Eve the first woman, but that idea has long since passed away, but the human mind, ever on the alert, is still asking for some ancient landmark that points significantly to the first man, or the First Cause.

Lucretus—Indeed! is there no First Cause? If no First Cause, then everything must necessarily be the result of chance.

Spirit—Matter—whence its origin? That body of yours is a complex organization. It is composed of matter. Matter has eternally existed—it is indestructible. So far, then, as the material of your physical organization is concerned, it has had an eternity of duration. Centuries ago, portions of it may have been flying in the air, moving in the fields in the body of the cow, ox or horse, or, perhaps, hanging in the forests as fruit. There is no fire to the material of which your system is constructed. That which composes your physical organism to-day, years hence may furnish nourishment to the vegetables of the earth. Now,—to the first man,—you desire to know something in reference to him. Please, then, be patient with me. Assuming, then, the material of the body as a starting point, we find it beautifully arranged and admirably adapted for a specific purpose. In this arrangement, we see evidences of design in the adaptation of one part to another, but you are aware that matter and its laws has eternally existed, and connected therewith is a beautiful adaption for certain purposes, and we could straightway infer that there is a design connected therewith. The matter of the body had no beginning—what, then, connected therewith that did have an absolute creation? What part of it has always existed, and what part absolutely created? If God had anything to do with it, was there an absolute creation? Wherein? Did he use existing material? Of course he did. What does that imply? An organization, and God the organizer. What God organizes, he can disorganize, and you are at his mercy. God the organizer, and man the organization? One the creator, man the child? Now look at such an arrangement and weigh it carefully. If, then, man was organized through the instrumentality of a God, he was made out of existing material, and in compliance with existing laws. The material, then, of which man is made, always existed, and that we know can not be annihilated, but we fear our conscious existence may be, if at any time the germ thereof was organized, because the power to organize implies the power to disorganize, and even if this germ was created through a "natural" process, could it not be destroyed through a "natural" process also? We must banish this idea of the absolute creation of human beings, or accept the other extreme, a possibility of their destruction.

Lucretus—You assume, then, that there can be no absolute creation without the power of absolute destruction?

Spirit—I am only reasoning as to the probable results. I rather banish this idea, and establish the fact that the germ of every human being always existed. It is only by that means that his immortality can be fully sustained. If the germ of every human being always existed, the same as matter, his immortality is fully established. The only change is condition that takes place within his nature, is either progressive or retrogressive. The former grandly illuminates his soul, the latter darkens it, and may for a time suspend his consciousness altogether. The first man, like God, can not be found.

Lucretus—The idea that the germ of every human being has always existed, and is co-eternal with matter, places us in curious relations, and does away with the necessity for a God altogether.

Spirit—We can only grasp with existing conditions. You can recognize your own existence, and so far as your own consciousness is concerned, that is within yourself. The first man, if he exists, either had, or had not, a consciousness of who created him. So far as our own existence is concerned, our consciousness tell us nothing in relation to our origin. We are led to believe, however, that the germ of every human being always existed.

Lucretus—You seem determined to dispense with the existence of a God altogether, and seem to think that life itself would be on a more substantial basis without one.

Spirit—If matter was created by a God, it would not be eternal; it would not have eternally existed, and not having existed through all past time, we would have but little hope that it could always endure. Take away all intelligent creative power, so far as man is concerned, and does not his life rest on a more substantial basis? When you know that the germ of his nature is eternal, you take the *creation* and *destruction* thereof out of the hands of a God. Even the religious world long since separated God from matter, or do not regard it as a part of him. That rests on a substantial basis, and has no God to fear, for its existence is not dependent on him at all. Does man as an individualized conscious entity, rest on a less secure foundation than matter? We know that matter is eternal,—it does not owe its existence to God,—and can we not claim that man, or the germ thereof, is eternal on the same grounds? Now, God in order to make man, was compelled to use material co-eternal with himself. *If he created* CONSCIOUSNESS, *he could as easily have created matter.* If there is one part of man that has not always existed, then there was one part of him that was *absolutely created*, but the absolute creation of anything is an impossibility—the making something out of nothing is beyond the power of a God. Taking all sides of this question into consideration, we deny the absolute creation of man—regard it as an impossibility—just as much an impossibility as the creation of matter.

Lucretus—Admitting your position to be true, please tell me, to whom is man responsible?

Spirit—Only to himself.

Lucretus—What, only to himself? What a condition this would surely lead to.

Spirit—To whom should man owe allegiance? Do you desire a servant,—some one to pay homage to you?

Lucretus—No; but if a God, he does.

Spirit—Man owes allegiance to that which created him—it cannot be otherwise. He who created him would demand allegiance, but no one has ever requested me to serve him, or become his servant. That conscious germ which has eternally existed, is in a comprehensive sense, free! owes no allegiance to any one, and is bound by no chains. As the child loves and reveres its parent, so do I respect those who are far above me in the scale of existence. You claim that there is a God that has eternally existed, who is omnipresent, omniscient, and possesses all power. Now, I appeal to your reason,—would it not be more consistent to admit that intelligences occupying limited space, and possessing only limited power and wisdom, always existed, instead of one who occupies all space, and possesses infinite power and wisdom?

Lucretus—Please be more explicit.

Spirit—I aim to make my positions plain. I deal in no abstruse terms. I will proceed. The world, or the religious portion of earth's children, entertain the idea that a God, occupying all space, and possessing infinite wisdom and power, exists, and will persecute you for endorsing positions of a contrary nature. They entertain an idea that is not founded on common sense or reason, and will be SHOCKED,—more than when Galileo shocked the world,—if they are told that such a being is an impossibility, but that intelligences occupying limited space, and possessing only limited wisdom and power, might, perhaps, have eternally existed.

Lucretus—Your views are so lucid, and seem so reasonable, that really I am lost with conflicting emotions within myself.

Spirit—The world is ready to acknowledge it as a possibility for a being possessing attributes in an infinite degree to have existed eternally, but regards that man as a vile innovator who would once intimate, the germ of each individualized intelligence had always existed. The being whom they assert has always existed, has never been seen, his presence has never been felt, his voice heard, or his operations observed, while those that I assert have always existed, have been seen, their presence felt, their voice heard and operations observed, and it either have had an eternity of existence, I have more reason to believe that man has, instead of an Infinite God.

Lucretus—Your statements and reasoning seem to bear upon them the semblance of truth. I think your position the more consistent of the two.

Spirit—If God exists, it is independent of any designer,—of any cause. If man, the germ thereof, has eternally existed, it owes its existence to no one—exists independent of a First Cause. It is no more difficult to believe an eternity of duration for an individualized, conscious entity, than for matter.

Lucretus—Admitting your position to be true do you not do away with a supervising intelligence?

Spirit—Not by any means. Individualized intelligences are co-eternal with matter. Matter has its laws, as well as individualized intelligences, but those of the former are subservient to the latter. God, if he exists at all, has an infinite, conscious life, and while cognizant of his own existence, must be conscious of each individualized, intelligent existence, also. Should there not be in such a case a reciprocal action, and we sense his existence as well as he ours? But we know nothing of the existence of any such being. You assert that he is omnipotent, omniscient and omnipresent, and has eternally existed. In our Sesch after God, we have found beings who possess some power, great wisdom, and are present within certain limits,—and the germ of each, we believe, has eternally existed.

Lucretus—If your idea of finite intelligences having eternally existed, be correct, then there can be no Infinite Intelligence incorporated with all things. But are there not laws connected with matter that seem to be imbued with intelligence?

Spirit—In regard to Nature's laws, I have fully explained their characteristics in a preceding communication. Intelligence seems to be the controlling cause. Matter and its laws, in many portions of space, are in a negative state until aroused by the skill of man. The husbandman of earth ploughs his ground, pulverizes the soil, and sows his seed, and thereby certain activities of matter are awakened, and sobn a golden field of wheat is the result. In vast unexplored regions of space, where the footprints of spirits have never been seen or their voice heard, or presence felt, matter and all its activities are in a negative condition,—perfectly dormant, as it were. Now, for any one to suppose that this matter can arouse itself, awaken its dormant energies, and form of its own innate properties a world, he is greatly mistaken. Now, believe me, that as you are compelled, in following your ordinary duties of farming, to arouse to action the energies of matter through certain operations of your own, there was a time that those still higher in the scale of existence, had to arouse the negative laws of matter, in order to produce the earth on which you live.

Lucretus—Then matter and its laws can not form a world, independent of a supervising intelligence?

Spirit—No; its laws are as powerless to produce a world as they are to produce a house, without the supervising intelligence of some one, as I will hereafter more fully explain.

To be continued.

A BAPTISMAL ROW.

A Girl Baptized Against the Protest of Her Father—Two Officers Hold him while the Work is Done.

The rows that occur in the various orthodox churches of our country, come under a great variety of heads, and soon a dictionary, different from all others, will be required, in order that those who lead a pure, upright life, outside of church organizations, may understand the vocabulary employed to represent the various erupt ive conditions of the "Doctors of Souls." We have had "Sacramental Rows," "Sacred Fights," and "Religious Set-to's," but these vulgar terms are but a commencement of those necessarily required, in order to express the wonderful rubber-like qualities of ministerial functionaries who have donned the ecclesiastical robe, accepted their "high" calling, and worship God in accordance with rules laid down by him who sent forth a lying spirit, that King Ahab might be destroyed, and who occasionally so far forgets his exalted position as to "let his anger burn to the lowest hill" (EX. 32: 22), in order thereby to scorch some one who has been cast thither.

Now that we have had "Sacramental Rows," "Sacred Fights," "Pious Quarrels," and "Religious Set-to's," what new term has to be coined in order to express understandingly a serious disturbance that occurred among those high-toned "Doctors of Souls."

Glance at the head of this article, and what meets your eye? Do you see God in it? Perhaps you do—as plainly as you will ever see him in the "Constitution of Uncle Sam," or in the bosom of that eminent divine who never gave away a cent for benevolent purposes, on account of his habit of clenching his hands so tight in prayer, that he could not open them to assist the hungry or needy,—perhaps he is as plainly discernible there as in the heart of that august minister of the gospel, whom Mrs. Partington said had graduated "from the cock and rat pit to that of a circus-rider, then a locust preacher, then a staple minister of the gospel." Well, that makes no difference, as we simply desired to refer to that "Baptismal Row," which occurred on the romantic banks of White River, in the prominent "divorce State" of Indiana, and which has created such excitement that we have no doubt that the orthodox God, sitting on his seven-by-nine throne, somewhere, —where nobody knows, and but few sensible people care, if they can only keep his disturbing qualities from being engrafted in the plastic heart of Uncle Sam, who has no taste for "roses," and who at present is as healthy as one could wish,—looks upon it with a keen eye, and then sprinkles thereon a few drops of the "blood of the Lamb."

This "Baptismal Row" was an event just as important as when Tom King, the prize-fighter, put on his ecclesiastical robe, and entered the "religious prize-ring," to have a "set to" with his Satanic majesty, who made Job *boil*, God *curse*, Judas Iscariot *shell out*, Peter *deny*, and Herod *crucify*, and who adopted for a motto, the morning after his creation, "Truth is mighty and will prevail," and from that day to this, like the illustrious Father of his Country, "he never could tell a lie," but the world would rather he had lied a thousand times to Eve, and "kept the thistles and weeds from the country," and thereby prevented any necessity of having the world inflicted with "Doctors of Souls," who carry with them the innocent blood of Jesus, which they administer in doses to suit all grades of crime—some requiring one drop, others a barrel, while that minister who had seven wives would be required to bathe in it for a hundred years. But you may regard this outside of the question that stands forth at the head of this article, and demand us to confine ourself to our subject. We will do so; but preliminary thereto, we desire to state that it would have been much better for the world if the Serpent had not foreshadowed the action of the little George, who with his hatchet in his hand cut down his father's favorite cherry tree, for be it known that he was truthful to Eve,—that's what's the matter! Had he told mother Eve that her eyes would *not* be opened, and that she would *not* become as God, knowing good from evil, he would have given expression to what is generally understood as a lie, but the "truth is mighty and must prevail," was as true with the Serpent as with Mark Twain, who, too, cut down his father's cherry tree, and immediately went to him and said, "It was I who did it, I cannot tell a lie, father;" whereupon his father, angry as a wild hyena, said, "Son, I would rather you would tell a thousand lies than to have cut down that tree," and then he gave his son just such a cursing as God did the Serpent for telling the truth to this Eve. The advantage of lying, in a moral point of view, so far as that ancient conglomeration of mystical traditions is concerned, is valuable, for be it known, that these traditions were invented by the india-rubber-like mind of that plastic law-giver Moses, who bottled them, and wrote thereon "Inspiration;" but not like Bourbon whisky or sherry wine, it has gradually lost its efficacy, until now it is considered almost worthless. And now in this enlightened nineteenth century, philosophers have commenced considering the amount of good that would have been realized in agriculture, if the Serpent had told a lie to Eve, and thereby prevented her from eating the fruit of that tree which, like a Chicago belle, was fine to look upon, but like strychnine whisky, would kill at ninety rods. Had he told a lie, Canada thistles would not have pierced our feet when a boy, nor nettles stung us, nor brambles torn our flesh, as we used to hunt blackberries on Chestnut Ridge, in New York.

But our subject was a "Baptismal Row," a new subject just added to the criminal serio-religious calendar or dictionary of the orthodox church, and which originated, as we have said before, in Indiana. This term was derived from Bab, the originator of wooden nutmegs, and "mal," which means evil, and "row," derived from the Abyssinian language, found first as a hieroglyphic in a cave in Africa, and is used now in the criminal calendar as row-dy. The reader who has studied Greek, Latin and the Congo Negro dialect, will see at a glance that we are a linguist more learned than Robert Collier, who is the only man in America who thoroughly understands the nature of Daly, and who is fully conversant with the by-laws of Nature, all of which may be attributed to that wonderful accumulation of matter to the extent of about 200 pounds avoirdupois in his person. Having fully explained the meaning of the term "Baptismal Row," so that those conversant with the ancient languages will recognize the truthfulness of our statement, we now cease our levity, and desire to give a history of this most extraordinary case, though feel half inclined to continue this, like a story in the New York *Ledger*, but fearing that our readers might consider it as a sell, or as an adroit advertisement for Orton's Tobacco Antidote, we desire to state that Col. Bundy is the sole agent for the sale of that article, and he is constantly receiving certificates of its efficacy. Fearing that our readers will still consider us as playing upon their credulity, we give below an extract from the Muncie (Indiana) *Times*, of March 21. But before doing so, we desire to quote a couplet from the good old Methodist hymn which says:

"While the lamp holds out to burn,
The vilest sinner may return."

But just a word: this hymn was not sung by Eve after she was driven out of the Garden of Eden!

A BAPTISMAL ROW.

"On Sunday afternoon last, a scene transpired on the banks of White River, in this city, which has caused a large amount of discussion in religious and other circles, and which created an intense excitement while it was being enacted. The facts, as related to us by various persons, are as follows:

"Some weeks ago a daughter of Mr. S. Redman, of this city, while attending services at the Baptist church, became deeply interested in religious questions, and finally expressed a desire to become a member of that church by being baptized in accordance with its usages—that is, by immersion.

"The young lady is in a very delicate state of health, and her father requested her to postpone the rite till a more propitious state of the weather should arrive, he fearing the shock of an immersion in ice cold water would seriously, if not fatally, injure her. She still, however, expressed a desire to have the rite administered, and Rev. J. M. Bennett, pastor of the Baptist church, agreed to receive her into the church, by immersion on last Sabbath. Hearing this, her father took her to the residence of Mr. Bennett, showed him how fragile was her physical condition, and urged him to postpone the ceremony to a more propitious season. He had no other objection, he said, to the immersion of his daughter, but this one—his fears that her health would be permanently injured by it.

"Elder Bennett, however, determined to proceed with the affair, and appointed last Sunday afternoon as the time, and White River, at the foot of High street, as the place. Mr. Rodman then endeavored to prevent his daughter from being present, but in this, he was unsuccessful, and at the hour appointed, Elder Bennett, with a number of his parishioners, male and female, and Miss Rodman, repaired to the banks of White River, and prepared for the administration of the sacred ordinance. Mr. Rodman heard of it, and at once hurried to the spot, and forbade the minister from proceeding any further in the matter. His protests were disregarded, however, and the minister and the young lady stepped into the water. Mr. Redman's protests became more emphatic and determined, and finally Mr. Martin Galliher, one of the church present, ordered Sheriff Swain and City Marshal Robinson to seize and hold him until the ceremony was over, which they did, he continuing his verbal protest, however, in which he was seconded by an elder sister of the penitent.

"Before, however, the ceremony [illegible] Mr. Rodman asked the minister to [illegible] his lawyers could be present, and his r[illegible] the premises determined by t[illegible] cease his opposition if they [illegible] he had no right to control his daughter in the matter. He accordingly sent for Messrs. Kilgore and Gregory, but before they arrived on the scene the ceremony was over.

"As soon as the young lady was baptized, she was put into a carriage and driven rapidly away, and the crowd dispersed.

"The affair created considerable feeling and discussion, and one or two lawsuits will probably grow out of it, as Mr. Rodman says he is determined to know whether the law gives him the right to control his minor children or not. If the affair takes this course, it will make one of the most interesting and important cases ever tried in our State courts."

MEDIUMSHIP OF CHARLES H. READ.

Letter from R. Gasly.

MR. S. S. JONES—Dear Sir: I have not the pleasure of your personal acquaintance. In reference to myself, therefore, I take the liberty to enclose one of my circulars.

Charles H. Read, who in his posters and circulars calls himself "The Mysterious Man," has been with us for the last week. He has given several private and one public "entertainment," charging an admission fee in all. I have not witnessed his manifestations. Those who have seen them (*in the dark*) tell me they are wonderful. His coat, they tell me, is taken from his person, while it is tied on and held fast by some person taken from the audience, and the party holding him is unable to tell when or how it is removed. Other like mysterious feats are performed.

What do you know of this mysterious man Charles H. Read? For many years I have been a reader of our Spiritual papers, but do not recollect of seeing his name among our mediums. While here he did not publicly claim to be a medium for spirit manifestations, although I am told he did in the private ear of some. Your association with leading Spiritualists, and long connection with the JOURNAL, has given you many opportunities to learn the character of our public mediums. I hear that Mr. Read has been traveling for a long time in his present capacity. What do you know of him as a Spiritualist and a medium? Is he regarded as a reliable medium for spirit manifestations, by the leading Spiritualists of our country? In what light shall I hold him up to the public? I would not knowingly brand a reliable medium as a professional trickster, nor would I foist upon the public a mountebank as a genuine and truthful medium? My aim is to do him justice.

I have made these inquiries for the good of our cause, and with the approval of many of our friends, by whom he was not generally patronized here.

If you should think the subject worthy of your attention, you will please answer by letter, or if you prefer, you may publish this entire, and answer editorially through the JOURNAL. There is among us too much false pretension, and too much credulity. Let us "try the spirits," and the mediums. I expressed a wish to do this before Mr. Read arrived here. But he, or those who took him in charge, did not see fit to give me an opportunity to do so.

Hoping to hear from you soon, I am

Very Respectfully,

R. GASLY.

Coldwater, Mich., Apr. 24th, 1871.

REPLY.

We never saw Mr. Charles Read. We only know of him through the BANNER OF LIGHT, those who have attended his seances, and from letters we have received. Some writers speak of his mediumship in the highest terms of praise, others denounce him as an impostor and as greatly given to highly coloring the truth, so as to, in some cases, render it almost imperceptible.

We are inclined to the opinion that he is one of the best mediums for physical manifestations in the field. We are also inclined to believe that he is a little vain in his boastings. But what of this? Read is true to his own organism, of which he may, perchance, *brag*, but in its making up, he certainly had no voice.

Read is a medium. Mediums are not made to order; they are developed by an unseen power. If our spirit friends can afford to develop and use them, why should we denounce them for traits of character which are inherent in their natures, and engraved there before they were born?

He may, if he choose, go before the public, announcing simply the phenomena that is manifested through him, and let the witnesses determine the cause, and by so doing he may escape much persecution.

Read never, to our knowledge, denies being a spirit medium. He, like every other medium, has to run the gauntlet of public criticism *outside* of the simple question of mediumship. In one breath he is accused of being a great boaster, and perhaps truthfully; in the next, he is complained of because he does not boast of being a medium!

We have this advice to give our readers. Whenever you have a chance to do so, go and witness the phenomena manifested through his mediumship. Scrutinize carefully, but with a spirit of kindness, and you will be richly compensated for your time.

We hope to see him in this city soon. Many are anxiously waiting his arrival. Physical manifestations are rapidly on the increase, and are doing more to convert skeptics than all other phases of mediumship combined.

Pythagoras and Plato.

Among the other fine works of spirit artists, to be found in the *reception rooms* of the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, are the likenesses of Pythagoras and Plato,—large sized photographs from life-sized drawings by Anderson.

We are indebted to Brother and Sister Albert and Lamila Stegeman for the photographs, and shall be pleased to have our friends call and see them and other works of the *fine art*, at their convenience.

Hit.

We are now filling all our orders for Dr. Mary E. Walker's book with the above *striking* title, and can supply the demand without delay hereafter. Price, $1.50; postage, 16 cents.

Spirit Likenesses.

It is a veritable truth that Mr. A. P Willis is located at 136 S. Clark street, (northwest corner of Clark and Madison streets) in a nice picture gallery, where he daily catches the shadow of spirits, with the ordinary camera, by the side or above the likeness of the person who sits for the picture.

Numerous artists have gone through and witnessed everything that is done in taking these likenesses and awarded the verdict of *honesty* to Mr. Willis. He simply manipulates and follows the ordinary process of taking likenesses, and yet these generally shadowy and imperfect, and yet sometimes very good, likenesses appear. Some are recognized and some are not.

We sat, and after several trials, without anything but our own likeness being visibly, finally had the pleasure of beholding on a plate, by the side of our likeness, that of a young lady, apparently about twenty years of age, with a countenance lively and cheerful. In it we think we recognize a family resemblance, and believe it is the likeness of our beloved daughter Lavinia, who passed to spirit-life twenty-one years ago, at the age of nine weeks. It is a full-length likeness,—the face and one hand being quite distinct, while the form and clothing is *shadowy* and indistinct.

Mr. Willis has left his gallery in Crawfordsville, Ind., and come to this city for the special purpose of giving those who desire it an opportunity to secure spirit likenesses. He will remain here a few weeks and then return home to his own gallery.

Our friends in this section of the country will do well to call upon him at an early day if they desire to test his mediumship in spirit photography.

Inquiry.

S. S. JONES—Dear Sir:—Pardon me, I wish to ask a question. Is it possible for any one to become a medium,—and how? Have you any works that would enlighten me. Please answer with a few words in the JOURNAL.

Very truly yours,
S. W. CHARLES

Wernersville, Pa., April 24th, 1871.

REPLY.—All people are more or less mediumistic. As the faculty of the mind is developed in music or mathematics, by subjecting the scholar to the well-known rules of those branches of study, so mediumistic powers,—latent to some extent in every person,—are brought out by an observance of certain well-known rules of development.

These rules are very fully set forth in "Undercliff on Mesmerism," and "Fahnestock's Artificial Somnambulism."

These two volumes contain a great amount of useful information in forming circles, and in developing mediums. See book catalogue in this paper. We will send both on receipt of *three dollars*, free of postage.

Letter from S. S. Rembert.

S. S. JONES—*Dear Sir*:—Will you have the kindness to give us, if convenient, a full, specific, and satisfactory authentication of the very interesting phenomena of the Bangs children, according to the statement of their mother, published some weeks since in the JOURNAL, and oblige.

Very respectfully,
S. S. REMBERT.

Memphis, Tenn., April 20, 1871.

REPLY.—The Bangs children are now in this city, and hold seances for the benefit of investigators. To such seances, we refer all who would receive full, specific, and satisfactory authentication of the phenomena referred to.

The Bangs family stand above reproach among their peers, who are first class citizens of this city.

Our report was full—what more would our correspondent have but *actual observation*.

Spirit communion by those who seek it, is an every day occurrence in this city, through a great number of phases of mediumship. Physical mediums are rapidly increasing, and the spirit manifestations through them, is most positive evidence of the immortality of the soul, and its power to communicate with mortals.

Thomas Gales Forster.

At his request, our well beloved brother, Thomas Gales Forster, was, on the 21st of April, constituted a "Regular Minister of the Gospel" in legal form, by the RELIGIO-PHILOSOPHICAL SOCIETY, and authorized to solemnize marriages anywhere in the United States and Territories.

Those who may be about to enter into a matrimonial alliance, will find Bro. Forster a very competent *servant of the law*, in tying knots not easily untied—*except in Chicago!*

The "Hollow Globe."

This very remarkable book, about which considerable has been said in these columns, is now ready for delivery. It is a well gotten up work of about four hundred and fifty pages. Price, $2.50; postage, 24 cents. For sale at this office.

The price may seem high to some, but we believe that every purchaser who shall give the work a careful reading, will consider that they have got value received for their money. Orders for nearly the whole of the first edition have already been received.

Hindoo New Testament.

Fine progress is being made on the BHAGVAT-GEETA. It will be ready for delivery in about three weeks. Send in your orders, friends. It should go into the hands of every reader.

The first limited edition was bound in paper, and sold in England, to the few who dared to have it in their houses, at *four pounds* sterling. We now propose to bind it neatly in muslin, and sell it for one dollar and twenty-five cents per copy; postage, 16 cents. Send in the orders—first orders first filled.

Personal and Local.

—J. R. Francis will lecture at Crosby's Music Hall, Chicago, during the month of May, Sunday evenings only.

—B. F. Cushman, Troy, N. Y., desires to correspond with Harry Bastian in regard to his stopping and giving seances at that city. Will Harry write him, and oblige. Harry's address is now North Boston, Erie County, N. Y.

—Mrs. Jorgenson, who was arrested by the civil authorities on account of exercising her mediumistic gifts, is still at her parlors, rooms 28 and 29 Honore Block, Chicago. She is really a most excellent symbolic seer and inspirational adviser, and all who give her a visit will not fail to be well satisfied. Her persecutions will result, we hope, in the increase of her patronage.

—Dr. D. P. Kayner is now a resident of this state. He is an able lecturer, and a first class clairvoyant physician. The *Observer*, a paper published at his old home, Erie, Pa., thus speaks of him: "Dr. D. P. Kayner will soon leave for his new residence, St. Charles, Ill., where he intends to practice as a clairvoyant physician. The doctor is a gentleman of decided ability, and has enjoyed a large practice in our city. He will be accompanied by many good wishes."

—We are happy to see an increasing demand for the works of our gifted co-worker, Hudson Tuttle.

—Brother Pelley writes to us that the twenty-third anniversary of modern Spiritualism was duly celebrated at Colburn, Ind. Mrs. Beck, a trance speaker, delivered an address appropriate for the occasion.

—Our friends will find the Spurrier House a pleasant place to stop at, in Louisville, Ky. See advertisement.

—The JOURNAL has now nearly fifty subscribers at Keokuk, Iowa. Thanks to the friends there for the interest they have manifested in our belief.

—Harry Bastian, the medium for physical manifestations, is now East, and his post office address is North Boston, Erie County, N. Y. He is an excellent medium,—one of the very best, and we hope he will receive a cordial greeting among the friends at the East.

—Mrs. M. J. Wilcoxson is now lecturing at Terre Haute, Ind. She is one of our most efficient laborers in the field of reform.

—There are over forty women connected with the New York press.

—"Health by Good Living" has reached a sale of nearly 20,000 copies.

—Dr. E. E. Perkins is now at Kansas City, and will answer calls to lecture.

—Dr. H. P. Fairfield will speak in Wilmington, Delaware, Sunday, April 30th; in Putnam, Conn., during May, and will make other engagements. Address, Ancora, N. J.

—For spirit artists, Brother Beach, we would refer you to advertisements in this paper.

—Miss Mary E. Currier, the musical medium, has closed her public seances for the present.

—J. Madison Allen is actively engaged in the lecturer's field. He is a trance speaker, yet always conscious. His lectures on Spiritualism are usually given by a spirit or band of spirits, separate and distinct from himself. Sometimes his own consciousness is swallowed up in that of the controlling mind, and he forgets all about himself, and seems to be at the time the spirit who is controlling him. He is sometimes acutely conscious of being some distance above his body, enjoying a delightful interview with certain persons who had been dear friends before their "chrysemutation," and while talking with them, he could look back and behold his body, and moving earth ills, and even hear the words that were being uttered by some body through them. This is, of course, very pleasant, and somewhat novel to him. He sees spirits and spiritual things, every day of his life. Mr. Allen is really a *first-class* speaker, and far superior to those flashy inspirational lecturers who look with such contempt upon the trance and "shut eyed" mediums. He should find constant employment, for his lectures are always entertaining and instructive. His address is Ancora, N. Y., or care of BANNER OF LIGHT.

—All our lady readers are interested in "A Woman's Secret," a story of great merit and power for good, written by a prominent Chicago lady.

—Mrs. M. S. Hoadley has been drawing large audiences at Lynn, Mass.

—Mrs. F. A. Logan is in Wisconsin. She attended the convention at Waukesha. She will extend the field of her labors along the line of the Milwaukee and St. Paul R. R., and will answer calls to lecture in Wisconsin during the summer months. Address her at Genesee, Wisconsin.

—Mrs. Clara A. Field will spend the summer in Maine.

—Have you read "The Mental Cure?"

—Bishop Doane, of Albany, has prepared a special form of prayer for rain, to be used by the Episcopal churches of his diocese. The prayer book has a form to be used on the occasion of summer drought, but none for a drought occurring in winter.

—Dr. Harris, of Mason City, Ill., writes: "Mrs. Bell A. Chamberlain did not give us the cold shoulder I supposed she had, for the same day I wrote to you about her, I got her letter saying that she was coming, and she has puzzled the wise ones, here as well as elsewhere."

—"One Religion, Many Creeds," is a valuable book that deserves the attention of all liberal people. It is put up in splendid style, and sells for less than first cost.

—J. Q. Brinks thinks that a good test medium would do well at Graham, Mo.

—Brother Nathan B. Laird writes to us giving an account of how he saw the spirit forming over the dead body of his son.

—"The Future Life," by Mrs. Sweet, has a constant call from hungry souls. Like its author, it is full of *sweet* thought.

—Alonzo Fairchild, of Schenectady, N. Y., is a healing medium.

—The house of Brother Gaffery, of Salem, Ind., is open to all good lecturers and mediums.

—Davis' "Fountain" still flows from our shelves in undiminished *volume*.

—John Roberts, of New Boston, writes to us speaking flatteringly of the lectures of Mrs. S. E. Warner. The Spiritualists there propose to build a hall soon.

—"Jesus of Nazareth," by Alexander Smyth, is still in great demand. A new edition will soon have to be published.

—Crosby's Music Hall has been engaged by the Spiritualists for another year.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit.

NUMBER SIX.

By Rev. John Pierpont.

It has been very properly asked by those who have read this narrative, whether it was a just punishment to keep an individual so long as this one has been, suffering for crimes, the tendencies to which were, in the main, inherited. I would say in regard to this, that accountability is of various kinds or grades.

In reviewing my own life, I am glad that in my early days I studied law—not only human law, but the principles of government. The study of law in its broadest aspect, contemplates a knowledge of the principles which govern matter in the visible universe and mind in its broad realm.

On my entrance in this life, I found that the results of these early, and to me, laborious studies, gave me great advantage. I was enabled to comprehend many principles, much more readily than I might otherwise have done.

Although laws and regulations similar to those on earth, are confined mainly to the lower spheres and conditions of this life, still the knowledge of these is of value to us.

Our study of law comprehends, first, the grand principles which relate to the government of matter in its various forms of unfoldment, and the spiritual forces which are operating in this domain; next the higher and more spiritual forces which are operating in and through mind, and producing the varied expressions of principles, as the former do of matter. For, matter is the outworking of spiritual-material forces, and divine principles are the outworking of the higher spiritual forces. In the study of the latter, the great question of human accountability comes up.

I desire to present some thoughts upon this, and to illustrate them to you by the conditions of this brother, for whom you have manifested so much interest.

We may consider human accountability or responsibility under three heads—leaving out a condition in which the individual is independent of all responsibility. We have, first, the state in which an individual is only responsible to a very limited extent for conditions which others have thrown around him.

Second, That state in which he is responsible for the conditions he has brought around and within himself, but not consciously so of the acts that he is performing.

Third, That state in which he is responsible for every act.

The first state of irresponsibility is confined to idiocy, certain forms of insanity, and to early childhood.

We should not refer to this, but for the fact that persons may pass out of it into one of the other conditions. We can not say of a child born either in the best or worst conditions of earth, that it is in any way responsible for these. Its knowledge is so limited that it does not amount to any thing definite, and it is entirely subject to conditions.

So of our friend Antonio; I can see now clearly what were the first conditions which surrounded him on his entrance into earth-life, and I have no appreciation of any thing lower or more to be dreaded, and while it may seem to be a very long time since that period, we must remember that his parents, and especially his father, are still groping in darkness amid the most revolting conditions; and it will be a part of Antonio's mission to bring them out of these, when he has reached a certain plane of development.

I would refer the student of this philosophy to the able lecture of my friend Hurd, given through our mutual friend, that excellent medium, Mrs. Yeaw, and published by you in the JOURNAL.

Antonio came in the second condition to which I have referred, about the time that he refers to the labors of the good Sisters of Mercy. He was not responsible for acts then, nor for conditions, until he began to create them himself, and only partially so then, as they were but extensions of those which he had inherited. Hence the difficulties with which these good women had to contend, in endeavoring to impress upon his mind the terrible nature of his acts, and to awaken some feeling of responsibility for them.

I have seen and conversed with these sisters, and they confirm his statements, and are among those who are seeking to aid him. We realize now that it was indeed a very feeble spark of responsibility, even for his actions, that they could impress upon him in his low condition, for in all cases it is not until there can be some compunction or suffering for wrong that there can be any progression.

I have traced his life through all its course on earth, and have never found an individual in whom there was so little responsibility awakened for acts done, and this accounts for the long period that he has been compelled to remain in the shades of outer as well as inner darkness.

During his entire life on earth, a very small per centage of his acts were of a character for which he was responsible, or for which he felt any compunction. For the inherited conditions a spirit is never responsible, the irresponsibility for these can only be removed by slow degrees of growth, which must be aided by those who have transmitted them to the individual, and the father whom I have seen is not yet in a condition to do any thing to remove these chains which he placed upon this child, by his low and degrading passions. The mother, whom I have also seen, has done more for him; she was not so deeply immersed in crime, and it is through her influence, aided by others, that he has been enabled to overcome what he has of these conditions. Let me present this fact as strongly as I can. The responsibility for conditions must always rest upon those who produce them. This is a fearful lesson for humanity, but one that all should fully realize.

The third state, that of responsibility for actions, is the highest condition of life with you or us. It may be compared to the cash system, while the other is like the credit system which so often leads to bankruptcy.

Those who are in conditions for which they are not responsible, suffer more negatively than positively—more by being deprived of enjoyment than from any real pain. Those who produce low conditions, either for themselves or others, may become so callous and indifferent, as not to be conscious of much suffering at the time, while those who are the most conscious of the nature of their acts are the most responsible, and will receive pleasure of pain, happiness or suffering, according to the acts.

The way out of the first condition is mainly through the mediation of others and the labors of those who have produced them.

Out of the second condition, one can only come through suffering on their own part, as they have produced these conditions. It is by awakening to a consciousness of the nature of single acts, and feeling the responsibility thereof, that an escape is made from these conditions. They who are indifferent, who are neither hot nor cold, are in the worst condition, and can only escape from it through deep suffering.

The reason why sensitive persons must suffer as you did, when coming in contact with such spirits, is that in order that they may be brought to a consciousness of their acts, some one must be brought into sympathy with them before they can experience a change, or realize that they are doing wrong. The saviors of mankind in all ages, have been baptized into suffering in all ages of the world, with those whom they were to help. This sympathetic suffering for wrong, often causes intense pain, physically and mentally.

We may classify sufferings as follows:

First, That which is purely sympathetic.

Second, That which is caused in individuals from consciousness of wrong acts by themselves.

Third, That which is the result of wrong conditions produced by themselves.

Fourth, The sufferings resulting from conditions produced by others, which, as we have said, is negative in its character.

All these forms of suffering are curative. They are growth pains, and must be endured in the progress of the soul from lower to higher conditions. All human beings must pass through some of these experiences, and spirits in all spheres, to which I have had access, find their happiness and progression promoted, at times by a willingness to visit those who are lower in the scale of life, and take on conditions of suffering, while they know they can relieve others from. Thus is continued the beautiful work of being saviors one of another.

So, through all our experience we find conditions advancing very often, however, by repeating under more favorable circumstances the labors of those conditions through which we have passed. Like the frequent ablutions of the body, the soul needs these purifications, these real baptisms, that it may grow more pure and stainless, as I remarked in one of the lectures given by Mrs. Yeaw to your people.

If you would have a true and proper appreciation of human life, you must not look upon it in fragments. If you go into the studio of an artist, and select one of the finest and most beautiful pictures that his genius and skill have produced, and cut that picture up into thousands of little pieces; if you take up any one of these, there will be no similitude or beauty in it.

You must have them all together, just as the soul of the artist had arranged them, and then you will find that each one was essential in order that you might realize the true grandeur and beauty of the picture.

So of human life, not the earth-life alone is sufficient to give you a realizing sense of the grand picture that the divine artist is painting.

You must stand out in the great gallery of the Infinite, and looking along the vast corridors of life, see the panorama unstretched before you in the distance, with all its grouping, its lights and shadows shall be seen; then will you realize something of its beauty, its sublimity, its true grandeur.

NOTICE OF MEETINGS.

NOTICE.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota, will meet at Farmington, Dacota County, Minnesota, June 2d, 3d, and 4th, 1871.

All delegates attending will please notice the following rules of railroad companies. On St. Paul and Sioux City R. R. excursion tickets will be sold by agents at the various stations (return tickets included), for full fare one way. On Milwaukee and St. Paul R.R., including Hastings and Dacota R. R., parties will purchase excursion tickets at various offices, for 50 per cent off the round trip fare. On Lake Superior and Mississippi R. R., including Stillwater R. R., delegates will be returned free, on certificate of Secretary of Convention that they paid full fare over that road in going to Convention. On St. Paul and Pacific R. R., delegates will find Convention tickets in the hands of the conductors on the trains only. Delegates can get board at the hotels in Farmington, for $1.00 per day.

It is expected that Peter Hurd will be present.

HARRIET E. FOYS, Secretary.

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The Rostrum.

THE CLOUD OF WITNESSES.

A Lecture by Mrs. Juliette Yeaw, of Northampton, Mass., Delivered at Harmonial Hall, Philadelphia, March 26th, 1871.

Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION.

Out into the illimitable realms of Infinite and Perfect Love, our soul's aspirations reach this morning. We feel that in weakness, the Great Power of Life is our strength; that in every trial and emergency of life, Infinite and Eternal Love is sufficient to meet and answer the wants of the soul. We rejoice to know that the Spirit of Life hath never in any age been without a witness; but most of all do we rejoice, that to-day, many are the witnesses of the truth of immortality; that these witnesses are not in a few localities only, but in many. We rejoice in that oneness of purpose that hath drawn these souls together this morning with desires to know what is truth; that wherever it does knock at the portals of truth, angel-hands shall throw wide open these portals. O! may all who have assembled here,—spirits and mortals,—realize their different conditions of life, and that they are members of the human family; that each and all are in dissolubly connected; that there are natural relations and dependencies that unite all, and, so realizing that grand and glorious truth, may they also realize that every act of their lives will affect the life of every child of the Infinite Father; then may they realize the relations that bind them to the great heart of humanity, to the soul of Infinite love. We know that not one of them hath been exempt from the discipline of sorrow. There is no one but hath given up to the keeping of the death angel some loved one,—some treasure of their soul's affections? May they each and every one realize the ministry of souls, in the remembrance that all that have passed on, are ministering spirits. May they acknowledge and recognize their relations to the invisible world. May they so understand it, that they may become the recipients of the blessings that come from the spirits; and, inasmuch as we give to them with liberal hands, so may they scatter abroad the seeds of truth freely, that to each and every one may be given, so that they may enter into the more glorious companionship with these, and thus realize a more glorious field of labor, where the purposes and aims of the soul are to be stimulated, and there is to be a more universal desire for each and every one to seek for happiness, not for themselves alone, but that others may be blessed, and realize the beautiful and comforting inspirations that come to every child of the Infinite Father. We ask this as thy children, because we feel that we shall receive, and receiving, would also scatter it abroad.

LECTURE.

The subject to which I would call your attention this morning, shall be the "Cloud of witnesses." I would strive to define more perfectly those intimate relations that every human soul in material life holds, not only to the spiritual, but to the material spheres. I would strive to place before you in a clearer light, the responsibilities that are placed upon every human being, as there comes a truer and better understanding of these relations.

To a large majority of Spiritualists,—those who have become acquainted with the sublime unfoldings from the spirit world—there is a realising sense that they are ever surrounded by a cloud of witnesses,—all the dear ones that have passed into the spheres are with them, and with every new bereavement, every new trial, every new temptation that assails them along the pathway of life, the hope becomes stronger, their knowledge more perfect, so that they are indeed the objects of this gracious ministry, and the thought that they are not selfish to strive for their own development, but they are to look for the good of all,—not alone that your own woes and sorrows and doubts may be cleared away, but that you are so to understand and comprehend the relation that each specific act of your life bears to the immortal world, that you are to be enabled to determine what are the characters of this cloud of witnesses.

We do not suppose that any individual believes that they are surrounded by the same class of invisible spirits and that just the same are always to minister to them, that those who are related to them in the earth-life are always the class who are ministering to them in spiritual things. It is the varied condition of the mind of spirit that determines the nature and character of the influences that each soul attracts to itself. Were your spiritual visions opened daily, you would perceive the changes by which you are surrounded. These changes will account for those various experiences through which you pass; each hour of life presents some new experience, and each one awakens some hitherto undeveloped faculty or power of the soul.

Each night finds you different from what you were at the dawn of the morning light. You have gained a more extensive knowledge,—a knowledge that is the result of experience, the only true knowledge that the soul may ever become the possessor of.

We know that it is the desire of every human soul, that the cloud of witnesses by whom they are surrounded, should be of a nature that will lead them in the paths of purity and peace,—that will strengthen them when they are assailed by temptation.

Yourselves, to a large extent, have the power to determine what they so shall be. You have only to consider your relations to those who are yet embodied in the material form. What are the motives that are going forth from the center of your being toward the human family. Whenever you are brought in contact with them, what are the desires of your souls? Are they such as would cast out selfishness from the mind or soul, and lead you to consecrate every power of your being to the service of humanity, believing that he serves humanity best who serves his fellowman? He promotes his own happiness best who strives most fully and perfectly for the happiness of others.

I know that when a soul has been unfaithful to itself, to that deep interior sense of duty that speaks within every soul, there are oftentimes aspirations and desires, strong and intense for light. Every soul should remember that as ye sow so shall ye reap.

Have you been to others a power and strength? When sorrows have encompassed you, when you have been surrounded by trials and temptations, have you reposed beneath the heavy burdens which you were bearing, forgetful of the fact that there are other souls that are suffering in like manner? If you are forgetful of that fact, if you have been heedless of the wants and necessities of others, if you have forgotten to be a ministering spirit unto other human souls, how can you expect to receive bountifully of the light and truth from the spheres of spiritual existence that are beyond?

It is not enough to have an intense desire to be led in the ways of purity and peace,—to have a more perfect realizing sense of that glorious home to which the spirits are bound. These can never exert a saving power over any human soul, except there is coupled therewith a desire to become the saviors of others; unless there is an entire spirit of self-forgetfulness, that makes the soul forgetful of its own woes and sorrows in its desire to benefit others.

As a dweller in the spiritual spheres, my views since I left material life, have been essentially changed. I was bound by chains so that I had scarcely any true perception of the spirit life. So cramped and limited were the unfoldments of my spirit, that I had no wise and true conception of the Great Father, or of his children after they had passed through the change of death. I found on entering this life that I was obliged to become a learner from those whom I had supposed, while in the form, I was vastly superior to. They were in a better condition when they entered spirit life. They had no burdens to lay down—never having had any very dogmatic religious views and false ideas to be relieved of. I was obliged to go to some of these for aid and assistance, before I could free myself from the chains by which I was bound. When I perceived that many a word that I had spoken, and many an idea that I had entertained, had fastened a shadow upon some other persons, there came to me an overwhelming desire to return to earth and work for humanity.

Before I could speak through mortal lips or control a human organism, it was necessary that I should become acquainted with the relations that spirits and mortals hold to each other. After considerable labor and experience here, I have been enabled to enter again upon the work of teaching, and I propose this morning to give you a few of those experiences. I have watched what is to you the invisible realm of life and the varied influences that surround human souls, and seen how these influences are drawn there by your own interior conditions. I have been many years in the spirit world, and I have watched many persons until they have passed through the change at death. I have noticed the cloud of witnesses that have accompanied them to the spirit world—a cloud of witnesses that seemed to raise up, as it were in judgment against them, and open to them a realizing sense of the responsibilities which rested upon them. I remembered when I was in the earth-life, one who dealt out destruction to many a human soul in the sale of intoxicating beverages. I thought I would watch the cloud of witnesses that he was drawing to Himself, and which were unfolding conditions and throwing out their accursed influences. I saw this man a member of a Christian church, believing that he had made his calling and election sure, he said: "I believe, Lord, help thou mine unbelief." He had supposed that he would enter into happiness in the conditions of immortality, because of his belief.

I watched the unfoldment of his spiritual life, and saw what was his true condition when he entered that life, of which he was utterly ignorant. When I saw him with this assurance in his soul, that his happiness was thus secured, a professing Christian, who was not conscious of its first principles, he did not seem to be conscious of it. For when one of these victims of intemperance had come to him with their hard earnings, and although his wife had protested against it, yet he would continue to take these, and see him going home to his family, imbruted by that which he had taken. He saw the strife and inharmony, the suffering and desolation, the sad and blighting influences that were brought upon that innocent family. Still, I saw this man hold his head proudly erect. I saw wealth rolling in upon him, and his power increasing among men. He was put in places of responsibility and trust, and was looked up to by the multitude. I saw him when this miserable victim of intemperance passed to the spirit world. It had sent him out a poor, trembling soul into the untried realm of spiritual existence. I saw the widow of this poor man go to him for relief, for he was not only his victim but his tenant. I saw her in sorrow and distress go to him and plead for mercy, and that he would not turn her and her little children out homeless into the world; that in their destitution and poverty he would aid them.

Then, I saw this so-called Christian man tell her to depart from his presence. I saw him ruthlessly turn her into the street.

I watched the course of that poor woman, as unfriended and unpitied, she struggled through life and passed through the change of death; and in the world of spirits was passing through the change, I saw those ministering spirits who stood by her side, and revealed to her glorious visions of the hereafter.

When her body was put in a pauper's grave, no tears of pity fell from loving friends, none, save orphan children were there to weep. I saw the cloud of witnesses that were with her on her entrance into spirit life, and in the midst of poverty and destitution, her agony and suffering, there had been no thought of vindictiveness or hatred to the man who had been her companion, who had been so false to the vows he had taken when he led her to the altar. She had ever been tender and hopeful, that there might be for him better days. She had been faithful into the end, and she had drawn a cloud of witnesses around her, who sustained her now.

There was another cloud of witnesses around him, who had ruined her husband. These rose up in stern array, when he passed through the portals into the invisible world. I saw her by him who had ruined her, blighted her life, made her heartless and homeless as far as regards earth life, but there was no thought, save forgiveness. The last words that passed from her lips were a prayer that she might find rest—and Father forgive him, he knoweth not what he doeth. Thus, as she entered the spiritual world, there was a compensation for her. The cloud of witnesses confirmed her, and she knew that she had been faithful, loving and pure; that with a right womanly sweetness, she had borne herself through all these trials, and great was the joy with which, in the world of spirits, she met the companion of her earthly life. He was a victim of conditions, and had been more sinned against, than sinning, and having been aided by other spirits, he was soon raised to a higher plane of life, and had been striving in some way to repay her for the sorrows and trials which he had inflicted upon her.

Not until this hour was she permitted to know that gracious ministration in spirit life, and to enter into possession of the great and glorious realities of that home of peace and love, of comfort and beauty, and a realization of her fondest hopes in the enjoyment of true love.

I saw that she had compassion for him who had wrought such ruin and desolation in the past. Then I saw, too, the hour came for him to enter into the spirit world, after long continued wrong, and daily growing more and more self-conceited—daily becoming more the object of the worship of the crowd. I saw him writhing in the agony of disease and pain, as his physical powers were slowly wearing out. There was a time for reflection, and through the long hours of the night, the cloud of witnesses rose up in stern array, and in the depths of his anguish with groans and sorrow, he realized as he never had before, that man can not be saved by profession; that there must be works as well as faith. He saw many things, and his friends said it was the wild muttering of the delirium that led him to speak as he did. When he saw dismal faces peering at him, they said it was his disordered imagination that presented the forms of many phantoms, that seemed to rise up in judgment. Many brothers and sisters called upon him and the man of God, as they called him, said of him, that he died with the hope of Christ in his soul. That there was no doubt he was saved, because he believed in the atonement.

The cloud of witnesses that were attendant upon him, knew that these visions that tormented him, were but the revelations of interior conditions that had been developed by himself.

The cloud of witnesses by whom he was surrounded, were with him when he entered the world of spirits, and among that cloud was many a soul, who, while in the form had been sunken low in the depths of degradation, and upon whom the chains had become so firmly riveted, that now they could not be broken. I saw them standing around him in stern array, and I saw him shrink from them, and return cursing for their cursing, and it was to him a pandemonium.

Then, I witnessed in that sorely tried and terrible hour, the cloud of witnesses around this woman as she approached this man. I perceived that he recognized her as the one whom he had cast off in her sorrow and destitution years before. I saw a great fear come upon him, lest she might accuse him; and when she kindly extended to him a helping hand, he could not take it, and it was a more terrible retribution than all the cursing that he had heard. He turned away, unwilling to receive the ministration; but I knew there would come a time when this very soul will be able to accept such help—but such is the condition of many spirits that they are not able to accept such help, but when the right conditions have been developed, and then there comes out an inspiration to be the recipient of favors in that direction. I saw this man turn away in anguish, for she was heaping coals of fire upon his head.

Have you met with nothing of this kind in your own experience? Have you not met those to whom you have been unkind, who have treated you with kindness? Did that produce happiness? It may have produced a higher appreciation of the character of the individual, and by a sense of that higher appreciation, it has also caused you to see your own unspeakable meanness, and so for a time there came a most rebellious feeling,—a feeling of anger that a mirror has been held up to you in which you could see yourself.

This is always a curative process, for this will by and by cause the persons to strive to better their condition; and when that desire is fully awakened, then the spirit is in a condition to seek for and receive the kindness that has been proffered before, and has been scorned, not because it was unappreciated, but because there was a condition then that would not allow it to be occupied; so for many a year, to continue the narrative of this individual, I perceive him to be suffering in his own spirit. He who, in his earth-life, had been the companion of the wealthy and proud, was now obliged to seek, in what would be called the lowest society in the spirit world, a companionship which was not altogether congenial, because there were conditions in his own spirit that had assimilated him to those spirits, but yet conditions which he loathed; but this is only illustrative of thousands and tens of thousands of lives.

The great cloud of witnesses will accompany them into the spirit life, and there are those that witness against you if you have been false to truth; if you have been false to your duties to humanity.

They do it not in the spirit of anger, but it may be in the spirit of love. We know that the spiritual life is ample enough for the reformatory process, to be exercised towards all the children of our Father.

I know that there is a very large class of individuals who say that this principle, as advocated by Spiritualists, is calculated to undermine morality, and take away the idea of any necessity of doing right; that there is no inducement offered to do right.

I know there are those who are vastly concerned lest some individuals will not get their rightful dues. It is not days, nor months, nor years that determines the question of individual suffering. I have seen this illustrated in the fact that my life is a thousand years. I have seen them writhing in mental torture and anguish, that was illustrative of the law of compensation,—an embodiment of suffering enough to satisfy even the most vindictive of mortals. It does not require an eternity in order to work out the salvation of an individual soul. It does not necessarily imply length of years of suffering, in order that compensation may be given to each individual, for the great laws of life here being so arranged that each soul must become for itself its own savior, it must work out its own salvation; it must have remedies applied, and when these commence their curative work the first process is the awakening of desires on the part of the spirit to undo, so far as it is possible, the mischief and wrong it has perpetrated in this life. So there is a cloud of witnesses surrounding all earth's children, who are here with you to work out their own salvation. There are many on the earth who have been victims of wrong and injustice from these, and they come to search out these, for they must become to them ministering spirits of good.

Oh, man or woman, whosoever thou art, who remembrest that there is one gone to the spirit world, that had for these feelings of hate,—that had wronged thee, a wrong for which thou hast suffered,—remember that by the great compensatory laws, that individual must be a witness against himself, and by this return shall all the injustice of the world be supplanted by justice; this shall all its wrong be supplanted by right. I might present numerous illustrations, but one more must suffice for this time.

There was a girl, fair and beautiful, innocent and pure. She trusted one who betrayed and ruined her, and she was lost, as the world counts it; *lost*—shunned and excluded from pure and virtuous society. Others, fair and young, were warned by Christian mothers not to speak to her, but to avoid her, and so there was no place for her seemingly in the wide world. He who had betrayed her was trusted and revered of men. It was said of him that he was a Christian; that he was moral and virtuous. Fathers pointed him out to their sons as a bright example, and said of him, "This is a self-made man." He was counted wise and great in the councils of the nation.

Lo! both these on their entrance into spirit life. I saw her that was once a fair young girl, who had been driven by the scorn of society, and lack of sympathy and pity, into the haunts of vice. There was no hand extended to aid or help her. I stood by her side in one of those dens of infamy, as the last feeble spark of life was fading away. By my side stood her spirit mother, who through poverty and suffering had been made prematurely old; that mother whose heart had been broken because of the fate of her child, and whose love had never failed her, though it could not be exercised with saving power for her child,—such was the ministering weight that had been on them. I saw the eyes of that poor forsaken girl, opening on the scenes of spiritual existence, and a look of serene joy played over her sorrow-stricken countenance, and her pallid face was lighted up with a smile, for she had loathed the life that she had been compelled to lead.

There were women hardened by crime and [illegible] and there was pity and tender tears dropping from eyes that were unused to weeping. There were deep and holy sympathies awakened. I saw in that hour many spirits gather from the spirit world, and strive to make some impression upon these hardened hearts. I saw when the last feeble breath went forth from that frail form, and I noted the reception of that poor spirit in the arms of her spirit mother.

Can there are those who say this is giving a premium for vice and crime—to say that one thus degraded was received in the arms of an angel. The angels knew that she had been more sinned against than sinning.

Was there no retribution? I tell you yes; for the soul that is false to itself, when it awakens to a sense of its responsibilities must suffer, and when the love-light that beamed from the eyes of that mother penetrated her, though there was no accusing word, yet great waves of agony, sorrow and desolation swept over that soul, and she would not be comforted. For every one of her sin-scarred years there was agony enough concentrated, there was that which even the very hardest heart—the most vindictive spirit might be satisfied with. We know that the law of compensation will always act, and that retribution—justice, of which you speak so much—acts interiorly upon the souls of men and women.

After a time, these tender, loving tones of the mother awakened holy aspirations, and brought at last peace, to still the tired and tremebling soul, and it was many a month before, in her meekness and abasement, she could hope that she was slowly, but surely, developing, and unfolding the powers of her spirit.

Have you thought that the condition of her soul was one of utter scorn toward him who had betrayed her, and that she prayed to her God that she might go forth with curses to him? No! but rather did she pray, "Father forgive him,—he knew not what he did." Rather did she pray that she might progress, and become a ministering spirit to others who were passing through similar temptations, and also to him who had ruined her; for the deeper the wrong, the greater the call for forgiveness, and the greater forgiveness that is exercised, the greater the development that is experienced.

Now she went forth to stand as a witness by the side of this man, and many a night did she strive to impress him with a sense of her presence, by the interior convictions, and at times there seemed to rise before him visions of the pale face of his victim, and there was no sleep came to him. It was not for this purpose that she came, but that she might stir the waters in his soul. She was one of the angels that come down to trouble the waters, that by and by he should find healing for him. After a time disease commenced its inroads upon him. He, too, with slow but sure steps, passed on towards that shadowy land—shadowy indeed to those who have been false to their relations to humanity, and as the shadows came near, and their blight fell over him, more keenly, more sensitively than ever before arose before him a sense of the great crime he had committed.

He, too, was a member of a Christian church, —great, I have said, in the councils of the nation; but he counted that as naught in that hour, when men thought it was raving delirium, but it was an awakened sense of personal responsibility.

He passed on to the other life, and eloquent words were spoken over his prostrate form. He was spoken of as one who was enjoying the companionship of the blessed, and had entered the company of "just men made perfect." His praise was echoed and re-echoed in many places. I saw here, too, the cloud of witnesses around him, and as with unfolded spiritual perceptions he perceived her whom he had so grossly wronged, there was in her gentle mien naught of scorn or contempt or accusation, but it was as though a scathing fire had passed over his soul. Again and again, with redoubled power, rolled the waves of sorrow and humiliation, but there was no progression for him until he had accepted her forgiveness, and until he had passed through a long retributive experience, and after some years in the spirit world that man, through fear and trembling, through many sad experiences, stands to-day in a higher condition, but he loves not to hear men speak his name as one who did well upon the earth. He remembers with sadness the deeds that were noted by the angels, and testified to by the cloud of witnesses that were around him.

There has been wrought out by him a higher condition, and to-day while he may feel glad to speak eloquent words, and quicken men's ideas on governmental powers, he has a greater work to do—to remove the errors of which he was guilty—to return to earth, and with strength and power to overcome human weakness.

It comes to this: that they who have been wrong doers—who have been engaged in any specific wrong—are, through the principles of retributive justice, when they have been raised to higher conditions, of necessity compelled, by the law of compensation, to visit the earth, and endeavor to remove those conditions which they themselves have helped to make. They must apply the remedies to the wrongs they have done. I might present many instances illustrative of this, had I time.

In conclusion I would adduce the practical application of the remarks that I have been making. It is that each human soul should recognize the nature of this cloud of witnesses that in every hour of life they are attracting toward themselves.

You need not fear the encroachments of undeveloped spirits. The laws of life and development are so arranged that they may be useful to you at all times, so long as you are positive to the conditions through which they have entered these undeveloped states. You may draw them to you, as those whom you can essentially aid and help, if you are always actuated by pure motives and noble purposes. I know there are those, even among Spiritualists, who say that they will have no undeveloped spirits near them; they will hold no communionship, no intercourse, with any but the higher order of spirits.

Whosoever thou art, oh! man or woman, thou art signally deceived. The very utterance of such sentiments as these—the expression of such pharisaical pride—shows that thou art on a plane of life that will attract such spirits to thee. The man or woman who says, "I will be true to myself in every hour, every moment, and every duty shall be performed in the best manner I can, and I will determine, as far as I can, what is duty, and I will say to inclination, if it should not concur therein, "Stand aside." When this is the case, the cloud of witnesses around you will be such as you need not fear. There are many undeveloped spirits come to you, they will be there to receive a benefit, and you will not be so far removed from the good and true spirits, but that they will ever be ready to clasp hands with you, and they can do this the more readily the more you aid those who are on the lower plane. It is a divine bond of union that binds soul with soul, and draws you to aid all that you can. The true soul feels that it wants to reach down to the very lowest child of God and help it, and with this Godlike feeling and desire, it comprehends all, and by this earnestness of purpose and integrity of soul, it determines the character of the cloud of witnesses that are around it. So shall ye experience in every hour of life the peace that the world giveth not,—that passeth not away,—a peace that shall be sufficient for you in every trial, in every sorrow, and thus may ye ever be able to aid and help one another in love.

THE RAIN GOD, ELIJAH

By Luna Hutchison.

If the account given in the Bible (I. Kings, Chap. XVIII), of Elijah causing fire and rain to fall, in what is termed a miraculous manner, then the same things may be done under like conditions, since we have now found out, and are beginning to demonstrate that there never was a miracle performed only in accordance with law, although the law and its operations may not be understood.

If Elisha made iron to swim contrary to the known laws of gravitation, or Philip was caught up and transported to a distant city, then were these levitations performed by some law as yet unknown; but to deny, and say that such things cannot be done, in the face of facts to the contrary, is merely an assertion without proof.

Having myself been an eye-witness of the effects of the fearful phenomena related by Mr. Jewett, of which I have also heard from those present on the occasion, I think this, and all other strange facts, should be closely investigated.

One essential particular that was left out by Mr. J., which was related to me, and on which I based the solution of the mystery, was this: that the old Indian Prophet ordered a large fire to be built and kept up for some hours, thus causing a column of smoke to ascend from the dry, heated valley up to the strata of cool vapor which was passing from the surrounding mountains, it would supply the electrical and sponge-like conditions that the cool air from above would condense, and cause it to rain.

This would be in accordance with the conditions by which Elijah produced rain, for they had been burning sacrifices on Mt. Carmel from morning till evening, and as it was a test question to be decided, the Priests of Baal were, we may suppose, not sinning of fire, besides, Elijah had been previously told by the Lord that it should rain.

If we could know just what was meant by, "The Lord said" so and so, and the mode of the communication, we might find a solution to much of the past, as well as present, revelations of God to man, or spirits with mortals.

Before we prepare to discard present mysterious occurrences, we must first prove true, or reject, the like miraculous events that are given in what many claim as an infallible book, since Reason has now assumed its God-like attributes, to sit in judgment upon all history, both sacred and profane.

If mind and the laws by which it acts upon the invisible forces are really the controling power in the formation and development of worlds, and of reproductive life and its conditions upon them, then most assuredly must man come into the knowledge of the laws and conditions necessary in order to use them wisely for the best purposes of progressive life and happiness.

Owensville, Cal.

Spirit Artist.

Permit us to add our testimony to the many others who have had undeniable proof of the genuine mediumship of Mr. Milleson, the spirit artist. When he was invited to Little Falls by our worthy brother, Henry Link, we were not altogether satisfied of the truth of Spiritualism, but seeing the group of Link's family, and the likeness of Mrs. Link's brother, with others drawn by Mr. Milleson, we gave an order, and invited him to our home. All the family pictures were hidden away.

A group was commenced, John Hancock first, a beautiful unknown boy next, and to our great delight came our darling Freddie, in the arms of an unknown lady, Freddie appearing at the age of three and a half years, at the time of his grandmother's death. We did not expect to see him at that age, but were told in explanation that his grandmother had assisted him to come, and she recollected his looks at the time of her death more clearly, and could assist him to come at that age more perfectly.

This portrait is so perfect that not a soul, old or young, has failed to recognize it at first sight, and some of the neighbors were present when the first saw it, and will often climb up and kiss the glass over it, and talk to it, as though he could yet commune with them!

Some two weeks subsequent, Mr. Milleson was at the house of Mr. Link, and there produced another one, representing Freddie at the time of his death, when near four and a half years old. This one we had on exhibition at a fair held in Little Falls, and thousands of people saw it, and recognized it as excellent.

And here let me say that Mr. Milleson never saw a portrait of our Freddie. We never had a good photograph taken, and the one we did have, was when he was two and a half years old.

This, in our estimation, places Mr. Milleson beyond all doubt a genuine spirit artist, for we watched the progress of this work, and know that there was no copying or counterfeiting, for in a short time devoted to each one of the portraits made it impossible for any man without spirit help to have executed them. From three to four hours were given to each—drawn life-size, done with the point of a black lead pencil, and are wonderfully beautiful, correct in perspective, faultless in form, and exquisitely shaded. We have them handsomely framed, with pier glass over them, hung in our parlor, and we look upon them as priceless gems from the Summer Land.

We would say that we believe that any one, and all who will meet Mr. Milleson fairly and squarely, and give him the conditions necessary, one of which is, that he must be in the home and family circle of the earth friends of the departed—he will be as certain to leave, wherever he goes, the loved faces of absent ones, as he has been successful in Little Falls.

Yours truly, Anna Van Slyke, D. G. Van Slyke, Tunis Van Slyke.
Little Falls, N. Y.

The Twenty-Third Anniversary at Sackett's Harbor, N. Y.

The twenty-third anniversary of the advent of Spiritualism, was celebrated at Dr. D. S. Kimball's, where it has been observed for the last six years, by a respectable assemblage, in the following manner, viz., first, Mrs. Kimball came into the room, controlled against her will, by an Indian, Kenato, who, after shaking hands with those present, made some remarks in his Indian style, showing them what he had done, and was doing, to overcome a tendency to a roundness and curvature of the shoulders, and to expand the front of the chest. On returning to consciousness, after he left, she sang the "Golden Age," and was controlled again, and gave a beautiful lengthy invocation, suited to the occasion and times, when Dr. Kimball came forward, and after reading the epistle for Christmas day from first Hebrews, the first chapter, with appropriate remarks, adapted to the times, both then and now, read a lecture.

After the lecture, Mrs. K. saw and described several spirits present as E. V. Wilson does. Turning to the right, she said, "Some one has seen a man hung, with long whiskers, which he took great pride in pulling down with his hands. Says he ought not to have been hung for the crime alleged, although he was guilty."

Recognized.

She was then controlled and gave a splendid lecture for over an hour, concluding by the spirit controling describing quite a number of spirits of friends present, whose death she had previously predicted within a given time, and it came true. They had unnecessarily insulted her, and she predicted their death in the spirit, one in six weeks, the other within six months.

Then, turning to an old lady, she described her husband, son and father, to another, her brother, giving cheering words of consolation.

Then followed a lecture, which we have not space to give.

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Rail-Roads.

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	Leave.	Arrive.
Cedar Rapids Passenger	8:15 a. m.	6:40 p. m.
Pacific Fast Line	*10:30 a. m.	3:50 p. m.
Rock Island Express	10.30 a. m.	*6:50 p. m.
Pacific Night Express	7:15 p. m.	7:00 a. m.
Rock Island Night Passenger	*9:15 p. m.	7:00 a. m.
Dixon Passenger	*4:00 p. m.	*12:30 a. m.

Prospect Line.

Prospect and Dundeith Pass	*9:00 a. m.	*2:50 a. m
Prospect and Dundeith Pass	*5:15 p. m.	*9:00 p. m.
Rockford, Rigin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*4:00 p. m.	*9:45 a. m.
Junction Passenger	5:40 p. m.	8:10 a. m.
Lombard Accommodation	*8:10 p. m.	*9:50 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	*8:15 a. m.	*10:15 a. m.
Day Express	*9:45 a. m.	*4:10 p. m.
Evanston Accommodation	*1:00 a. m.	*2:00 p. m.
Evanston and Night Passenger	*6:00 p. m.	*9:45 a. m.
Junction Passenger	5:40 p. m.	8:10 a. m.
Lombard Accommodation	*8:10 p. m.	*9:50 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	*8:15 a. m.	*10:15 a. m.
Day Express	*9:45 a. m.	*4:10 p. m.
Evanston Accommodation	*1:00 a. m.	*2:00 p. m.
Evanston and Night Passenger	*6:00 p. m.	*9:45 a. m.
Junction Passenger	5:40 p. m.	8:10 a. m.
Lombard Accommodation	*8:10 p. m.	*9:50 a. m.
Afternoon Pass	*2:00 p. m.	*6:30 p. m.
Fulton Night Express	*6:00 p. m.	*9:45 a. m.
Wankegan Passenger	*5:30 p. m.	*8:25 a. m.
Wankegan do	*5:00 p. m.	*7:55 a. m.
Milwaukee do	11:00 p. m.	7:00 a. m.

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Wisconsin Division—Depot corner of Canal and Kinzie street

St Paul Express	*10:00 a. m.	*7:15 p. m.
Night Passenger	*6:00 p. m.	*7:30 a. m.
Janesville Accommodation	*3:00 p. m.	*1:30 p. m.
Woodstock Accommodation	*5:00 p. m.	*10:30 a. m.
Barrington Accommodation	5:30 p. m.	7:45 a. m.

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Mail	*6:30 a. m.	*7:50 p. m.
Special N Y Express	*8:30 a. m.	*4:30 p. m.
Atlantic Express (daily)	*12:30 p. m.	*10:30 p. m.
Atlantic Express (daily)	5:15 p. m.	7:00 a. m.
Night Express	*9:00 p. m.	*6:30 a. m.

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Night	*9:30 p. m.	*6:30 a. m.

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Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

	Leave.	Arrive.
Mail Train	*9:00 a. m.	*6:00 p. m.
Fast New York Express	*9:00 a. m.	*6:30 p. m.
Atlantic Express (daily)	10:15 p. m.	*7:00 a. m.
Night Express	*9:00 p. m.	*6:30 a. m.
Kalamazoo Accommodation	*4:30 p. m.	*12:00 p. m.

Cincinnati and Louisville Trains

Day Express	*9:00 a. m.	*9:30 p. m.
Through Express	10:30 p. m.	10:15 a. m.

for St. Joseph via New Buffalo.

Day Express	*2:00 a. m.	*11:00 a. m.
Accommodation	*4:30 p. m.	*5:05 p. m.

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Mail and Express	17:00 a. m.	2:10 p. m.
Pacific Fast Line	*1:35 p. m.	*4:10 p. m.
Hinsdale Accommodation	*5:00 p. m.	*9:30 p. m.
Mendota Passenger	*4:15 p. m.	*9:45 a. m.
Evening Express	*6:30 p. m.	*7:35 p. m.
Aurora Passenger	*6:30 p. m.	*9:30 a. m.
Hinsdale Accommodation	*4:15 p. m.	*8:50 a. m.
Pacific Night Express	9:00 p. m.	7:30 a. m.

ROBERT HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. 63 Clark st. Court House

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*9:30 a. m.	*7:45 p. m.
Cairo Express	*6:30 p. m.	*7:00 a. m.
Keokuk Day Passenger	*8:30 a. m.	*7:45 p. m.
Keokuk Night Passenger	*4:30 p. m.	*7:00 a. m.
On Saturdays this train will leave at	4:45 p. m.	
Champaign Passenger	*4:45 p. m.	*9:30 a. m.
Hyde Park and Oak Woods	*9:30 a. m.	*7:45 a. m.
	*12:00 a. m.	*9:15 a. m.
	*2:00 p. m.	*11:15 a. m.
	*4:15 p. m.	*1:45 p. m.
	*8:00 p. m.	*6:15 p. m.
	*8:15 p. m.	*7:35 p. m.
(St. Louis through Trains.)		
Day Express	*9:30 a. m.	*8:15 p. m.
Fast Line	*8:15 p. m.	*7:35 a. m.

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Mail	*5:00 a. m.	3:10 p. m.
Day Express	*9:00 a. m.	6:00 a. m.
Atlantic Express	4:30 p. m.	3:10 p. m.
New York Express	8:00 p. m.	8:00 a. m.
Valparaiso Accommodation	5:30 p. m.	7:30 a. m.

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Night Express	†6:00 p. m.	†6:00 a. m.
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Cincinnati Night Express	*9:00 p. m.	*6:35 p. m.
Columbus Night Express	†7:45 p. m.	
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BY.....E. V. WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,—"Resolved, That Modern Spiritualism is worthy of the support and confidence of the people."

E. V. WILSON affirms.—REV. CLARK BRADEN denies.

One other point in this connection—It is this: Every man is a law unto himself. We again reiterate we can not rise above the states of our associations and intellectual stand'ard. To illustrate: Mr. Braden, with others, chooses to follow the teachings of Dr. Campbell; Mr. Braden chooses to differ with some of his brethren. Is Mr. Braden a law unto himself in this matter? We answer, yes.

Mr. Wesley chose to deviate from the rules of the Episcopalian Church, and became the founder of the Methodists of to-day. Was Wesley a law unto himself, or did God personally order him to take this course? Calvin was a law unto himself as well as others. In fact, every great reform began in the individual, and culminated with the many; the individual taking the law into his own hands, and forcing others to comply with his terms.

I will instance in our own day, Lloyd Garrison, Wendell Phillips, John Brown, Susan B. Anthony, A. J. Davis, Beecher. To day in these peculiar views are backed up by millions, and of all the arbitrary assumptions of the law, Lloyd Garrison has won the greatest triumphs, and some of these accept modern Spiritualism.

2d.—We reply that the fact asserted that from the infancy of the race these things have been believed, is in and of itself evidence that the spiritual phenomena of all ages has commanded the confidence of the people, as the basis of their support. The fact referred to, that the physician dispels these views, is very damaging to the theories and views entertained and built up from the Old and New Testament. Would Dr. Hopkins, in this case, would have prescribed a dose of arsenic for Moses and Aaron, Samuel, Ezekiel, Isaiah, Daniel and Jonah, for Jesus, Paul and the apostles. And the learned doctors would have disproved the views of Jesus in referencing to the spirit of fever, the insane spirit, and others that Jesus tells us about. The scientist would (and do say to day) say to Moses, "Man alive, you are very foolish indeed to utter laws against familiar spirits and witches, for no such class of immortals have a being; how, there'ore, can men be influenced by them? You are superstitious, Moses."

The biologist and psychologist would say to Jesus at the wedding of Cana, I can do this, and because I can do it by my will power, you do it by your will power. These people are psychological, the water is not really wine, but is only water, and Jesus makes you think it is wine. Then we might go on and reason away every evidence of man's immortality both in the past and present.

4th.—Spiritualism teaches, first, that man is the highest ultimate in the physical law of life—the insensate law of life—and ultimates into a spiritual being. Spiritualism teaches that man is the only being God has ever spoken to, with and of, in this world, and the judgments of God are to be taken as spoken through and of man; hence, must ever be considered as of man, as he received it; hence, necessarily triturated with his individuality. The power above man, that rules him, we teach to be, first, law in finite, life and love in God; second, the angels, or spirits of every race preceding us; third, the spirits of our own departed ones. We teach that we, in our own good judgment, must determine the good or evil of these things.

In Mr. Braden's concession of the possibility of these things being done by spirits, we hold he makes our system worthy the investigation of the people. In his willingness to become a Spiritualist if it can be proved to be true, we find another feature appealing to the people for support.

In Mr. Braden's denial that these things are not of the spirits out of the body, we find no argument whatever; it is simply a denial; hence, amounts to nothing.

In his claim that the tricksters can duplicate these things, and because they may and can be imitated, therefore they are not of spirits—proves nothing—is not logical.

A may be truly called to preach the word of God, and does so—is honest and truthful. B, a rascal at heart, finds that preaching pays better than third work, puts on a sanctified face, goes to preaching, is eloquent, and his large audiences, makes converts; therefore, because B, the rascal can preach as well as A, A. is no better than B. and both sermons are untruthful.

"You must show me these things so clear there can be no mistaking them." Well, they have been so clear to every candid inquirer that thousands believe. We see with our eyes, hear with our ears, handle with our hands, and know of these things are so. In proving a crime, we do not ask that the witness shall reproduce the crime in order to satisfy the jury that a crime has been committed, but to state what he knows on the evidence of his senses. I have seen a spirit, I have heard them talk, I have had them take me by the hand and shake hands with me. I have had them come and go at my request, I have seen them play on musical instruments, write with pencil and pen outside of help from, and independent of, any human agency, and many other things, more than could be repeated during the time allotted to this discussion.

To draw the line between the true and the false, or that which is of the man, and that which is of the spirit, under the law, is a nice point indeed, and as difficult as it would be to determine who are of the Holy Spirit and who are not, at a revival meeting—we must wait and watch.

I know of no better rule than that laid down by Paul, "Prove all things, and hold fast that which is good."

5th.—To these positions we reply that Professor B's experiment proves, first, that the boy read what he did not see; second, what he did not know; third, what he could not remember after he had read it; fourth, that while he was reading in his own voice he was speaking the thoughts of an other not seen or heard; fifth, that other was many feet from the boy; sixth, notwithstanding the boy was the speaker, another spoke through him. Hence, the boy was the medium through which H. acted and spoke.

In Upham's Philosophy, the girl phenomena presents the following ideas: First, was the minister dead at the time this took place? Second, was it not the spirit of the minister who spoke through her?

Now, had I been present at either of these experiments, I would have asked, first, is there a spirit present, speaking through this person? Second, what is your name? Third, where did you live? Fourth, when and where did you die? And we would have had very different data on which to rest our conclusions.

But suppose we apply Mr. Braden's rule to other cases, and we reach an easier conclusion than spirits or clairvoyance. That is, that there was collusion and trickery on the part of H., and his boy; on the part of Upham and his girl.

6th.—We reply of Plato, that there was a case of independent mental action, not in the mind of Plato or his subject.

So far as the drowning argument may be concerned, the rapid action of the mind is not sustained by experience. In my own case, my only thought was to save myself, so long as I was conscious, and under conscious effort was at an end, I remember being with many persons. A paper read some two years ago before a congress of savans, dispels the theory entirely, for the paper stated that out of some twenty cases, only two or three had any conscious recollection, outside of the effort to save themselves.

In reference to the case of Robert Braden, the following features are before us:

1st.—The man was insane, and unconscious of what he was saying or doing.

2nd.—Had been so for some time.

3rd.—Had not been at home for some time, and it is reasonable to suppose, had not seen the child.

4th.—The walls of the prison were between him and the outer world, and thirty-six miles away from his home.

5th.—None in the prison knew anything of the accident.

6th.—He, the father, saw the accident, and the clairvoyant phenomenon remained with him up to his death.

7th.—Robert Braden had not this power before this insanity.

Mr. Braden gives us this phenomena to disprove the facts of modern Spiritualism; but we accept them, and ask for more of the same sort.

We draw the following conclusions from the father's case:

1st.—The father was unconscious, was surrounded by solid walls, and far away.

2nd.—He was not in a mesmeric condition.

3rd.—That it was a clear case of spiritual phenomena, and that it is far more logical to account for it on the principle that the spirit of some one or more of his friends informed him, than from any other law or cause.

Thus we meet every position Mr. Braden has thus far presented, while he has not met a single point we have laid down.

Mr. Braden's Replication Says:

1st.—My friend misunderstood me. I do not ask him to descend into the domain of life and disease; but what part of it will he accept? Will he accept somnambulism, mesmerism, clairvoyance, as spiritual phenomena? Man is naturally a worshiping being, and must have an objective point in view. Purity and truth must be his watch word.

2nd.—We raise no objections to the constitution read by my friend on Tuesday night. It is what every man and woman in the room might accept. Our objection is that them is that they are too general, are not practical.

I raise no objections to his views on marriage—in fact, I accept of them in the main. Also, I accept fully, and make no objection to the law of maternity, as laid down by my friend; in fact, we endorse in the main, his views.

3rd.—On the phenomena of Spiritualism, we call the attention of our hearers to

1st.—Rappings. They are produced by juggiery, or by nervous odil force. Moving articles, or pondera ble matter, blowing upon horns, or talking through horns, controlling muscles for writing or painting, spirit photography, lights, hands, touch, lying and swindling, are all the results of trickery, or caused by a nervous odil force.

2nd.—Seeing and hearing spirits, as well as the healing by spirits, or doctoring under spirit control, are produced by trickery, electricity, magnetism, delusion or imagination.

3rd.—Mesmerism has been common to all ages.

4th.—Trance, somnambulism, lying spirits, talking with spirits, clairvoyance, speaking in tongues, writing, healing disease, freedom from limits of space, freedom from limits of time, speaking in tongues, are first results of disease, and come under the law of nervous odil force. In fact, every phenomena mentioned as coming under the head of Spiritualism, is produced by trickery, juggiery, or nervous odil force or disease. I, Reverend Clark Braden, believe it.

4th.—The question now is, shall we attribute this phenomena to spirits out of the body, or to the spirits in the body?

5th.—Mr. Braden sums up his position in the following statements:

Remarkable feats of strength by the somnambulist, the doings of the dancing dervishes, the fire eaters, mesmerized persons read, and do things that they know nothing about. The story of the minister's death, false alarm, and dishonesty in the Christian printing office, and the wondrous expression—"it is all round here." We have lots of phenomena. We want a little more than a splurge; for when I take hold of a thing, I like to know what it is. We have brought forward instances after instance, beyond the power and limits of the human body, and we may ask, what limits are there to these things? Does the mind ever forget? Why not the spirit in the body do these things? Conditions are determined by surrounding sounds and things. I have broken up many circles by my influence. Persons affected with mediumistic conditions have been cured by galvanic battery and electricity. Shall we give to the body more power, or guess at the cause? Milky way, or nebula theory proves there are stars unseen by the naked eye. The man in the light house, and the steamer fifteen miles away.

We must recognize a higher power in the body. There is a power in the spirit in the body that produces all of these things. I recognize a power above the embodied spirit. How do you know that this phenomena is not of the body?

6th.—Quotes from the papers A. J. Davis' denial of Spiritualism, and that at the best he is only a clairvoyant.

7th.—The committee appointed by the Spiritualist to report on spiritual phenomena, reported in this city in 1867 that nine tenths of all the phenomena produced by mediums were tricks.

To these Replications we Reply:

1st.—We have fully laid down in our opening speech that which we accept, and by which we expect to stand or fall. As to all the phenomena in the vast domain of life and disease, we say Mr. Braden might as well ask us to accept the acts of the Holy Rollers of Vermont, the shouting Methodists of central New York, the righteous Jerkers of Kentucky and Indiana, the shouting Methodists of the West, or of any other oddity that may appear from time to time in the world's history, as to ask us to accept of the mental and physical wonders of disease. And yet, I doubt not but that many cases treated by our medical practioners are really cases of direct or indirect spirit influence, or obsession, as of olden time. Man, a worshiping being, we admitted in our first and second opening remarks, and Mr. Braden can not reach up to a higher standard than we presented our hearers on Tuesday and Wednesday evenings, and above all other points, we call your attention to charity.

2nd.—We reply to the above endorsement, that it sustains us, and hence we repeat what Mr. Braden accepts, and let it go to our audience as evidence of the soundness of our views on these important questions.

3rd.—Well, there is an argument for you "what is an argument," as Captain Scudder would say. Is there any particle of thought or reason in this *makeup of yours, Braden?* Does he point to any one thing I have plead before this audience? Contrast this belief and say so of Rev. Clark Braden with the report of the London Dialectrical Society. This body appointed on the 10th of April, 1869, your sub committee have held forty meetings for purposes of experiment and tests. These meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre arrangements, collusion or contrivance. Every test that the combined intelligence of your committee could devise, has been tried with patience and perseverance. Your committee have combined facts which facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrable proof. Of your sub committee, four-fifths were wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture, of delusion, or of involuntary muscular action. At thirty four out of the forty meetings of your committee, some of these phenomena occurred. Definite views on the question. Such names as the following, are members of this society: Sir John Lubbock, Bart., F. R. S., Prof. Huxley, F. R. S., Lord Amberley, M. P., Mr. Serjeant Wilkins, Francis Power, M. D., associated with them, Prof. De Morgan, president of the Mathematical Society of London; C. F. Varley, C. E., Robert Chambers, Mr. and Mrs. S. C. Hall, William Howitt, and others of like eminence.

And the only argument offered by Mr. Braden is the oft-repeated cry of trickery, juggiery, delusion, and nervous odil force. I, Clark Braden, don't believe it.

4th.—Our senses are our authorities. Fire burns. I know it because I feel it and see it. The railroad train passes by. I know it is a railroad train. Why? I hear it and see it—have rode on it. My old friend, James Lampman, a schoolmate of mine forty years ago, met me last summer in Wisconsin. I knew him at sight, but he did not know me until I gave my name. I know him, and how? From memory and identification. I am in a room, see a chair move, a little girl, eight years old, the medium. I sit down in the chair, and it moves with me. I see it, hear it, feel it, know it. The chair and I together weigh two hundred and twenty-five pounds. The little girl weighs twenty-seven pounds. Now, the relative force of strength to weight without injury to the party, is as two to one; that is, he is an exceedingly stout man who can lift under twice his own weight, or draw it on the ground. And yet, this little girl, weighing only twenty-seven pounds, moved two hundred and twenty five pounds on a naked floor, in a chair without castors, moved without contact, ten and a half times her own weight—through the diseased condition, or an unconscious muscular action, or the nervous odil force. So with Mr. Braden's respected father; when insane, his vision is far better than when sane. Matter and distance are annihilated, not by normal, healthful strength, or sane conditions, or natural vision, but by an unhealthy physique and insane mind. Which is the most rational conclusion? Mr. Braden's spirit in the body, juggiery, trickery, delusion, unconscious insane mind action, or our positive philosophy of spirit helpers, seen and unseen?

5th.—We answer to the above *mélange* of twaddle, that it is a grand splurge of vapory generalities; a repetition of twice-told propositions containing neither argument, logic, facts or history. It is a speaking against time, for you and Mr. Braden know as well as I do, that not one in twenty of these propositions are within the limits of our resolution.

6th.—All we have to say to this statement, is, that it is false, unfounded, and a lie brought out by one anil sensational Powell, a disaffected Englishman, who came to America expecting to rule Spiritualism, and has proved a miserable failure.

7th.—To this allegation we reply as follows:

1st.—They were a self constituted committee of sore headed Spiritualists, who have proved failures, and every one rejected by us.

2nd.—They were not appointed by the convention to which they proposed to report.

3rd.—The convention rejected their report, as well as the committee.

4th.—Out of spite, and in revenge for the rejection of their report, and contrary to the voice of the convention, they filched the report from the speaker's table, and gave it to our enemies for publication.

To be Continued.

Semi-Annual Meeting of the Minnesota Association of Spiritualists.

In another column will be found a call for the above-mentioned meeting. There are many good workers in Minnesota, and Mrs. Harriet E. Pope, of Morristown, Secretary of the Association, is not second to any one in her good deeds to promote the cause. We hope the different localities will be well represented.

A Minister of the Gospel.

The RELIGIO-PHILOSOPHICAL SOCIETY, on the 27th of April, granted a Letter of Fellowship to Bro. O. B. Hazelton, a well-known public lecturer, residing at Mazomania, Wisconsin. He is by virtue thereof, *legally*, constituted a Regular Minister of the Gospel, and authorized to solemnize marriages.

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The Journal.

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AIKEN'S MUSEUM.

Frank E. Aiken, Proprietor and manager. Thursday evening, April 27, benefit of Mr. R. E. Cooke, doorkeeper. The performance will commence with "Nine points of the law." To conclude with Horse-shoe Robinson; or the Battle of King's Mountain. Friday evening, benefit of John W. Blaisdell. Friday afternoon, grand extra matinee—benefit of Cy. Crouse, Charles Crouse, and Fred Bowman. We understand that Col. Wood intends taking charge of the Museum after this week. It is to be entirely renovated. He intends to favor the citizens of Chicago with a first-class Museum of curiosities.

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FOR TESTIMONIALS, SEE NO. 22, VOL. IX, OF THIS PAPER.

BLACK LIST.

BILL PAUL.

Of Indianapolis, Ind., owes $1.50 for the JOURNAL, as he confesses, but as he has to use his money to buy clothing, pay taxes, physician's bills, etc., and sets us at defiance, and ridicules the paper he has taken on credit for eighteen months. By and by he will hide himself, even in the Church to which he belongs hide Spiritualism.

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Original Poetry.

Written for the Religio-Philosophical Journal.

"SISTER, BE MY MESSENGER."

BY MRS. S. E. BALLARD MAYNARD.

Sister, sweet sister, if the Boatman come
To bear thee first across Death's mystic tide,
When thou hast reached thy far-off palace home,
Safe in the mysteries of the other side,—
Say, wilt thou linger at the shining portal,
Mindful, one moment, of my fond behest,
Pausing ere thou hast put off all the mortal
To waft some sign to tell me thou art blest?

Look thee, sweet sister, through these splendrous skies!
One there so like a very king will move,
Wearing still on his lip the radiant smiles
That first awakened all my soul to love.
Mark thee, if in the light of his proud eyes—
Matchless,—aye, even *there*, for power and soul,—
A spell-like charm, a subtle sweetness lies,
Holding thy spirit in supreme control.

Even by this, my lover thou shalt know—
His great and proud soul so ably newly wrought—
Bearing upon his broad, imperial brow
The noble impress of his nobler thought.
Glide thou then near him, sister fair,
Look, oh, so fondly in his wondrous eyes;
Mark, when he greets thee with his gracious air,
If in his look sweet recognition rise.

Then art *so like to me*, thou'lt surely move
Some sweet world-memories in my Guillaume's breast;
For deathless and immortal is our love,
Dwelling with him in realms one of the blest.
Tell him, oh! tell him how my fearless spirit
His image pure and bright through all these years;
That no [illegible] of his heart-blood
Or one throb [illegible]

Pardon, sweet sister, [illegible]
Something akin to [illegible]
Early am I marked out [illegible]
And did he celebrate [illegible] heart and brow,
Surely, oh! surely there is peace at last
For in [illegible]
Live [illegible]
And I [illegible]

CHESTER, March 10th, 1871.

From the Methodist Advocate.

THE CHURCH ON SPIRITUALISM.

Sermon by Rev. Dr. Slater, at Methodist Church by Rev. Dr. Slater.

The Rev. Dr. Slater, of [illegible] street, near Penn, was called to [illegible] evening by the [illegible] Rev. Dr. Slater delivered a [illegible] The reverend gentleman took [illegible] text the 11th verse of the [illegible] chapter of First Corinthians: "But the [illegible] man receiveth not the things of the spirit of God [illegible] them unto him; neither can he know them, because they are spiritually discerned."

[illegible] commences his discourse by [illegible] he has [illegible] study, [illegible] of [illegible] ... If [illegible] ... ion [illegible] ... ble to [illegible] ... have [illegible] ... by [illegible] ... ual [illegible]

Some men may be [illegible] Friday like in times [illegible] are holy; good [illegible] ... not [illegible] ... able to [illegible] ... G ... [illegible] ... ence. It [illegible] ... when [illegible] ... old [illegible] ... near [illegible] ... by [illegible] ... ed [illegible] ... and [illegible] ... ing [illegible] ... ing [illegible] ... ing

Original Essays.

Written for the Religio-Philosophical Journal.

DR. FAHNESTOCK'S THEORY.

By Mrs. M. J. Wilcoxon.

I find much in the controversy of Underhill and Fahnestock, which naturally provokes a reply, but as a long continuation of any additional controversy might prove irksome to your numerous readers, I have hitherto forborne taking a part therein.

I wish, however, to state here, that I have been acquainted with Dr. Fahnestock, and become somewhat familiar with his experiments, and feel it a duty to state that every well developed medium must be struck with the fallacy of his position. And even common intelligence must, if unprejudiced and critical, show that the doctor is defending his pet theory, at the expense of truth and equity. For with all due respect to the doctor's love of what he *believes* to be *true*, he must permit me to say the facts still prove he is mistaken. As one upon whom he has practiced his theory for several days, while entertained by his family, I have never for a moment felt to endorse his claim. I know that he is a *powerful psychologist*, and projects his choice of will upon his subjects, with intense power—the same as Prof. Britten, Stearns, Underhill and other operators do. It is this transfer of magnetic force, projected upon the passive, receptive organism or brain of the subject, in which the strong voluntary powers of the operator hold that organism as by a spell, that he accomplishes his object, and assumes it is all from the choice and action of the subject. He thus teaches the subject how to cure himself—see things at a distance, etc. Will the doctor admit there is such a power as fascination, with the serpent or any of the feline tribe, by which a spell is thrown over the victim? Will he admit that the dog can track his master through the various avenues of a great city, by following the path of his magnetic emanations? And if he asserts this to belong only to the realm of physical emanations, will he admit that approaching persons do sensibly affect individuals through walls and doors—so much so that the old adage has been founded thereon—"The devil is always near when you are talking about him?" Whatever the doctor may assume in these and similar cases, one fact is insurmountable.

The experience of every medium, of the finest and most susceptible class, is this—that sensations of receiving and imparting are as *palpable* to them, as a soft, gentle wind, or a current of heated air. And it is no mere imagination. They feel when they are drawn from, as sensibly as by the act of blood-letting. They are proportionally strengthened and depleted thereby, according to the force or power operating with them. When the doctor attempts to taboo the science of magnetism, as applied in the various mesmeric and psychological phenomena of the day, he places himself in open defiance of natural laws; for when he says that there is no such thing as magnetic transfer or impartation, let us ask him if magnetism is not an all-pervading element? Let us ask him if it has not its polarities, as seen and proven beyond disputation? And let us ask him if this property, denominated "terrestial magnetism," can not be imparted to such bodies as have an affinity therefor? Does not the loadstone and perfect magnet dispense of its vital force and power to iron and steel? Will the doctor take the ground that all those terms made use of in science, under the names of "magnetic equator," "magnetic meridian," "magnetic poles," "magnetic dip," "magnetic variation," etc., are without foundation? Does he pretend to say that this human organism is fashioned upon the natural order and harmony of the universe; that it contains both the elements and principles of organic formation—is governed by the same laws that rule the terrestial realm, and held by the same unbroken chain of attraction and repulsion, but that it is not magnetism—nor does man partake of any vital or essential portion thereof; but on the contrary it is all *somnambulism*—and this long word, which has spun itself out into such a long controversy, and left the subject just where it began, has taken possession of the universe, and become the mystery of all mysteries? Will *somnambulism* account for any of the long established and unquestioned phenomena of what we contend belongs to the realm of magnetic influence—this being the only proper term therefor?

It has always seemed to us that the doctor had taken up "a man of straw" as his pet theory, and he will pardon our candor, for considering our past experience under his instruction, we have kept still a long time.

We do not deny that somnambulism belongs to the realm of magnetic phenomena, but it is ridiculous to even tax our feeble mind, to contend that man is the final creation and complete compendium of organic law, but that the term *magnetism* is a misnomer, when applied to him!

Does this power of attraction exist in all bodies outside of man, subject to the law of polarities and variation, and the whole chain of positive influence, and not equally, or superiorly in man? Incredible!

Terre Haute, Ind., April 19th, 1871.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. H. Dowd.

One damp, cold, wintry day, as plodding my lonely way among strangers, in the strange city of Philadelphia, I saw a strange sight, which was nothing more nor less, than a strange woman, in a strange position, among strangers, lonely and sad.

Fitful gusts of wind moaned sadly around the angles of the streets of the angular city, and cast themselves furiously in eddying whirls upon passers-by, pelting with drops of rain and occasional flakes of snow the upturned faces, or shielding umbrellas spread for protection.

Around the corner, as if to hide away from the face of the wind and the world, sat an old woman. Before her, against the wall, was a board suspended, upon which was spread balls of pop-corn, a few jars which had once contained candy and nuts, a few small boxes, and a broken basket with a few worm-eaten apples therein. A bonnet, altogether out of fashion, hid her face from me. She sat upon a little box, crouching over a kettle of smoking charcoal—*knitting*. Now and then she would stop the rapid motion of the long, blue, fleshless fingers, and warm them over the coals; and draw the threadbare shawl closer around shoulders which I imagine were once plump as yours, fair reader, and "bitch" a little closer to the bottom of hers. Well-dressed ladies and gentlemen hurried past the corner and the old woman, never pausing to purchase or to sympathize.

Anon she would look wistfully at her stand, and I fancied I heard a deep-drawn sigh escape the pinched lips. Then I wondered if her heart was cold and pinched also, and wishing to test my thought, I asked her the price of her apples. The fingers ceased their rapid, nervous motions, and methought a ray of hope lit up the darkened cavern of the old bonnet for a moment, as lights the darkness of the night the lightning's flash. But that moment was enough. A tear stood on the withered cheek. It were useless for me to go down into the tomb of a life almost gone, and drag to light the rotten past which she fain would forget and die, and so with a kind word and a little purchase I went my way among strangers in the strange City of Brotherly Love. But the wan face has haunted me to this hour, and the bony fingers are clutching at my very heart-strings, compelling me to muse; so here goes.

Was this woman one of the mothers of the land? Had she given to the country stalwart arms to produce wealth and uphold the government? Wherefore, then, should she be compelled to pave her way to the grave with tears and aching limbs, and fragments of a heart as warm and noble as your own mother's, kind reader? Why should she be compelled to sit down "around the corner," on the outside of sheltering walls which perhaps her own flesh and blood had toiled to rear, that some purse-proud aristocrat might roll in comfort? "Why, no," says the world, "there is the poor house." Ah, indeed! that is a place. I hadn't thought of that. She certainly has a *right to be a pauper*. "Oh no, she has no *right* to be a pauper, but we give her that *privilege* rather than have her stuck under our perfumed noses with the stench of her decaying bones."

The poor have no rights save that of suffering; and society is under no obligations to the mothers of the land, save such as the wealthy may in their magnanimity dole out to them in shape of public or private charities.

Charity? Who asks for charity? The trembling, old-handed old woman, sitting over the kettle of coals, would die rather than beg. But she feels, as any true heart must feel, that she has a *right* to the *necessaries* of life, and that society (which means government) *owes* her a decent living and place to die in, and a decent burial. What a rebuke and protest that old woman must be, sitting there at the corner, against the extravagance and pride rolling past her, or standing in solemn mockery all around, provided such had any sense or humanity.

Just across the way stood the Church of the Redeemer, where were gorgeous carpets and richly cushioned pews; whose every brick contains a million echoes of the name of him who wept with the poor, and had not where to lay his head, and who for his earnest rebuke of the hollow worship of Mammon, was murdured by just such as these who passed by the old woman—who for a pretense make long prayers, and for the Church of God rob widow's houses, and in the hollow mockery of charity send such as she at the corner to the poor house.

You want God in the Constitution, do you? Better have him in your hearts first.

"Whoso seeth his brother's (or sister's) need, and shutteth up the bowels of his compassion against him, how dwelleth the love of God in him?"

I am glad the mothers of the land will soon be heard in the legislative halls of this republic. God hasten the day! Then shall offer the following amendment to the Constitution:

Whereas, (you know it would not be legal without a "whereas") men (and women, too) have a natural and inalienable *right to life, liberty, and the pursuit of happiness*, and by virtue of their existence have a natural and inalienable right to that which is necessary to perpetuate that existence;

Therefore, be it resolved, that it is the duty of all just governments to guarantee not only that life, but that which is actually necessary to support existence;

Therefore, be it enacted, etc.

"But won't we ladies have a fight for that clause, though? I tell you we must go into that tussle minus chignons and long dresses, for there will be tall talking as well as walking, and taller hair-*pulling* than was ever yet known at that menagerie called politely Washington.

Man without a woman in his heart is like a hollow tree, only fit for bats and owls to roost in, and for strange and unearthly sounds to issue from. I rather have that old peanut woman tugging away at my heart than all the wealth of Philadelphia in my banks.

Written for the Religio-Philosophical Journal.

SOCRATIC.

By A. P. Bowman.

IS MAN FINITE?

If you answer, yes, then I should like to know how the little finite got the idea of infinite in his mind.

Can a finite mind conceive of infinitude in any sense?

Is not a finite mind bounded and limited on every side and in every direction?

How can a finite mind tell what an infinite can do, or what he cannot do,—whether he is personal or not personal in being; whether he can move or not move in his boundless infinity?

Is a mind safe in planking itself anywhere, in any position, so long as he is only finite, partial, and imperfect?

Had not all such who depend entirely on the infinity laying all around their finiteness for position and existence better acknowledge it in their soul worship as their God, in whom they "live, move, and have their being?"

If finite minds are limited in every direction, how has the conception of infinity ever entered the mind to begin with any thing? Would not a fountain as well rise above its head as for such finites to conceive or grasp infinity in any sense?

Must not the finite conceiver or receiver of his infinite ideal be great as the thing conceived or received into his mind—*if not greater?*

How can a man or mind lift himself up above nature, or grasp, think, or conceive anything better or greater than his own powers and capacities will admit of in some form or other?

If the infinite is not in the worshipers, talkers, writers, and fighters, who die fearlessly and bravely for their ideal infinity, we ask, *where is he?*

As every human mind reaches after infinity, is it finite?

Reader, did you ever try to limit yourself in any direction without instinctively reaching beyond your own limitations for infinity?

You make space boundless, time endless, state innumerable, and most desperately struggle for endless life yourself. Your mathematics will divide an atom into an infinite number of parts, or unite an infinite number of atoms into an endless sum. Your philosophy will fail to find the centre of the smallest pebble by reducing it to infinite smallness; neither can it find the circumference of the universe, on account of its infinitude. Again I ask, is man finite?

If mathematics and philosophy reveal infinity in a pebble and an atom, how is it that man is finite?

Is there anything finite belonging to an infinite?

The world, universe or God must be finite that contains a finite man and other finite things in it. Finites cannot be infinites in numbers, properties, qualities, attributes,—not in any way, shape or sense. They can only reach finite conditions, and end in finite results.

How can an infinite world, universe, or God be perfect with finite pebbles and atoms in it or him? Would not a few such atoms and pebbles spoil and botch the perfection and infinitude badly? May it not be that such a mixture is what ails the present system of divinity in church and state? Hence so many D. D.'s to doctor and patch up divinity for the people.

Does not infinity permeate and inherently bestow on everything connected with itself its own inherent attributes of infinity? Hence every atom of an infinite universe is pregnant with infinite results. The infinite in motion is life unendirg. The motion of one single atom in an infinite universe must result in moving the infinite. It vibrates endlessly and forevermore through the limitless infinitude. Infinites in motion can never cease activity, for they infinitely act upon each other forevermore. Finites must all play out, because they end in every direction. There is no eternal, endless life for finites, in any sense.

How can finites live forever? Would not that very power "to live forever" destroy the finite and prove them infinite?

Does not permutation teach us that endless life, motion, or change of position, depends on endless numbers, properties, or qualities? That two numbers can only make two changes of life; three can make six; four, twenty-four; and five one hundred and twenty. That no finite numbers can reach infinity. But infinity of numbers is a basis for infinite changes—endless life. And this very infinity of numbers in permutation imparts to every single number of the infinite family the powers and attributes of infinity.

Connected with infinity, every number can and must possess the power of infinite change, motion, life.

Again I ask: "Is man finite?"

I subscribe myself *one*.

Written for the Religio-Philosophical Journal.

MENTAL, OR MIND SCIENCE.

By Dr. E. B. Wheelock.

Spiritualism in its whole, is a system of universal philosophy, penetrating the entire realm of both spirit and matter.

Divided into parts, it may be used to illuminate, and serve to give wisdom to the world upon any subject or theme of interest to humanity.

The human mind is constituted of different mental elements, which may be diversified in action by different causes, and under different circumstances. By some, physical causes are only seen for the time being, while by other organizations the more interior causes are made perceptible, and their significance analysed.

Also, spirit illumination and inspiration may affect one mind, while physical causes or rudimental forms can only affect another. Hence, it is by natural causes that the diversity of gifts, and the diversity of mental manifestations, exist among mankind.

In order to make more plain the above statements, we will analyse in part, the mental elements inherent in the constitution of man.

And for the sake of system, we will adopt the following names as embracing in part the prime moving elements of man's mental constitution, with the *uses* and *abuses* of each, as might occur when acting in true or false relation to each other:

The first classification we may call the propensities, with names, uses and abuses, as follows:

Vivativeness.—Use, to preserve life. Abuse, too great a fear of death.

Alimentiveness.—Use, to prompt to take food. Abuse, drunkenness and gluttony.

Amativeness—Use, propagation of the species—affection for the opposite sex.

Parentiveness.—Use, protection to offspring. Abuse, too great a fondness for children.

Adhesiveness.—Use, attachment, friendship—love. Abuse, too great a fondness for society.

Combativeness.—Use, courage, self defense. Abuse, contention, quarrelling, war.

Destructiveness.—Use, to destroy animals for food. Abuse, anger, revenge.

Secretiveness—Use, prudence to conceal. Abuse, suspicion, deceit, lying.

Acquisitiveness.—Use, to provide for present and future wants. Abuse, is avarice and theft.

Constructiveness.—Use, to construct, build and invent. Abuse, too great a desire to invent.

The second classification we may call the sentiments, with names as follows:

Self Esteem.—Use, proper self-respect. Abuse, pride, and too great love of power.

Approbativeness.—Use, to gain the good will and esteem of others, proper ambition. Abuse, vanity, and too great a love of glory.

Cautiousness.—Use, circumspection, care—to keep from danger. Abuse, fear, melancholy, bashfulness, hesitation.

Benevolence.—Use, mercy, charity, and forgiveness. Abuse, relieving the lazy, idle, and unworthy.

Veneration.—To revere, respect, and reverance laws, parents, the Creator and His laws, and what is great and good. Abuse, servility and the worship of what is evil.

Firmness.—Use, perseverance, fortitude, and steadiness of purpose. Abuse, stubbornness, willfulness, and desperation.

Conscientiousness.—Use, perfect justice to all. Abuse, too great a sensitiveness.

Hope.—Use, to lead one to endeavor to obtain what the other faculties properly desire. Abuse, castle building, to great expectation.

Marvelousness.—Use, faith—confidence and proper belief. Abuse, credulity, fanaticism.

Ideality.—Use, desire of perfection—poetry. Abuse, fastidiousness—too great a disposition to raise the mind above reality.

Wit.—Use, cheerfulness, mirth, humor, and merited ridicule. Abuse, sarcasm, satire, too great a love of what is comic.

Imitation.—Use, natural language—to imitate in nature and the arts. Abuse, mimicry, forgery, and counterfeiting.

The third classification may be called the perceptive faculties, with names as follows:

Individuality—The observing faculty. Memory of things.

Form—Memory of persons—drawing.

Size—Judge of size, distance and perpendicularity.

Weight—Judgment of weight and gravity.

Coloring—Painting, flowers, beauties of nature.

Locality—Love of travel—memory of places.

Number—Love of figures, memory of numbers.

Order—Love of arrangement.

Eventuality—Love of history, memory of historical events.

Time—Chronology, time in music.

Tune—Tones in music, memory of sound.

Language—Memory of words.

The fourth and highest are the reflective faculties, as follows:

Comparison—Judgment, logical reason, analogy.

Causuality—Gives the power to reason abstractly—to love of metaphysics, and to trace effects to their causes.

Inference.—The power to draw conclusions from premises.

Agreeableness—Pleasantness, politeness, suavity.

Now, if the above faculties are a part and parcel of man's mental composition, both here and hereafter, how important it is that each of these constituent parts of man's immortal element, should receive a just and proper exercise, and culture in their growth and development, while connected with the rudimental body. It is the harmonious action of each of these that makes a happy and true man or woman.

To make combativeness, for instance, our darling pet, to the neglect of benevolence, and self-denial, would serve to throw the mental machine out of balance, and thereby cause inharmony in ourselves, and misery in others; or to make acquisitiveness our special favorite, to the neglect of conscientiousness, would produce the same results.

The same sin or evil follows, if we should constantly attend the so-called religious revivals of Christendom, and thereby stimulate or cultivate the organs of marvelousness and veneration, to the neglect of causuality and comparison, which latter leads to sound judgment and reason.

This would do violence to our mental constitution by throwing out of balance the harmonious working of other faculties,—thereby causing the mind to be self-conceited, superstitious, and bigoted, and serve to light up the fires of combativeness and destructiveness, which leads to persecution, slander, and ridicule of all opposers, and, if need be, make laws to whip, burn, and put to death as heritics, all who should chance to think, feel, or act different from their own blinded zeal.

For proof, read the history of any, and of all religions; or witness the intolerant, the slanderous, and persecuting spirit of the self-styled church-man of the present hour.

It is modern Spiritualism alone, as a scientific religion, that knows how to correct these errors and lead the misdirected mind into harmony, by giving equal and due exercise to each human faculty, and also by comprehending and wisely obeying the physiological law of embryotic development, as properly applied to the incoming generations of noble men and noble women.

Almost the entire inharmony of mankind today, is the legitimate result of the false impressions made upon a few of the human faculties by the so-called Christian church, to the neglect of all the rest. Human *reason* and *judgment*—the only true guide to the feelings—the Christian church, both Catholic and Protestant ever have, and still do ignore.

Not till reason and religion can harmonize and work together, as in the spiritual philosophy of the nineteenth century, can man and woman be true to themselves—to the world, to the angel spheres, and to God.

The sin of popular theology now lies at her own door. The church may agonize in prayer, or converse herself with pious hate, and deal damnation round the globe; her days are numbered; her power to lift the beheading ax is gone; her cry of "Infidel" no longer frightens the world moves.

Mind, ere long will triumph over matter, and all worlds will meet, and learn of each other—Amen.

Written for the Religio-Philosophical Journal.

SPIRITUALISM AT HARLEM.

Letter from Miss I. E. Armstrong

I like your paper the best of any religious paper I have ever read. I am delighted with its course in publishing the various reliable spiritual manifestations which are destined ere long to settle affirmatively the great question of the soul's immortality.

Now permit me to say a few words about Mr. Samuel Smith, of Rockford, who is an excellent trance speaker, and is esteemed by the Spiritualists as a very worthy man. The Pharisees esteem no Spiritualist worthy. Mr. Smith can converse with persons who are no way psychologized, in languages which, when he is not entranced, he does not at all understand. He was at my father's house on the evening of the 19th of September last. I was present at the time. He was entranced, and in a very animated manner began to speak in Latin, telling us that the Italian army were surrounding Rome. My father asked him if he could converse with him in English. He answered that he could not. My father then asked in Latin if Rome was about to be invested. He replied in the same language, "It is surrounded now, and the Pope is shut in." He manifested the utmost enthusiasm and was greatly elated by the transactions taking place at Rome. The spirit controlling said he was not a Catholic, and that he had been dead four years. He said a great many other things, for my father conversed with him nearly a quarter of an hour.

Now, we are certain that Mr. Smith does not understand the Latin language—as certain as we can be of any thing of that nature. After he had come out of the trance, he could not even tell me the meaning of the word *senatum*.

That Mr. Smith spoke Latin is not the only wonder in this matter, for at the very hour that he was relating these exciting transactions, the Italian army was completing its *ebouchure*, as he called it, around the Papal city. As has been stated, the message by Mr. Smith was on the 18th of September, which I was surprised to find confirmed by the daily papers of the 20th, two days afterward.

Mr. Smith also sees and describes spirits, telling their names, and in nearly every case they were recognised. He delivered a discourse at our school-house, six miles northeast of Rockford, last Sunday evening. The house was well filled, notwithstanding the efforts of some pious infidels to keep the people away. The discourse was on "The Beauties of the Spirit Spheres," and was itself transcendently beautiful. One pious individual present expressed his belief that it was the devil. An old gentleman who generally attends Methodist meetings, and who is somewhat noted for his wise and truthful remarks, said, "If the devil can preach like that, let him preach,—he won't do a bit of hurt;" and then added, "I like what the man says. I'm tired of the old fogy preaching; I have heard it for fifty years, and am *tired of it.*"

Spiritualism has its foundation in nature, and will prevail, if not put down by force, by superstitious and wicked men. I think its ebb tide about here and at Rockford has now ceased and is returning to its flood.

Harlem, Ill.

Letter from H. Arnold.

BROTHER JONES:—Do not get it into your wise head that I have forgotten you. Nothing of the sort, for I would not be without the dear old JOURNAL for a small gold mine—no, sir.

You will find inclosed, $3.25, renewal of years' subscription from the 1st instant. I wish I could only make it a hundred subscribers, instead of only one; and yet they are after my papers almost before I read them myself.

Toronto, Canada, April 27, 1871.

VINELAND, N. J.—Mrs. Peter Van Voorhis writes.—My husband and myself have taken the JOURNAL and dear old BANNER since the first copies were printed, and I often look back to the time when we had no such precious weekly visitors, I wonder how we ever got along without them, and enjoyed life, but I do know we are very much happier.

WATERFORD, MICH.—F. J. Boring writes.—I have lately changed my place of residence, and I wish you to change my address. Am well pleased with your paper, think it is the cheapest and best paper that I ever subscribed for. Your "Search after God" is a good thing, and will be the means of opening the eyes of thousands that are now mentally blind, as I once was.

Voices from the People.

SPANISH RANCH, CAL.—D. Huntley writes.—In taking a retrospect of a "Search after God," in which I find the sublime God-man idea culminating in the grand realm of thought, the "Search" will result in the satisfaction that you made the effort, not thinking for a moment that you would find him only in the beauties of life and creation; and in our creations, I think, we know but little. I see you are to issue a book, entitled "The Hollow Globe." It is the first work of the kind that I ever saw likely to bring the world's thoughtful people to a deeper thought concerning this heretofore believed spherical body. It has been my opinion for years, and I have expressed the same to several of my friends now living and around in this country, that I had certain reasons to believe that the globe was hollow, and I think it will be entered similarly as sailing into the mouth of a conch, and the electric current has to be learned to make it a success, in my opinion.

OSWEGO, KANSAS.—A. Pickeny writes.—Permit me once more to greet you as a co-laborer in the field of human progress. And as an appreciative effort in behalf of the great and glorious cause of Spiritualism, allow me to present twenty names as trial subscribers for the JOURNAL, the true, fair, and fearless exponent of the Harmonial Philosophy. I can not in justice discriminate between the two contributors. They are all good, but as much has been said in regard to the "Search after God," I wish to say that he is indeed a pioneer worthy of the name, who would dare to take up his line of march through the grand laboratories of the past, and with the many records of antiquity, whose idea, though true to the experience and wisdom of ages past, give indeed but a vague and uncertain idea in relation to the great creating cause, but be especially ready to be admired and honored, who sets his course right onward, regardless of the cries of anathematizing priests and potentates, who stand ever ready with their gods of superstitious idolatry at every step upon the grand journey, and with threats of power and vengeance equal alone to God, demand servile obedience to their infernal mandates; with the much abused preface, "Thus saith the Lord," have the designing priesthood of the past and present endeavored to give credence and respectability to a very poor selection of ideas. The Bible, religion, history, God,—all things which we behold and realize, are but the identification of ideas. The power to ask a question, it is said, pre-supposes the ability to answer it; which, if true, to my mind places this "Search after God" in the attitude of a problem only capable of solution by the combined effort of all spiritual intelligences within the range of this planetary structure to which we are attached, and from which we were developed. This much, therefore, are we capable, in the aggregate, of understanding. This much will we know, in time, but myriads of ages in the future, in the past, will elapse before this grand problem will have been solved. Search on, dear brother, in the form and out of the form. Let the great and growing army of progress march steadily on, and present true time with the pulse notes of human experience,—and the grand swelling anthems of the spirit spheres,—each and every one coming nearer and nearer to God, as they are harmonizes with the truth and Nature's harmony.

NORTH FAIRFIELD, OHIO.—Benjamin Hill writes.—Your most excellent JOURNAL still greets me with its weekly visits, filled with its usual variety of most interesting matter. The "Search after God," although startling in its character, contains many valuable facts for the truth seeker. I trust at its conclusion to be made wiser by it. When you first proposed to send me the paper free my feelings rose up against it, for I thought it would be unjust to the section, but on second, it would be wrong to refuse it under the circumstances. Perhaps it might be as well to say that I am the only out spoken Spiritualist within a number of miles of here, and am subject to incessant attacks from my persistent opposers in and out of the churches. But, sir, I am a radical Spiritualist, soul and body, and with the help of the dear angels, I will speak in its defense on all proper occasions, until it is committed to other hands.

S. S. Bogaston, M. D., writes.—If God, through Christ, hath opened up a new and living way to heaven, no one friend can bless us with their presence here, then proclaim it. I am not a proclaimed Spiritualist, but a member of forty years' standing in the M. E. Church, and am investigating Spiritualism, and find it to open up to the soul of truth worthy of deep thought, honest research, and much earnest prayer. But the "Search after God" is most inconsistent with reason, and a slab to rational philosophy.

Remarks.—Some of the communications that we have received in reference to our "Search," amuse us very much, particularly those that are written under the impulse of the moment. Here is one brother who is a member of the Methodist church, been there *for* forty years! who has read a few of our articles, and straightway comes to the conclusion that they are sacrilegious. He exhibits but little wisdom in so hastily denouncing a position that he has not seen fully elaborated. The brother who writes this, believes that God made this earth out of *nothing*,—brought forth the whole universe in six days. We really have no patience to discuss this question with every Methodist who happens to take up the JOURNAL, and who has not the patience to investigate, and see our true *position*. He, perhaps, does not know that this question is being discussed in the spirit world, to day, as extensively as on earth. The chains of bondage that bind the brother down, may be seen in the declaration of "God through Christ," etc. Now, Spiritualists only consider Christ a man, a position which would almost appall him. Letters are received here very frequently from good orthodox Christians, telling how the JOURNAL should be conducted, and what character of articles we should publish.

PALATINE, ILL.—J. P. Baldwin writes.—Inclosed you will find fifty cents, for a new subscriber for the RELIGIO-PHILOSOPHICAL JOURNAL. Please send this week's JOURNAL, number five, too. I want he should have the contents on the first page of this paper,—it is worth the fifty cents, let alone the rest of it, papers which is equally as good, if not better, and especially the "Search after God." I have never seen him yet, but have learned more about him than I ever knew before, since the "Search" has begun.

YUBA CITY, CAL.—I have read but three of the communications, the last of which was in the issue of April 15th, and I am sorry to notice that after so long a search, Spirit has failed to find God. I have wondered much how any one who sought, could fail to find one who is everywhere present. O, how I pity that spirit who is so far from God, so benighted; or, in other words, so blind that he can not see or find him who displays himself wherever the eye may rest, or our thoughts wander.

Remarks.—The writer of the above,—a lady—don't give her name—has seen three numbers of the JOURNAL, and she is exceedingly annoyed at our persistency, and bewildered at the determination manifested in our "Search." She thinks that at some future time, she will subscribe for the JOURNAL. We hope she will—then she can have free license to criticise, to find fault with our want of sight in not being able to see God. She says God is in everything. So we thought once, but changed our mind, as a dear school mate was bitten by a rabid dog, and after suffering untold pains, died in the greatest agony—we fail now to see God in those teeth that sent to heavitals the poison. We desire the orthodox who read the JOURNAL once or twice, to send in their views of the same, and give such advice as they may deem proper. After reading their scintillations, we will send the letters to the mill to be made into paper for the JOURNAL, thereby giving a practical turn to their good intentions, and serving humanity in a way templated.

LITERARY.

The Science of Evil; or First Principles of Human Action, together with Three Lectures by Joel Moody. Published by Crane & Byron, Topeka, Kansas. Religio-Philosophical Publishing House, Chicago.

The above is the title of a book that must, sooner or later, rank its author among the first class of literary and metaphysical writers of the country. It is a work of great research, deep thought, and sound reasoning, and showing a mind conversant with history, philosophy, and the sciences.

Had this book been heralded to the public from an old, Eastern publishing house, with the name of some well-known author, even with half its merits, or had it been published anonymously, it would have met with an immense sale, and given great satisfaction to the readers, except where it conflicted with religious prejudices.

In his introduction the author very truly says: "Evil has long bewildered the thinking world. Why evil is, has long been a complex question. Since the dawn of history the theological man has embraced a scientific fact." To dispel this notion and lay bare the fact, and thus answer the question is a radical object of the author in the book, and he has certainly succeeded, beyond any other author of this century.

In his first chapter, he treats of the eternity of evil and the existence of facts universally accounted evil, the generalization of which he calls the "Science of Evil." Since these facts precede man, both individually and collectively, they cannot depend on any moral or religious code of man. He also shows that all systems of morals have their parentage in evil, which is certainly a novel course of reasoning, since all theological systems give their origin to the gods. The pre-existence of evil foretells the moral codes, as all science foretells events, which is its legitimate work.

His second chapter treats of the impossibility of human perfection; hence, the law of progression, with the moving power of evil ever pushing us upward and onward, as much a necessity as an engine or force-pump; conditions govern character, and variations are eternal as well as infinite in variety with the idols or ideals forever before us; as Jesus is the ideal *man* most largely worshiped by woman, while man has no ideal woman, and seeks his God elsewhere. Thus we progress, with evil *forcing* us up, and ideality *drawing* us, with what there is of free agency within us to resist or accelerate the progress.

The illustrations of the author are extremely ingenious, and his fables, like the parables in the New Testament, greatly strengthen the premises. If well put in, they are generally like brace in the frame-work of a building.

Chapter third treats of diversity in unity, and the "social evil," with some entirely new theories on this subject. On page 57 he says:

"The seeds of prostitution are sown in the animal world, far below man, creating an insatiable demand in the male, which no refinement of life, or moral codes can remedy. The fire is shut up from the hell of the lower world into the veins of man, and the race has yet been nothing distilled in the laboratory of morals that can extinguish it."

He cites the love, admiration, and almost worship of the females of all living species for the males, making no exception for intelligent beings, and bringing in many new ideas not presented by Darwin or Huxley, as well as presenting many of theirs.

On page 61 we read: "It is safe to affirm the difference between man and the monkey is only one of growth, not one of nature's plans, which would make us radically different."

Among the items, in summing up the first three chapters we note the following:

"It (evil) precedes all finite intelligence. Morality cannot be defined. Man must be forever imperfect. No perfect law can be given; if given, it could not be obeyed. Punishment is an inexorable law of nature;" with many others which are deduced from the principles in these three chapters.

Chapter fourth treats of Matter and Force, or the dual nature of the universe, and the subject is most ably handled, with Darwin's and Huxley's theories woven into the web that spreads out beyond them.

Chapter fifth treats of "the origin of morals and science," following these branches of mental culture to their roots in animal, vegetable, and mineral kingdoms.

On page 113 he says: "The religious sentiment in itself, is blind; it is an irresistible feeling,—an impulse which may drive mankind into a lust after God."

Page 114: "We assert that the feeling of fear is the primary cause of worship." The whole argument in this chapter is most admirable and complete.

In chapter sixth, the author goes on to show how theology evolves science, tracing its bigotry along its slow march under the kicks and cuffs of the church, that ever abused as it strengthened it.

On page 157 we note a quotation we never saw before, where he says Henry VI., of England, declared "that the clergy should engage in the search after the 'philosopher's stone,' for since they could change bread and wine into the body and blood of Christ, they must also, by the help of God, succeed in transmuting the baser metals into gold." But it seems they have not yet succeeded.

"Who is it that scourges science? Theology! —nobody else;" and the kicks and cuffs advance it.

Page 168: "Evil is the lever which moves the intellectual and moral world. It begets knowledge by driving the animal away from ignorance."

Chapter seventh treats of "special evils."—murders, robberies, etc.,—and weaves these into the system of teaching so necessary for our progress,—somewhat on the New Testament plan,—in which it is said, "War unto him through whom the evil comes, etc." Let no one suppose the author justifies the guilty more than Christians do Judas, through whom their salvation came, but he thinks we could not dispense with them more than our Christian brethren could with Judas and the swearing Peter.

Page 184: "Moral evil, then, means wisdom. It continually cries, 'Get knowledge! and let the actor beware!'"

Page 189: "The evil called 'theft' is one of God's ministers; it is prophet, priest, and lawgiver."

These sentences are only quoted as some of the texts or conclusions to show the subject, and induce the reader to get the book, and get a rich treat of mental and intellectual food.

Page 201: "Without reason, love is lust. This also, like the religious faculty, has its sacred groves and caves, and mountains. It has its gods and goddesses, before whom mankind bow down and worship. Its idols have been made and broken in every land and every city of the world."

Page 203: "The scientific Cupid must have eyes."

Chapter eighth, of twenty pages, is devoted to the "social evil," about which so much has of late been written, and which is most thoroughly handled and scientifically treated in this work.

Page 218: "It is not the slave who must be killed to abolish slavery, nor the prostitute who must be harassed to destroy prostitution. The world is full of lessons already taught on this subject. Many times has both church and state been sunk in the great black sea of prostitution, blotting them out forever."

This chapter is the most complete digest of this subject we have yet seen in print, and suggests the true remedy for the evil, which no church and no legislation has yet reached with a cure, and scarcely with a palliative.

From page 230 to 342 are three of the most able and best written lectures we have read in the last year.

The first lecture is on Salvation and Damnation before birth, and, of course, conforms to the preceding principles of the work, but carries out the subject most thoroughly and exhaustively.

Page 236: "As the thief thinketh, so is he. As the prodigate thinketh, so is he. As the idiot thinketh, so is he. Yet who made the fool and the villain?"

He says if you roast the acorn before planting it, God Almighty could not make an oak tree from it. So God could not perfect the vegetable kingdom without the skill of man as a tool to work with.

Page 263: "Will the blood of Christ wash out the body's pollution, and prevent the transmission of disease?" "People can only be saved at the inner courts of purity, before they are born, designed in wisdom and begotten in love."

The second lecture, on "Sunday,—its History, Uses and Abuses," is worth the price of the book, and should be read by every body, and especially every Christian and Bible reader in the country.

The erroneous popular opinion about Easter Sunday, as well as many other errors is corrected. This lecture deserves to be delivered, as well as read, in all the churches and halls of the nation. Labor is one of the curses of God according to the Bible, and is forbidden on the holy day, and permitted on the other six. If it is a curse, it is not strange so many try to shun it at all times. Even the Fourth of July must not be celebrated on the holier Sunday, which, from heathen worshipers, had its name from the sun. Jesus set its authority aside, but the Church restored it, from Jewish customs, but changing the day.

The third, and last, lecture is on "Prayer—True and false Methods Compared." In this lecture, prayer for Christ's sake is shown up, as well as the ridiculous systems which Jesus so forcibly condemned, but which the churches have adopted—prayer to the Father on behalf of the Son, when Father and Son are one. True and false systems are most forcibly illustrated in this lecture, and a large amount of argument used to show the true or natural relation of man to his Creator, and the natural prayer of the soul in contrast with the weekly harangues of the popular preachers. Read the book, and you will be paid.

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The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their place of residence correctly registered.

☞ It is a lamentable fact that some mediums so forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence sufficient for their indulgence in such unbecoming practices.

It should be borne in mind that the visiting mediums carry conditions with them, and are liable to speak—watch and observe the conditions which control the medium visited; he will not speak the truth, (for such facts) to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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CHAP. III.—Of the conditions necessary for the production of somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the somnambulous exaltation by those who enter this state. V.—Of their awaking.

CHAP. IV.—Theory of this state.

CHAP. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP. VI.—Phreno-somnabulism.

CHAP. VII.—Of the functions of the faculties. I.—Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will.

CHAP. VIII.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. I.—Consciousness, 2—Attention, 3—Perception, 4—Memory, 5—Association, 6 and 7.—Likes and Dislikes, 8—Judgment, 9.—Imagination, 10.—Will.

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A SEARCH AFTER GOD.

NUMBER XXXVIII.

Wonderful Power of Man on Earth—He Stands in New York and moves objects in Europe—Liberating the Activities of Matter—Individualized Intelligences Connected with the Operations of Nature—Power of Spirits after Millions of Years' Experience—The Guardians of Earth—Strange Accusations of Lucretius, who, all at once, Seems to See Imperfection in the Management of the Earth—Changes taking place on its Surface.

Spirit—The human mind, the conscious principle of man's organism, filled with lofty aspirations, in scanning the operations of those things with which it is surrounded, asks the question, Is it possible that this vast, complicated machinery is moved in compliance with certain forces inherent in it, eternal like matter, or is there something outside thereof, that superintends or directs the same? In the Spirit World there are many things, the operations of which I can not fully understand, and do not expect to until I arrive at a certain round in progression's ladder. It is useless for me to attempt to understand all the complex operations of the laws connected with matter and spirit, until I am brought in company with those that control them. The chemist can perform many wonderful experiments through the instrumentality of his knowledge, but it will be millions of years before he can so combine the forces of matter that they will produce a comet or planet. He can, standing in New York, as quick as a flash, raise an iron hammer in England, weighing two ounces, and as that little hammer strikes, the operator there can read his thoughts, can learn his most secret wishes. This is a strange power that the children of earth possess, to move an object, a little hammer, though a million miles distant, and through the instrumentality thereof, to communicate thoughts. Years ago, had any one of earth's children made the statement that a man standing in New York could move a piece of iron in England, and through the instrumentality thereof hold a conversation with his brother there, he would have been regarded as a fanatic, and a fit subject for the insane asylum. Now, let me tell you, that there are individualized intelligences that, standing in the center of a world system, can cause each planet to vibrate the same as that piece of iron attached to the magnetic battery in England is made to oscillate by the operator in New York City. The systems of worlds are beautifully interlinked, and are controlled by forces over which individualized intelligences have complete control. This is a wise arrangement, and in regard to which I shall at some future time speak more definitely. Now, knowledge is power. Knowledge enables you, standing in one place, to move a piece of iron far distant. Knowledge enables individualized intelligences to perform operations you ascribe to a God.

Lucretus—True, a man standing in New York can move a piece of iron in England, but does that infer he can improve the regions of space?

Spirit—I was merely alluding to power possessed by the children of earth. In the magnetic telegraph, we have certain forces obedient to the wishes of man when aroused. Without the aid of zinc, copper, and a chemical solution, you could not well arouse the activities of matter, in the manner described, but unite the three, and the result is, a force is liberated in New York, that moves an object in England. In the Spirit World, among the higher order of intelligences, we find some devoted exclusively to experimenting with the forces of matter. The children of earth can liberate a force that will instantly move a solid body millions of miles distant; but that is just the first step in experimenting with Nature. The chemists of the Spirit World can control the forces that will evolve from matter a comet, or cause the sun to throw off matter sufficient to make a planet as large as Jupiter. In each system of worlds, there is a central pivot, or base of operations. From that are established grand currents of force, that the supervising intelligences there can control as easily as the operator can the currents of electricity that traverse the Atlantic Cable. There is in the Spirit World, the most complete system of action on the part of those engaged in superintending the same.

Lucretus—He who inaugurates this system of worlds, truly must be a God.

Spirit—Not by any means. Even the children of earth understand many of the beautiful laws connected with world making. There is a beautiful mathematical law observed in the location of each planet, which has been fully explained before. All worlds in the regions of space are arranged in accordance with mathematical rules. The size, weight, and the position of each planet, is determined before made. There are engineers in the Spirit World, as well as here.

Lucretus—Engineers? please explain!

Spirit—In the vast, unexplored regions of space, these engineers may be found, arranging for improvements that will follow. They arouse certain activities therein, and are then followed in turn by other circles of spirits, each of which have their appropriate work. In the fields of space, in the unexplored regions thereof, it is night, as it were.

Lucretus—You seem to connect individualized intelligences with all the operations of nature.

Spirit—Which is the most reasonable, to connect those who are individualized like ourselves, with the vast improvements going on in the regions of space, or one Infinite Being, diffused throughout the whole universe, and whom humanity have failed to recognize? We know that individualized intelligences are connected with certain improvements on the surface of the earth, and why not in the regions of space? We do not see God connected with any enterprises on the surface of the earth. If not there, why in the regions of space?

Lucretus—Did not the hailstone unfold itself through the action of Nature's laws? Did not the elements there that could not see, hear, feel or think, form a perfect sphere that bear evidence of a design? And, if the elements can unite and form a hailstone, bearing evidence of a design, why not the earth?—(See Numbers 20 and 21)

Spirit—True. The elements could not act without being organized. The engine, when certain conditions are obeyed, moves the ponderous wheels. Conditions are always required in the action of all the elements. You can not liberate *force* from ice unless heat be applied thereto. Force is not matter, yet it is incorporated therewith; that is, it is not matter in the sense in which the world uses the term. The force that moves the train of cars is in the water. Fire will liberate it. That force, before the fire is applied, is inactive or in a negative condition. Matter acts in accordance with certain well-defined conditions. Unless they are complied with, no result follows.

Lucretus—Man, then, has creation in his own hands. There is no one to dispute with him the leadership. No one for him to pay homage to. He gazes at the heavens, at the twinkling stars there, at the vast fields of space, and exultingly exclaims, Man did all this! No one to pay homage to!

Spirit—You seem to lament when thinking of the grandeur of man's destiny. You recognize a God. In your heart, you feel that all this is beyond the power of man. If he, residing on this earth, can, in a few brief years of existence, with a battery no larger than a lady's thimble, and a drop of water no larger than a tear, move in England, a piece of iron weighing two ounces, and through the motion thereof, communicate his thoughts, may he not after quintillions of years of experience, command a force that shall move a planet? Remember, too, that this is merely a rudimentary existence; still man makes rapid strides here. Standing in New York with a little battery, without a particle of exertion on his part, he can move an object in Europe,—may he not with millions of years of experience, control a power that shall move the earth? This earth does move, turns on its axis once in twenty-four hours. Certain forces cause it to move. Those forces are under the control of some one, or are not. On earth, you see no force exerted in the movement of anything that is not under the control of intelligences. In the movements of the earth, force is exerted, and is just as much under the control of intelligences, as the force which moves the engine. To say that the force that moves the earth is not controlled, but controls itself, and wisely subserves certain ends, would only make a God out of it. Nature's laws, nature's forces, are what the Materialists worship. Matter, they claim, has certain inherent laws, and from the natural tendency thereof, planets, comets, stars, animals and men, etc., were brought into existence. Now, an *inherent tendency* is the great weapon which the Materialists use. They recognize the operation of matter, and exultingly exclaim, No Infinite Intelligence connected therewith!—No finite intelligence has any thing to do with it! If their theory be true, the universe, in all its completeness, was brought forth by laws that can not think, hear, see, feel or conceive. But experience teaches me that such is not the case, I know that such is not the case. There is a circle of spirits who have exclusive control over the earth, and who are gradually changing its physical condition, its polar inclination. Years ago, the north pole was not where it is now, and various other changes are transpiring through their action. They can control the atmosphere, as easily as the engineer can his engine; can induce a violent tornado or furious storm.

Lucretus—Why not do their work better then? Why cause such tornadoes, water-spouts, furious storms, and showers of hail? I have seen whole sections devastated by a tornado, and fertile fields destroyed by an inundation. I have seen hundreds struck by lightning. There was the eruption of Vesuvius, when Pliny, the naturalist, was killed, and which devastated the finest portions of Italy, laying in lava and ashes Herculaneum and Pompeii. The earth is not perfectly adapted to the wants of man. It is too hot in summer and too cold in winter. I have seen whole sections parched, dried up, completely blasted by hot winds and the want of a refreshing shower. If those comprising your spirit circle control this matter they do it very poorly. Then look at the surface of the earth; millions of acres of land sterile and barren! Look around the North and South Poles,—at the arid deserts of America and Arabia,—and see how much useless material there. If spirits made this earth,—if through their instrumentality it was brought forth,—they would have used less material,—and have had it better adapted to the wants of man. I tell you your spirit circle didn't exhibit much wisdom in the construction of this earth. Look at the famines that frequently occur,—at wars, epidemics, and inundations,—all destructive to happiness and life. You say that spirits superintend the action of the elements, and you ascribe to them almost unlimited power. Better not have brought forth this world at all, better have left it a dreary waste, than to have connected therewith the evils that exist. I ascribe to those spirits incompetency,—want of skill,—and I believe them destitute of the true appreciation of man's destiny. Away with such management! What misery on all sides! Heart-rending cries are constantly heard! Licentiousness lifts its hydra head, and a pandemonium exists in the heart of all large cities.

Spirit—We are amused at your position. As long as you believed an infinite God made all things,—entertained that notion,—there was the most perfect adaptation in all things, but now as you are convinced, or partially so, that spirits did the work, you all at once commence criticising their action, and condemning their work. If a God did it, all right; if individualized intelligences did it, all wrong. Well, criticise them. It was sacrilegious to criticise a God for what he may have done, but perfectly legitimate to criticize the action of a spirit circle.

Lucretus—It really seems to me that I could have made a better earth than the one I came from. There is a vast amount of waste material there.

Spirit—The earth is not fully completed yet. Certain portions thereof are fully adapted for the abode of man, while other portions are only partially so. Great changes are being made on it. The vast bodies of water on its surface are being gradually withdrawn, and a change in the climates being made. The regions now covered with ice will be made to blossom under the care of the husbandman, and the arid deserts will be made to produce the golden grain.

Lucretus—If spirits—individualized intelligences—do these things, why are they not more expeditious in their work, and why do they work so slow?

Spirit—License to criticize is freely given you now. You dare not criticize or question the action of your God. Now you seem to see imperfections on all sides, and ascribe incompetency to those who have this matter in charge. Let me tell you, they understand their business, and there is a beautiful adaptation in all their works.

(To be continued.)

Prof. H. E. Whipple.

"Charity always covereth up a multitude of sins." "Forgive as thou wouldst be forgiven." The dissemination of slanderous articles, those that unveil some heinous offense,—are eagerly read to-day. An account of a murder, suicide, domestic difficulties, family jars, or larceny, will be read with great interest, while the narration of any event that embraces the better side of human nature, will scarcely be glanced at. This should not be the case. In the narration of events connected with the violation of law by prominent divines and those who are considered orthodox, a beautiful contrast is exhibited in favor of the adherents of the Spiritual Philosophy. At Hillsdale, Michigan, is a college, devoted to the moral and intellectual elevation of students of both sex, and occupying the chair of Literature and Belles Lettres, was Professor H. E. Whipple, the light and dark shades of whose character, are now fully realized by those who have been enjoying his fascinating and interesting society under the cloak of—"Where ignorance (of what he was doing) is bliss, 'twere folly to be wise." While his amorous proceedings were covered up by a hypocritical cloak, silvered over with smiles, and smothered with kind, gentle words, the Deacon, whose wife he seduced, was truly happy,—even while the Rev. H. E. W. was turning his family into a Pandemonium. Finally, suspicion rested upon him, and a young lady, with a lynx-eyed devotion to the right, constituted herself a detective, and secured a home at the house of the Deacon. This lady was truly devoted to morality, virtue, and religion, and her prayers were beautifully and eloquently expressed, and she hoped to be able, "through Christ," to detect some awful crime. She watched the unnoticed corners, peered into dark passages, scented the footsteps of the Professor, and finally "through a key-hole," her perseverance was rewarded, and this self-sacrificing lady, became the heroine of the town. Her discovery so affected her nerves, that she would have died had she been compelled to keep it a secret, but fortunately she was allowed to communicate her knowledge to some of her sympathizing friends, and soon the town of Hillsdale was in a wonderful commotion, which so affected the transgressor that he immediately tendered his resignation, and finally made the following confession:

DEAR FRIENDS: I can carry this load no longer. With deepest shame, and anguish unsupportable, I confess myself guilty. I felt justified in pleading not guilty, until I could contemplate the awful circumstances in which I was placed. I fondly hoped that a public revelation would be prevented, as I was assured it could be. I hoped that I might quietly change my relations, and by repentance and the practice of virtue, retain the respect of society. But the matter is rapidly breaking out, and persistent denial or confession is the only alternative.

The temptation to boldly deby is well nigh irresistible. How can I sink into the gulf of infamy which this revelation opens before me? How can I see the bitter anguish of my poor wife and children? of my dear aged mother and the whole family circle? How can I witness the indignant sorrow of confiding friends? How can I see all my opportunities for doing good depart forever? How can I see my hitherto honorable career come to so disgraceful an end?

In the insane hope that I might escape these terrible consequences, I have gone on performing official duty to keep myself up. Some of these public acts how gladly would I recall? How can my friends pardon this abuse of their confidence? I know not how far persistent denial might be successful. I know that my generous friends would rally around me and take my word against strong proof of my guilt. But I can not consent to go on compromising them thus, and drawing them to the unconscious support of falsehood and crime.

Persistent denial must cut me off from God and heaven. The only right, safe, and honorable path for me to take in these dreadful circumstances, is to confess and forsake my sin. Is there mercy for me? I can scarcely hope for it from my fellow men, although, if they could see how I suffer, their indignation would be mingled with pity. May I not hope for compassion and kindness for my ruined family? They are not to blame for the wrong of the one who was bound by every obligation to be their protector. Oh! that I could undo the wrong which I have so wickedly done! Can the blood of Christ take away my sin? Will God's children pray for me?

Who can but admire the spirit manifested in his confession. Notwithstanding this misstep, he has many noble qualities, and who can help but sympathize with him?

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DEAR FRIEND: It is a painful task to be compelled to appeal to your integrity for the little amount which you owe the undersigned, for the RELIGIO-PHILOSOPHICAL JOURNAL.

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S. S. JONES, *Publisher and Proprietor.*

"Minister of the Gospel."

Under the Constitution of the United States, to which the organic law of the several States have to conform, each, and every religious organization is the same in the eye of the law; hence, under the many reformations of the last few centuries, many sects have arisen, each in turn having received the opprobrium, sneers, and scorn of those which but a few years before had traveled the same road.

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Under its organic form many societies have been instituted in different States; each independent of all the others. The original Society grants letters of fellowship to all *lecturers* well vouched for, who apply for the same.

Samuel Smith, of Rockford, Ill, was, on the 2nd day of May, constituted a "Regular Minister of the Gospel," and authorized to *solemnize* marriages, in accordance with law, as binding as can be done by any minister of the gospel of other denominations.

Critical.

E. S. Wheeler, in the BANNER OF LIGHT, of May 6th, ably reviews the "Arcana of Spiritualism," and, in conclusion, speaks of Davis and Tuttle as follows:

"These divergencies of opinion and statement are fortunate, since they leave the public to reason out its own conclusions, and stimulate with original thinkers more accurate study and closer comparison. Mr. Davis has written much, and much of it needs revision. Mr. Tuttle, composing less, has been more careful, or more carefully revised, yet neither the superior condition of Mr. Davis, nor the freely confessed mediumship of Mr. Tuttle, has sufficed for the production of any revelation above criticism. We can, however, but gratefully feel that *The Arcana, the last great book on Spiritualism, is its truth the best and most useful yet produced.*"

While he criticizes Davis and Tuttle, other fearless thinkers, no doubt, are freely criticising him, and thus each one is necessarily compelled to undergo a severe lashing from others. While he would *revise Davis*, Mr. Critic would revise him,—would him differently in every respect,—so he could improvise better poems, and delve deeper into the regions of philosophy.

That Brothers Davis and Tuttle have made mistakes, no one doubts, but both have accomplished a noble work that endears them to all true Spiritualists.

Out! Out!!

Notwithstanding the great number of extra copies with which we commenced Volume X., we are *all out* of numbers 1, 2, 3, 4, and 5, of that volume. If any of our subscribers have them, and don't care about keeping them, and will do them up in wrappers and direct them to RELIGIO-PHILOSOPHICAL JOURNAL, 189 Clark street, Chicago—(you need not prepay postage)—we will send them *free* to many who have applied for them since we were out, and in this way many will be made glad. We regret that we did not publish many more copies at the commencement of the volume, but it is a veritable truth that we are greatly surprised at the rapidly increasing demand for the JOURNAL. From every section of the country the expression is: If but one is to be left, take all other reading-matter from us, but leave the RELIGIO-PHILOSOPHICAL JOURNAL.

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Commendation.

BROTHER JONES: Your radical paper has just come to hand, and having "looked it over," my verdict is: I admire its spirit; I like its tone; it has the right kind of a ring to it. I inclose you a card picture of "Uncle Ben."

Hoping that we may have the pleasure of meeting you again, I am

Yours respectfully,
ALBERT STEGEMAN.

Thank you, brother, for the picture, as well as for the compliment to our beloved JOURNAL. We too, admire our paper, even as a young loving mother admires her darling child.

Attention!—Who?

Certain subscribers will be astonished at the publisher's patience, if not at their own *delinquency*, when they carefully examine their account with this office, as published from week to week on the *yellow tags* to be found on the margin of the paper, or on the wrapper. Deal honestly with the newspaper publisher, even as you would be dealt by under similar circumstances.

Alden's Ready Book-Binder.

We can, without hesitation, recommend ALDEN'S READY BOOK-BINDER, as the best we have ever seen for the purposes intended. Its great convenience and very low price will certainly bring it into common if not universal use.

Testimonial.

MRS. A. H. ROBINSON:—Enclosed you will find $3.00 and a lock of hair, as stated in your advertisement.

I have been troubled with excessive menstruation, attended with severe pain for about two years. Have a very weak back, headache a great deal of the time. For the past week I have been troubled with a severe pain, that commences in my left limb below the knee, and goes from there to the left side of my back. I am twenty-one years of age. Please answer immediately.

Yours in haste,
MRS. OLIVE EDMISTER.

Howard Center, Iowa, Mar. 30, 1871.

Mrs. Robinson diagnosed the case and prescribed, and here follows the patient's report one month thereafter.

MRS. A. H. ROBINSON—Dear Friend:—I received your prescription, and followed the directions. I have improved a great deal since I commenced. I am gaining so fast that I do not think a second prescription necessary.

Ever your friend,
MRS. OLIVE EDMISTER.

Howard Center, Iowa, April 23, 1871.

Wisconsin Righted.

We are glad to learn, through the RELIGIO-PHILOSOPHICAL JOURNAL, that the Legislature of Wisconsin has repealed the disgraceful statute, passed one year ago, imposing fines and imprisonment on those who healed the sick without regular diplomas from some medical faculty, or five years' practice in the State. We were really ashamed of the State whose constitution and first statutes we helped to make, when we saw its disgraceful imitation of Ohio, in attempting to prevent people from getting well without medicine, and without employing a regular physician; but we are glad to see that one year was long enough for the people to be duped by tyranny under the name of protection. A rose by any other name is said to smell as sweet; and it may be said that tyranny by any other name will oppress as unjustly.—*Banner of Light.*

Personal and Local.

—J. R. Francis lectures at Crosby's Music Hall each Sunday evening during the month of May—on subjects of thrilling interest.

—Mrs. Abbie Tanner will lecture in Hartford, Vt., May 7th and 21st; in Lawrence, Mass., May 28th; in Salem, Mass., the four Sundays in June.

—Messrs. Spurrier & Co., of the Spurrier House, Louisville, Ky., know how to make their guests happy.

—The gifted analytical healer, Dr. Dake, is now in Dixon, Ill., and can be consulted at the Nachusa House—will return to Chicago May 16th.

—Dr. Bailey has been lecturing at Plano, Ill. He goes to Southern Illinois and Indiana, via Ill. C. R. R. from Mendota. He can be addressed at Decatur, Ill., or at his home address, box 391, Laporte, Indiana.

—Brother E. G. Graham speaks in high terms of the healing powers of P. R. Lawrence, of Ottumwa, Iowa. He also lectures on various subjects connected with the Harmonial Philosophy.

—F. B. Dowd, the Rosicrucian, gave us a call last week, looking hale and hearty. He is a profound thinker, and a spicy writer.

—J. L. Potter makes the following report: Places visited—Winona, Minnesota City, Minneiska, Beaver, Wabasha, Reed's Landing, and Lake City. Number of lectures given—twenty-five. Amount raised in collections and dues, fifty dollars and ninety-six cents. Expenses—three dollars and fifty-five cents. Number joining association—twenty-two. At Minnesota City, a Mr. Pike challenged us to a public discussion, presenting the following as the base upon which we should rest the issue: "Does the Bible sustain the teachings of Spiritualism?" My friend worked through three evenings, using most of his time in reading the Bible, to prove there was a personal devil, self-existent, and all-powerful as God. At the close of his sixth effort, after spending most of his thirty minutes in reading his blessed Bible, he thanked the audience for their kind attention and liberal patronage, then coolly informed them that this ended the discussion, so far as he was concerned. Thus ended my first conflict. Friend Harris, of Wabasha, had urgent business at Dunleith, and could not meet his challenge, so I gave my regular lectures and passed on, ready, however, to meet any orthodox in public discussion at any time and settle this terrible question, Spiritualism. All of which is respectfully submitted to the Spiritualists of Minnesota.

Lake City, Minn.

—Mr. Willis, the spirit artist, is still taking spirit likenesses at the northwest corner of Clark and Madison streets, Chicago. He is having very good success. Our friends will do well to call upon him soon. See his advertisement in another column of the paper.

—Mrs. Juliette Yeaw will lecture in Plymouth, Mass., August 13th and 27th; in Putnam, Conn., during September.

—A touching story is told of a young sister of Alice and Phœbe Cary, whose early death was deeply lamented by her friends. A few weeks before her departure, and while she was still in health, she appeared for some minutes to be plainly visible in broad daylight, to the whole family, across a little ravine from their residence, standing on the stoop of a new house they were then building, though she was actually asleep at that moment in a bed chamber of the old house, and utterly unconscious of this "counterfeit presentment" at some distance from her bodily presence. This incident is said to have given the sisters a strong interest in the phenomena of Spiritualism.—*Revolution.*

—Wm. F. McLeary, post master at Baker City, Oregon, desires to know the post office address of W. P. Anderson, the spirit artist. Will some one respond, and oblige.

—A. Handell, writing from Mt. Pleasant, Iowa, says that physical mediums are in demand, and wants to know the whereabouts of Jenny Ferris. Will she furnish her address for the Medium's Register, and oblige the public.

—In this number of the JOURNAL will be found the advertisement of Dr. Entwistle, a clairvoyant physician located at 194 S. Clark street, Chicago.

—Rozy Hall writes as follows in regard to the wonderful healing powers of Dr. R. P. Fellows, of Philadelphia: "I have been blind for five years, and the last two years have not been able to see anything. On hearing of the Doctor's great success, I was induced to try him. After taking three treatments I could discern objects before me, but not clearly, and after four more treatments, I was wholly cured. Can now read sixty pages of fine print by gas light without feeling any distress from my eyes. I am a living testimonial of the doctor's wonderful skill."

—St. Louis is to be congratulated on her educational success. She has solved the school problem, so far as the Bible question is concerned, in the truly American way, by completely secularizing her education. By dropping the Bible out of the schools, she has effectually disarmed the majority of those who are opposed to our public school system, and defeated those who resorted to every possible expedient to divide the public funds among sectarian schools.

—Dr. Samuel Underhill attended the convention at Waukesha, Wis. He has lectured three times at Geneseo. He proposes to be at the Decatur Convention in June. He is an excellent developing medium, and can deliver excellent lectures on almost any subject.

—The *Medium and Daybreak* contains the following in reference to a seance by Horse and Williams:

"On Monday evening these mediums held a most successful seance at the Progressive Library. There were about fifteen visitors present besides the mediums, including Mr. Alsop and his two daughters. The spirit-voices were loud enough to be heard all over the house, and Yet John King could modulate his voice so as to speak gently in the ear of those he desired to communicate with. It was a dark seance, and the unlighted candle, which stood on the table, was carried about the circle, while all hands were joined, and rubbed playfully on the faces of several present. Some remarkable tests were given, showing that the spirit recognized personal events unknown to the company. A lady who was present, had not met John King since a seance at the Marshall's some years ago. On that occasion John gave this lady a peach in the dark, and he asked her on Monday night if she wanted another peach, showing that it is the same John King who used to be present at the Marshall's circle. Spirit-forms were seen by this lady, who is clairvoyant. The voice was heard sometimes in one part of the room, then another. John imitated some nautical commands, at the request of the visitors, with stentorian vigor. The most striking phenomena were produced that, any investigator could desire. A short time ago such a seance could not have been obtained either for love or money. Now the most wonderful phenomena are at the service of all who desire to avail themselves of the commanding powers. We must not omit to mention that spirit-lights were very generous and vivid. On Thursday evening last, a seance at the same place was a failure, as the circle was largely composed of temperaments unfavorable to the phenomena. This shows that the blame does not rest with the mediums when a seance is unsuccessful, and that our mediums are not tricksters, or they would not have their feelings interrupted by such unpalatable influences."

—Brother Richardson writes us that a good test medium and lecturer would do well at Iola, Kansas.

Philadelphia Department.

BY ..... HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

What and Where is the Spirit Land?

We have heard this question asked with a triumphant air, as if it could not be answered. It seems to us one of the simplest questions in the world. Spiritualism has been answering it more than twenty years. Wherever a spirit exists and makes a manifestation, there is the spirit world.

The last analysis of philosophy classes the universe under one of two heads,—spirit or force, and matter. Spiritualism declares that all "force or motion is will-born." Matter can not exist without spirit, neither can spirit manifest itself, except through matter. Formerly the Materialist, starting from the low standard of gross and tangible matter, stupidly supposed that the interstellar spaces were a blank, empty vacuity—void of matter—full of nothing; an absurd and inconceivable postulate.

Now, science has discovered that these interstellar spaces, illimitable in extent, are filled with an invisible, imponderable ether. That all the communications and intercourse which are continually taking place between these stellar orbs, are made by means of tremulous waves in this vast ocean of ether,—waves which may be measured and calculated with the nicest accuracy. Certain ripples in this grandest of all oceans—this vast unbounded realm of ether, speak to us in the ardent voice of heat; others give us the grand bars in the music notes of light, varied with all the gorgeous beauty of the rainbow—each shade and color of which has its fixed and determined number of waves. Since this, the grandest discovery of the ages has shed its benign light over science; no philosopher thinks or speaks of a place where there is no matter.

Here, then, in this grand illimitable ocean of ether, filling all the interstellar spaces extending beyond all finite conception, and permeating every atom and every globe, even the most dense and solid in the universe, is the spirit world!

So much for the spirit land in general. Let us look at the minutiæ, and we shall see that it varies in zones and belts and spheres, each adapted to the different conditions of spiritual development. This is a truth that inflows into the human soul, as naturally as the air does to the human body.

The first and lowest sphere, which, to its inhabitants, whether spirits out of the form, or mortals in it, and it is peopled by both, lies immediately around each earth in the deep caverns and grottoes, where foul and pestilential airs, that stifle human breath, abound, and especially around new worlds, comparatively speaking, on those on which human beings have but recently been developed, and around the older worlds, in the dens of vice and crime, where vile pollution reeks. Here, imprisoned by an inexorable law, dark and demoniac spirits in and out of the form, find themselves so blind mostly, that they do not recognize each other, and from these conditions by the law of progress, which is not entirely suspended here, they work out their salvation, and by slow degrees experience a preparation for higher conditions. Faint glimmerings of this sphere have been perceived by mortals in the past, and thus has originated the crude ideas of the fabled regions of torment.

We have said that human beings dwell in this sphere. Most persons have been there at some time, when the low and degrading passions, dark and sinister motives of selfishness that would wrong others, have mantled the soul,—they have been there, it may have been but a brief period. Others go down to these conditions very often; but while in the earthly form, influences are around them, that call them up higher, and inspire resolves to live true lives,—influences that reach the dwellers of earth more readily than they do those who have passed into the lower regions of spirit-life, leaving the body behind.

The second sphere of spirit-life is in the purer air of earth, and on the mountains,—both these spheres are accessible to mortals, as well as spirits. In the second sphere, loving human beings dwell, and all the better conditions of humanity on earth are found. All mankind live, and move, and act in one of these two spheres; and as mortals move from place to place, and change from condition to condition, they are in one of these spheres.

The spiritual influences that we receive, are either covering our spirits with the darkness of the first, or lifting them into the serene light and beauty of the second.

It is a strange infatuation to suppose that one can be doing deeds of darkness, and have a place in the sphere where truth and beauty find a home.

Mortals go from place to place, carrying with them their influences, and though some may be so dull and insensitive, as not to perceive it, it must exist and play its part in the great drama of life. The time has come when all should know this, and learn to work in and for the best conditions which they may be able to attain to. This subject of pure air, and its influence upon spirits and mortals should be better understood. Something has been known of it in all ages, and prophets and seers have ascended the mountains that they might have better spiritual conditions.

Jesus knew that it was necessary to go upon the mountain with his disciples, in order that they might receive the transfiguration.

In all our spiritual circles there should be care taken to have pure air. If we can not go to the mountain tops, let us ascend in our own houses to those places where the purest air of earth can be found, and we shall then be enabled to receive better and purer communications from our loved ones, who walk the blue ether above.

Every house should have a room properly arranged as a circle room,—well ventilated and neatly and comfortably arranged, and sacred to pure and holy communion with spirits—and in this room we should go every day, either alone or with congenial associates, and seek for this communion.

Many persons wonder why they can not see and hear spirits, and some times make the foolish remark, that they would give large sums of money if they could do these things, when the truth is, that it is not money, but pure and earnest devotion that will procure these things for us.

The second sphere of the spirit world requires pure air and harmony.

The third sphere—the children's home, is above the mountain tops in the pure blue ether, with within the atmosphere, and its influence descends to earth, wherever the proper attraction exists.

It is a law that spirits only depend from one condition to another, but they can not ascend—those who dwell in the lower spheres can not leave them at will; they are not permitted to rise and enjoy the things that dwell above them. For the purposes of love and good spirits are continually descending to those who are dwelling in darkness; but the most direct access to the lower regions of spirit life, is through earthly conditions. Human beings mostly without any consciousness of the fact, go among these lower spirits, and when their aspirations are good and true, they always carry blessings to these.

Spirits from the higher conditions find it necessary to enter into rapport with human beings, in order to reach the lowest conditions of spirit-life. Whenever mortals are prepared and impressed to work in the lowest conditions of spirit-life, they are accompanied with good and loving angels, and it is only through mortals generally, that spirits can directly influence the dwellers of the spheres of outer darkness. Of the spheres beyond the children's sphere, mortals can have but indistinct conceptions, because they can not enter these while dwelling in the mortal form, as they may the three spheres we have described.

The locality of these spheres is in the ether beyond the atmospheres of the various earths, and extending throughout the interstellar spaces.

Alignment.

In the report of the Board of Directors of the Pennsylvania Railroad, they say "the gradual improvement in the *alignment* of the old Philadelphia and Columbia railway, is still in progress, and will be continued until the whole line is brought to the standard of modern railroads."

This is a new form of the cry of John the Baptist, "Prepare ye the way of the Lord, and *make straight* his paths," and of those older prophets, who called for the bringing of "judgment to the line." We believe railroads are preparing the way of the Lord, and making straight his paths by blessing humanity.

True, it is not alone upon the rough surface of our common mother earth, that we are called upon to do these things, but in all departments of life.

Glancing over the reminiscences of the past fifty years, how many things have been done in the direction of alignment. We recall that beautiful and noble woman, Frances Wright, who spoke earnest words for freedom—not alone for her sex, but for humanity. She suffered, and was reviled and persecuted because she dared to plead from all trammels, and the right to search for truth wherever it might be found.

We also remember that brave and eloquent old man, Abner Kneeland, who was imprisoned in Boston, for a literal reading of the Bible. We heard him speak about the year 1829, to a small audience in this city, and have seldom listened to more noble and philanthropic sentiments than he presented.

He was traduced, maligned, and persecuted from breaking loose from the old theological trammels. Then came Elias Hicks, the great and good reformer among the Friends, who dared to speak freely and honestly of the convictions of his soul.

The liberal and progressive world to-day, does not realize what it owes to these noble pioneers, who have thus toiled and suffered to break down the barriers that were interposed upon the human soul by ignorance and bigotry, and that could only be removed by long continued and patient suffering, and by bold, and earnest and persistent effort to make straight the pathway of humanity. Let us press forward in this work of alignment, "till the whole line be on the true standard."

Hymeneal.

MARRIED.—In Springfield, Ill., April 18th, Dr. L. P. Britt, formerly of St. Louis, Mo., and Miss Sarah M. Summers, of Curran, Ill.

NOTICE OF MEETINGS.

Indiana State Spiritual Association.

TO THE SPIRITUALISTS OF INDIANA, GREETING!

We would announce to the friends of the Harmonial Philosophy throughout the State, and elsewhere, that the Fifth Annual Convention of the Indiana State Spiritual Association, will be held at Masonic Hall, in the city of Indianapolis, commencing Friday, June 16th, 1871, at 10½ o'clock, A. M., and will continue in session over Sunday. Each local liberal society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Convention.

Good speakers will be procured for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention.

Half fare arrangements will be effected with the railroads as far as possible.

Good board has been arranged for at $1.00 per day for all who may attend the Convention, provided they remain three full days.

By order of the Board of Trustees.

J. R. BUEL, *Secretary.*

Indianapolis, Ind., April, 1871.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers, and others, of Western New York, will be held at Ridgeway, Orleans Co., Saturday and Sunday, May 20th and 21th, commencing at 10 o'clock each day.

The place of meeting is on the flower-embowered Ridge road, three miles north of the railroad station of Medina, from whence friends engage to convey attendants to and from the Convention. Also to entertain all who may come.

Thus, with temporal needs supplied, amid an atmosphere attuned to harmony and perfumed by flowers, and overshadowed by the bending heavens, aglow with angel ministrations, may we not anticipate a glorious re-union? A cordial invitation to attend is extended to all truth-seekers.

J. W. SEAVER,
GEO. W. TAYLOR,
A. E. TILDEN,
Committee

ABSTRACT OF
COLENSO ON THE PENTATEUCH.

A comprehensive summary of Bishop Colenso's argument proving that the Pentateuch is not historically true, and that it was composed by Samuel, Jeremiah, and other prophets, from 1100 to 623 B. C. The substance of five volumes in 48 pages. Price 25 cents. AMERICAN NEWS CO., N. Y.

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An exhaustive argument in favor of liberal divorce legislation. For sale by the author, Louisiana, Mo. Postpaid for 25 cents.

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THE DEVELOPING MEDIUM.

Those Desirous of Becoming Mediums Can Obtain Instructions:

How to Guide and Promote all Phases of Mediumship.
How to Test and Develop Clairvoyant Sight; seldom, if ever, fails to produce the first degree of sight at one trial. Thousands of people can see clairvoyantly when they understand how to induce the sight.
How to Enter a Semi-conscious Condition.
How to Form and Conduct a Developing Circle.
What Condition the Mental and Physical should assume to Receive and Dispose of Influence.
How to make Progress at each Sitting.
How to Prepare the Mind for Inspiration.
Why Many do not Progress out of their Half-Developed State.
A Hint to those Seeking to Develop Five or Six Phases at Once.

For Instructions, inclose $2.00.

JAMES BROOKS,
No. 396 S. Clark St., Chicago.

v9 n26 tf.

SPIRIT PHOTOGRAPHS,
A. D. WILLIS,
CHICAGO, ILL.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same results as if they were here, by inclosing five dollars, with a picture or a lock of hair, and stating the day and hour they wish a trial to be made. If no likeness is taken, the money will be refunded. Address, 196 S. Clark St., Chicago, Ill.

v9 n25 13t.

DR. H. SLADE (Clairvoyant),
AND
J. SIMMONS.

DR. SLADE will, on receiving a lock of hair, with the name and age, make a clairvoyant examination, and return a written diagnosis of the case with cost of treatment. A fee of TWO DOLLARS must accompany the hair, which will be applied on medicine where treatment is ordered. All letters should be directed to

SLADE & SIMMONS,
207 West 23d St. N. Y.

P. S.—Please write your address plain.

MRS. E. MANIFOLD.

Medical, Clairvoyant, and Healing Medium. Parties at a distance examined by lock of hair. Price, $1.00. Prescriptions, $1.00. Magnetic Remedies sent to all parts of the country. Address Mrs. E. C. Manifold, P. O. Box 1024, Rockford, Ill.

v10 n7 tf

CARRIAGE MANUFACTORY.
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THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Buggies of the Best Styles; Platform Spring Wagons, with two or more seats, with or without top. The wagon is an improvement on the old two-spring wagon, and as a business wagon, or for family use, is unsurpassed. Best quality of stock used, and first-class workmen employed, and all work WARRANTED.

Situated on the Erie R. R., we have good facilities for shipping, and are constantly sending work to all parts of the country.

N. KINNEY.

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Who have never received the genuine Ramsdell Norway Oats direct from us should send at once for our Great Credit Offer. There is no longer any excuse for being imposed upon by getting spurious, mixed, and rejected seed which is being offered, as our terms are within the reach of all. Remember that where one bushel of genuine was sold last year, three of counterfeit was sold, and the crop from it is now for sale at various prices, from one dollar upward. Address D. W. Ramsdell & Co., 41 La Salle St., Chicago, Ill., or 612 N. Fifth street, St. Louis, Mo.

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Clothes Mangle.

We now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old fashions.

Saves your time, labor and fire, and is so simple in its construction that your child can manage it, and with a little practice, mangle all the clothes in thirty minutes, that require three hours with the old irons.

The Mangle will be packed and forwarded, etc., with full instructions, to any part of the United States, on receipt of $2.50.

AGENTS WANTED.

RUFUS GOULD,
P. O. Box 273, Syracuse, N. Y.

v9 n23 13t.

PROF. HOWE'S
SEVEN-HOUR SYSTEM of
GRAMMAR.

The writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been impressed that a shorter pathway to grammar than that which led through the perplexing subtleties of the text books could be secured, and with much skill devised his "Seven-Hour system" of oral teaching. Appeals from his audiences and requests from correspondents abroad became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discoveries in the science are many and startling, reducing the labor, in many instances, from years to minutes. The limited governing power of the Transitive Verb from 50,000 words to seven; his rotating or vibrating "S," securing syntactical agreement between the Verb and Noun; his exposition of the Subjunctive Mood and Preposition, with many other interesting features of the work, are not only original, but might with very great propriety be considered inspirational. These are of the utmost value to the public writer, the platform speaker, the clergyman, or the senator. Fifteen minutes attention to any one of them will protect any intelligent person from erring once in a lifetime!

The work is got up in pamphlet form of about 50 pages, strong and neat covers, with large plain type, containing everything within, in its simplest essence, to constitute the Practical Grammarian. It is not sold for the value of the paper, print, or binding, but for the Seven-Hour grammatical education contained within.

Price—cloth $1.00. Paper 50 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 S. Clark St., Chicago.

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He is prepared to treat any of the many forms of disease, and possesses a peculiar insight into the cause and character, and a controlling power over it which seems wonderful (even to himself). His medicines are purely vegetable. Invalids at any distance will be as thoroughly examined, and the means of cure (if curable) as definitely pointed out as if they were present, by sending a lock of hair, giving name, age, sex, and two leading symptoms of the disease. Insanity and fits not treated. Examination fee, by hair, $2.00.

v10 n8 tf

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Patients at a distance successfully treated. Medicines sent by mail or express. Send a single statement of condition, age, and sex; occupation, temperament, (if not known, send photograph). Address P. O. Box 99, Chicago, Ill. Send for ANALYTICAL HEALTH JOURNAL.

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PROF. A. GOODMAN
Magnetic Healer,

ST. NICHOLAS HOTEL.
Decatur, Illinois.

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MRS. M. L. SHERMAN,
PSYCHOMETRIST.

Persons sending photograph, lock of hair, month of birth, whether single or married, with stamps, will receive delineation of character, including leading events in past and future life, for two dollars. Diagnosis of disease, or instructions for mediumistic development, one dollar each, and stamps. Address 500 South Clark St., Chicago, Ill.

n6 v10 tf.

MRS. LODEMA ATWOOD,
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Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person's reasonable distance those that desire, and pay all the expenses. Delineation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our forme system has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by the Nature's own hand, in the quickest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, $3; Diagnosis without prescription, $1; all subsequent prescriptions, $1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.

v10 n1 tf.

Dr. Abba Lord Palmer.

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Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription, which, if followed, will surely cure.

Can trace stolen property, tell the past, present and future—advise concerning business, and give written communications from spirit friends.

Diagnosis of disease, with prescription, $2.00. Communications from spirit friends, $3.00. Delineation of character with advice concerning marriage, $1.00.

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MRS. A. H. ROBINSON,
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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done so well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric test, business and trance medium.

Terms:—Diagnosis and first prescription, $3.00; each subsequent, $2.00: Psychometric Delineation of Character, $2; answering Business Letters, $3. The money should accompany the application. to insure a reply.

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v9 n8 tf

WISCONSIN.

Southern Spiritual Association.

The Southern Wisconsin Spiritual Association met at Waukesha, Wisconsin, on Saturday, April 8th, 1871, and opened its morning session at 10:30 A. M. President B. P. Balcom in the chair.

Bro. E. W. Stevens, on call, read the report of the last Association. The usual Committees were appointed. Mrs. Nettie C. Tator, of Milwaukee, was appointed Secretary, in place of Mrs. Dodge, whose resignation was accepted, and E. W. Stevens as Corresponding Secretary.

Meeting adjourned until 2 o'clock, P. M.

AFTERNOON SESSION.

The Association met and called to order by the President.

Music by the choir.

Conference opened with a speech by Dr. Samuel Underhill, in which he showed the different causes of Infidelity, and the inability of the churches to meet the demand of the reasoning mind. He showed them equally unable to satisfy the scientific investigator, and illustrated it by the proverbial infidelity of physicians. He taught that the sources of truth were in actual experience through the knowledge of facts, and through intuition, with reason as the balance in which the discoveries were to be weighed, and as a separator of the chaff from the wheat; that the churches had about as much satisfaction for the mind thinker as the imagination of a field of corn that was planted and grew ten years ago, would be to those of to day. His remarks were very racy, to the point, and elicited much mirth and good feeling.

He was followed by Frances A. Logan, whose remarks were affecting, referring to her early experience in religion and Spiritualism, in this, her native town, with kindness.

Mrs. Andrews, although too delicate to give a lecture, spoke a few words of kindly greeting to the Association.

The whole tone of this meeting, was that of the kindest, fraternal feeling, joy at meeting each other to exchange notes of experience since the last meeting, realizing that the reunions were great sources of strength, sympathy, and encouragement to those whose missions were to go out alone, to battle prejudice, superstition and ignorance. God grant that these meetings may be frequent, for they are like bread to the hungry, and Heaven-distilling dew to the drooping flower.

SATURDAY EVENING SESSION.

Conference opened by A. B. Severance, followed by S. H. Todd, Dr. Sullman Severance, E. W. Stevens, Dr. Underhill, and others.—Subject: Magnetic Laws.

This conference was very interesting and practical. All seemed to be impressed with the necessity for more thorough knowledge of the spiritual laws, that are in every way demanding attention with the increase of refining influences,—such as mediumship, refinement, and spiritualization that are peculiar to this age. All concurred in the belief that physical purity was eminently necessary to spiritual purity, and that every person, even though he uttered not a word, through his magnetic atmosphere, either elevated or degraded those whom he came in contact with; that even if a person did not participate in the insane pleasures of the saloon or gambling den, that the magnetism that he might absorb if negative, while in such places, had its degrading and poisoning effects.

After the conference, Lois Walsbroker took the stand, and delivered the regular lecture of the evening. Subject, "God Manifest in the Flesh Necessary to the Salvation of Humanity," taking ground that those elements and principles which we recognize as immortal in the Divine Fountain, must be manifest through the race, instead of one man,—Jesus; must be a universal, in place of an especial manifestation for salvation; also, that salvation was to be from *present* instead of *future* hells. Saviors of the past, as of the present, came as the results of the unfolding, perhaps unconscious needs of the race at that particular period. Salvation in the next state of existence, must come through God manifest in the spirit. The manifestation of God in the flesh, comes through sacrifice, suffering, by love being crucified by ignorance to rise in higher forms of wisdom. The drunkard, the libertine, the outcast, are a part of the price paid by the race for the wisdom which must come, ere we can remove the causes which bring such hells,—and they are as much a part of the great sacrifice as was Jesus. The problem must be finally solved through an application of the laws of maternity, woman having the power, through the ballot-box, and otherwise, to make proper conditions for her highest work, the seed of the woman shall indeed bruise the serpent's head.

SUNDAY MORNING SESSION.

Opened with a conference.

Mrs. Nettie C. Tator made a few practical remarks in reference to the objects of conventions. She thought that it was eminently proper, just and pleasant, that the opening sessions should be for kindly, fraternal greeting, and the interchange of ideas and opinions, but, she hoped ere the Association adjourned, we not only would have had a good time, found what each other *thought*, but would have *done* something to help put our ideas into practical working order to form better plans for co-operation in the good work, and above all, to help us to individual growth and action for the salvation of our own souls, as well as those of our neighbors.

The conference was followed by a lecture from Mrs. Dr. Severance, one of the most practical and pungent lecturers of the Convention. She spoke of the refinement of matter through the mineral, vegetable, and animal kingdoms, preparatory to its entering into the composition of the human form. She claimed that matter did not cease refining here, but through healthy, physical action, spirit matter was produced, each physical particle eliminating a corresponding particle of refined materiality to compose the spirit-body.

She showed the imperative importance of having a pure, healthy physical form, free from the ruining effects of alcohol, tobacco and poisonous drugs, that the spirit-body might have a corresponding healthfulness and purity,—as it must be similar to the source that provided it.

She then went on to show the progress of religious ideas, and likened the progress to the growth of a child. First, the selfish faculties, which cared simply for the acquiring of selfish indulgences, which brought forth the doctrine of "an eye for an eye, and a tooth for a tooth." Then the next faculties in the order of development in the child's mind, were the ideal, reverential, and sympathetic, and, as the child at that period needed the offices of a teacher to instruct it in a more advanced manner, so of the race, and the Bible did not end here, for as the teacher was regarded as absolute authority to the child, so the priest had been received by the unthinking masses.

The last faculties developed in the child, were the reasoning, which would not be satisfied with authority, but demanded demonstrations. Thus it was with the race, and to meet this demand, came Spiritualism,—not only with its principles, but with its proofs.

One of the great results of this age of reason, was the development of individuality in thought and action, which gave all the right to live their own lives, and think their own thoughts, and this demanded not only charity in theory, but in practice. An unchristable Spiritualist, was a misnomer. She exhorted Spiritualists to look well to their own improvement individually, and cater less to public opinion, but to *command* respect by our lives, instead of *running* after it.

SUNDAY AFTERNOON SESSION.

Meeting called to order at 2 o'clock, P. M.

Music by the choir.

A short conference was held, after which, Bro. J. O. Barrett, State Missionary, gave a very interesting report of Missionary work in the State. He is an earnest, active worker in the field, but we are fearful that the Spiritualists of the State, are as yet, hardly awake to the importance of this work. To us it seemed the most important work taken into consideration during the Convention. This report was followed by his giving a lecture,—subject, "The Spiritual Body." All is life. Death is but transient. Every action is a circle. All action is by one universal law. All blessings are from above. The soul and the spirit are principles, masculine and feminine. Soul the maternal, spirit the paternal, outer body the offspring. We go in and out, and so long as the tie is held, the spirit may roam in the heavens above and the earth beneath, and still return to the body, etc.

Recess of ten minutes.

Song by Mrs. Carrie B. Wright.

Lecture by Mrs. Mattie Perry (formerly Mattie Hewitt), preceded by the Lord's Prayer,—subject, "The progress of Religious Ideas."

We wish we had the time and space to give a report of this lecture. We can only say that the audience listened with breathless attention, and that Mrs. Parry's power as a lecturer, has increased with her womanhood.

Adjourned.

SUNDAY EVENING SESSION.

Conference for a short time.

Singing by the choir, after which, Bro. Stevens gave the regular lecture of the evening—subject, "What is Man?" We were so interested in this lecture, that we gave ourself up to the pleasure of listening, instead of making a report of it. Suffice it to say, that it was exceedingly interesting, and was delivered with great power and patnos. Brother Stevens is one of our most interesting and earnest lecturers, and is doing a good work in this field of labor.

After this lecture, Sister Walsbroker made some earnest and practical remarks. She spoke with a power that showed the tides of inspiration from above were on the side of wisdom and justice.

The evening session then closed by Sister Logan delivering an interesting poem with great effect. We welcome her back to our State as a very useful co-worker.

During the intermission, a very interesting letter from Dr. H. S. Brown, of Milwaukee, was read, calling attention to the Speaker's Mass Convention, to be held at Decatur, Illinois, June 2nd, 3d and 4th, 1871.

The following Resolutions were adopted at the last session:

WHEREAS, "The agitation of thought is the beginning of wisdom," and spiritual thought, and its kindred measures, is the first great need in the pathway mind to endow Institutional Reforms; therefore,

Resolved, That a State Committee be appointed by this Convention, whose duties it shall be to visit and inspect our State Industrial Reform School, the State Prison, the Insane Asylum, and the Asylums for the Deaf Mutes, and the Blind, and report their observations, suggesting radical improvements where needed for the benefit of the unfortunates; and that the questions of Pardonings, Prostitution, Idleness, etc., be submitted to their judicious attention, reporting their doings through the spiritual and secular press.

Resolved, That we, as Spiritualists, exercise toward all, the charity we profess, our criticism being, not for condemnation, but for the development of the good, and that mediums for the different manifestations share our sympathies and encouragement, last, peradventure, we be found in opposition to the angel world. It is far better to be deceived an hundred times, than to judge an innocent person wrongfully.

Resolved, That the belief in the medicinal uses of *alcohol*, lie at the foundation of Intemperance.

Resolved, That healing the sick by magnetic treatment, is one of the most important sciences of the present day, and is worthy of the most earnest attention, and the closest investigation of its laws. Therefore, we recommend co-operation among magnetic physicians, either in calling special meetings for an interchange of experiences and ideas upon this science, or the organizing of an Institute, for instruction in reference to magnetic laws.

Resolved, That we cultivate the spirit of charity toward all people, all religions, and toward each other, regarding the virtues of life, as the tests of the truths we profess.

Resolved, That this Convention tender their sincere thanks to the liberal people of Waukesha, for their kindness and generosity in caring for our temporal wants during our stay among them.

B. P. BALCOM, *Pres't.*
NETTIE C. TATOR, *Sec.*

E. W. STEVENS, *Cor. Sec.*

NEW YORK.

Missionary Report.

Losing three appointments the week preceding Christmas on account of the obstruction of roads by snow, we reached Friendship the 24th, of December, in time to attend the two days meeting at that place. Advertising in the county papers proved an insufficient means of extending to our friends notice of the meeting, and but few heard of it even in Friendship, and in numbers the meeting was not much of a success; but the interest was good and well sustained, and the expression was general that we had a profitable time. There is but one family of Spiritualists in that place, and but few in the vicinity. Bro. Baker, of corning, was present, and added much to the interest of the occasion. He spoke with us in Wirt, the following evening at the house of Bro. Sherman, with good acceptance, and we hope he will find encouragement to make lecturing his exclusive business. It was said there was one hundred and ten of Bro. Sherman's neighbors present at his house, though but a few hours notice had been given of the meeting, and the earnest attention, absorbing interest, and manifest sympathy with the sentiments uttered, witnessed on this occasion, was gratifying.

His interest is wide-spread and eager. What of Spiritualism? is the all-absorbing topic of the day, and those whose timidity has counseled the introduction of the subject under another name, and in a diluted form, in places not previously favored with its discussion, may dismiss their fears, for it is unquestionable, that in nearly all places, no other subject for a lecture draws so well, and this interest is not for a day, but for all days. People don't know where they belong; are doubtful of what they may believe, and know best of all what they do not believe. They have largely out-grown the old, and feel that they have little sympathy with the dogmas of the past, and are, as it were, groping in the dark, and reaching out for more light, and firmer ground, and in the first meager statement of the principles of Spiritualism, they ever's a gleam of hope and anxiously desire the fuller elucidation of the subject. Bitter opposers listen with an interest ill concealed, and henceforth abate much of their bitter zeal, if they do not, as they often do, upon hearing a single lecture, become candid inquirers, or it may be, open and hearty friends. At one place a noble old lady, who listened for the first time to the utterances of the doctrines of a liberal faith, was overcome by her emotions, and wept with very joy, as she was made to feel that she might safely without reserve indulge life-long convictions, which she never heard stated before, and which she almost feared to believe against the protest as she thought of the world.

It is the constantly recurring evidence to the fact of the ready acceptance to counsel of our philosophy, and the joy with which it is received, that affords so much encouragement to the pioneer worker, and stimulates to further exertions and sacrifices. And this is still of no less importance than hitherto. It is hard for people to wholly give up the old, loosely as they may grasp it, until they see distinctively and in bold outline, something better, and truer to which to attach themselves. Hence there is not only a good deal of prejudice still existing against Spiritualism, and great ignorance of its teachings, but in consequence of this ignorance, there is yet much of superstition, much of half belief in church dogmas concerning the Divinity of the Bible, the existence of a personal Devil and in an eternity of woe, but this is only a half belief, and is unsubstantial as a shadow, and waits but the clear, positive statement of a better faith, to disappear forever. The light of the present thrown upon these fading superstitions, dooms them from that very hour. The mine is prepared, and the train is laid, and all that is wanting is the lighted match. All the ages of the past have been fitting us for that ripening hour.

During the ten weeks we were absent, we traveled over six hundred miles, and had varied experiences of roads and weather, but missed no appointment, save those named, and we found an audience awaiting us on every occasion,—however stormy the night. We held meetings in Erie, Allegany, Cattaraugus and Steuben Counties, in the following named places,—viz: Friendship, Wirt, Cuba, Farmersville, Rushford, Caseville, Almond, Hornellsville, Dansville, Sublinia, Yorkshire, Springville, Ashford, Bastotio, Eldyville, Ellicottville, Oramel, Glenwood and Marilla. At those places the meetings were held at private houses, and at two of these, few were present, but generally the meetings were well attended, and sometimes the houses were crowded. At many places we spoke but once; at others two, three and four times, and the increase of interest made manifest the important use of giving courses of lectures when possible.

We are indebted as follows for donations to the Missionary fund: To Bro. Sherman and Lott, of Friendship, $15; Mrs. R. N. Miller, Caseville, .50; Mrs. Maria M. Newton, Dansville, $6; Mr. Jechman, Arcade, $1; Mr. Daley, Yorkshire, $1; Luther Cummings, Yorkshire, .50; Mr. Piggart, Springville, $1; Mr. Gaylord, Springville $1; Nicholas Cook, Ashford, $1; J. D. Larribee, Ashford, $1; Clark Burchard, E. Otto, $2; Mrs. John Lang, $2; Oscar Beach, $1; a Friend $6; William H. Eddy, Eddyville, $1; Harry Foot, Glenwood, $1; Mr. Clark, $1;

At many places we received nothing whatever, no collections being taken, as we were averse to doing so when no previous lectures had been given, and the audience were mainly opposers of Spiritualism.

Everywhere we were cordially greeted by old and new friends, and for their hospitality and many favors, they have our warmest thanks.

In conclusion we would urge the importance of placing in the hands of the State Board a fund, with which to buy tracts. We could have distributed a thousand in the past winter, and thus been the means of continuing the work after we had gone, and making it more permanent and fruitful. We felt the importance of this at every gathering, and hope the modicum of money needed to meet this pressing want may be supplied at once.

A. C. WOODRUFF.
ELIZA C. WOODRUFF.

THE DOCTRINE OF ATONEMENT.

A Discourse on Atonement, delivered in the Methodist Church (New Hope), in Montgomery Co., Va., April 2nd, by Rev. J. M. Barnes, of Snowville, Va.

Our subject to-day is the Doctrine of Atonement, or Forgiveness of Sins.

Did Jesus teach the doctrine that a man, guilty of evil doing can be forgiven, and afterward, be as good, pure, and happy, as though he had never been guilty of evil deeds?

Secondly, is the doctrine of atonement or forgiveness of sins, a sentiment of justice and right?

Can a God that will permit a single sinner to escape without punishment, be a God of justice?

Can a God that does not reward man for every good deed, be a God of justice and right? Can a God that will punish the innocent, or allow the innocent to suffer for the guilty, be a righteous God?

Thirdly and lastly; what is the effect of the doctrine of atonement upon sinners?

1st. Did Jesus teach forgiveness, as we understand forgiveness to-day? I answer, No.—Matt. 25th: 14th to 30th inclusive.

The talents given, and the reward for the use—and only for the use, the condemnation for neglect of duty, and for that alone, we learn that every one got their just reward, and no more. Again, his declaration. By the deeds done in the body, whether they be good, or whether they be evil, shall ye be judged—and 25:1 will read the four gospels, and find such to be the general tenor of the teachings of Jesus, as we have them by the writers and translators to us, (such as they were.)

But, says the objector, read Matt. 9th: 1st to 6th verses. There he says, Thy sins are forgiven thee. Yes, thy diseases are cured. The forgiveness of sins and the curing of diseases are the same thing, and I affirm, that no rational person can make aught else, out of that passage.

Again, Luke 7th: 36th to 50th verses. He says to the woman, Thy sins are forgiven thee. (Yes, read the last clause), thy faith hath made thee whole. She, by her simple faith, saved herself; it was not Jesus, nor any power, other than herself. Like mesmerism or somnambulism, the faith of the patient, or the faith of the operator, acting in union with the will and faith of the patient, cures the disease, and enables the patient to see, reveal, and do what would otherwise be utterly impossible.

2nd. Is it just to forgive a sinner, and let him escape the just punishment of his sins? What would be the condition of things, if no law regulated the movement of the earth and all the worlds of matter? There would be no calculating with any certainty of the ebb and flow of the tides; no reckoning about day and night, or seed-time and harvest. What confusion and despair would be all around and about us. What would be our own condition, could we exist in such confusion? No, I think not. If law and order are so essential to the physical world, are they not equally so in the moral and religious world? What a God is this, who takes no notice of the violators of his law, or if he does accept an offering (as under Judaism), permits us to palm off our sins upon the head of a goat, or as we Christians have been aiming to do upon Jesus. Is it just for Jesus to bear our sins for us, or for us to palm them off upon him?

Is it just for God to accept Jesus or any one else, in the stead of the guilty one himself? I answer, No. Can I be happy in a heaven where I am not being, where I have no right—in the presence of those for whom I have no affiliation? No, let me go where I justly belong—let that place be wherever it may.

Lastly. What has been the effect of the doctrine of atonement or forgiveness, upon the lawless, the animal, the selfish, and upon all the hardened wretches, we meet? They are all, or most of them, firm believers in *previous atonement*; they say they mean to repent, and be forgiven of their sins, and thus come out all right in the end.

The worst of murderers, thieves, and criminals of all grades I have ever met, were believers in our Holy Bible. They believe it teaches the doctrine of atonement or forgiveness of sins, through the blood of Jesus.

What greater license to commit sin can be given? Do the Catholic priests sell indulgences so cheap? Did they in Martin Luther's day? No. And what a fabrication is this, to palm it off as a gospel that Jesus preached, or a doctrine he ever taught.

OTHER CHIPS.

By Dr. J. K. Bailey.

GREETING.

Again I congratulate the RELIGIO PHILOSOPHICAL JOURNAL and its numerous readers upon the evidences, not only of the general healthy progress of the grand cause of Spiritualism, but also that of the JOURNAL, as an organ and fearlessly bold vindicator of that cause and its numerous apostles, the good JOURNAL itself. Among the many evidences of that fact upon the part of the JOURNAL, I am glad to see "lines of vigorous thought" always concisely and elegantly expressed from the pen of that bold and logical writer, Hudson Tuttle. Also radiant sunbeams of soul-emotions, "wreathed in smiles," emanating from the genial fountains of human love, happily bubbling up in the great heart of his "better half," Emma.

Bundles of golden grain thou art binding up, oh, JOURNAL, of liberalism and toleration. Go on thy way, "conquering and to conquer." Be ever faithful to the motto of thy manhood, and "nothing shall prevent thy onward march."

GENERAL PROGRESS.

During my last winter's tour in the states of New York and Pennsylvania, I realized the fact, more fully than heretofore, that our cause is steadily though often silently gaining ground. The great tidal wave of spiritual enthusiasm having spent itself in the natural reaction from its sweeping flow, of the first few years of modern spiritualism, the more gentle and lasting work by gradually and nearly deposited layer, the finer alluvial sediment of the rich and prolific soils of truth which the sweeping tides of the early floods drifted from their former beds. And this sediment is not only pregnant with fertilizing elements, but also with vital forces of spontaneous development. Hence, healthy growth and nutritious fruitage results; as well, also, new ideas and enlarged understanding of the laws, modes, means, sources and purposes—the divine medication and ultimates of this angel-ushered movement.

LOCAL AND PERSONAL.

Corry, Pa., where the waters of Spiritualism had only been irregularly and semi-occasionally agitated for a few years previous, in February last seemed to be flooded with "agents of the work." The efforts of the workers and mediums were concentrated at that point within the space of some six week's time, in February and March. Among them, Rev. Moses Hull, Lyman C. Howe, Mrs. Robbins, of Watkins, N. Y.; Mrs. Trego, of Pallstead, Pa., and myself. We all met myself. It would seem that design had thus localized these elements.

A Unitarian professor from the Meadville, Pa., Theological Institute, has started a movement at Corry, with a view of organizing a church or society. Spiritualists supported the movement, with the understanding that the "Liberalists," so called, would assist the Spiritualists in turn, to provide for their meetings. So far as I was able to judge, those liberalists were "weighed in the balance and found wanting." My advice to Spiritualists everywhere would be, organize your own forces; concentrate your own means; *take care of your own.* All there so-called liberalists will fall you when put to the test.

A lady of Corry, Mrs. Moore, a *Christian Spiritualist*, and a member of the Campbellite or Christian church there, was advertised and announced by the minister thereof to deliver a lecture in said church. After the announcement, and a few days before the appointed time, a church meeting was held, wherein it was decided that the lady could not use the church for lecturing, the reason assigned, being that she visited with and harbored Spiritualists.

I took occasion to ventilate this matter in one of my meetings, and hoped that Mrs. Moore would be invited to deliver her lecture in that hall. She was proffered the free use of the hall, and delivered her address, which I was informed, was well received.

Corry has some whole souled Spiritualists, and a few good resident media. Mrs. Julietta M Manley, a writing medium, is doing a grand good work. She is literally a "*lamp of light*" in the midst of darkness into light. I received through her writing beautiful and pointed evidences, of superior order, of her mediumship. She is an intelligent and cultivated lady, the wife of E. G. Manley, an active worker in our cause. Mrs. M. M. Arnold is a good healer, and doing a good missionary work. Mrs. Griffith is an excellent clairvoyant doctress, etc. A. Follett and family placed us under lasting obligations. Mr. Hunt, the "old wheelhorse" of Spiritualism in Corry, is a noble specimen of manhood. I am grateful to all the friends in Corry, as in many other places, for many kindnesses.

At Columbus, Pa., four miles distant from Corry, is a fine society of Free Thinkers, composed of Universalists, Spiritualists and "outsiders." They have a fine church edifice for meetings, and turn out large and highly intellectual audiences. What is also important to the itinerant, they put "large-sized stamps" into the "contribution basket!"

At Pottsville and Wrightsville, Pa., two and a half miles apart, are a few whole souled friends of our cause. Judge J. Tott and wife are noble examples, as also Daniel Tott and family. The Wrights—the good man, Judge Wright, passed on to the higher life while I was in that vicinity. Messengers, Stowell and others are among the faithful. Mrs. S. M. Stowell is a good clairvoyant healer, and an excellent woman. Reassuming and unappreciated, she is struggling against adverse circumstances. She will find a "golden crown" some day.

But I dislike to write "locals" or "personals." The field is so broad; there are so many individual interests, all deserving mention, one is so liable to slip over, do injustice. Justice can not always be done without saying harsh things, and there is so great a liability to erroneous discrimination that one needs be a bold, or unscrupulous adventurer, or an egotistical vampire who ventures upon this alternately calm and stormy sea. Favoritism I detest, and yet my constant inclination is toward the weak and neglected, the humble, but generally most deserving—retiring souls. Hence, I generally keep out of those waters. Especially do I dislike to canvass matters pertaining to self. This unwelcome duty, however, is sometimes forced upon us; nearly always, too, in the realm of the unpleasant side. Thus it becomes my painful duty to say a few words by way of

WARNING.

In different parts of the country I meet with conditions which suggest to my sensitive nature the surroundings of the north pole, or a "wet blanket wrap," in winter. Being by nature a persistent investigator, as well as psychometer, I "search after," not exactly God, but the "coal in the meal tub." Pretty "good on chase," I usually "hole a fox." Some individual or individuals inspired with either personal hatred, jealousy, malice, or, perhaps, an extreme "love for the cause," and desire to "protect the innocent,"—what assumption!—have put about certain reports and statements in regard to my conduct and character in the past, which are utterly false and devilishly vindictive. No doubt some credulous publishers have honestly peddled these reports, ridiculously absurd as, in some cases, they have become—like the story of an afflicted mortal who was said to have "vomited three crows." But the chief dispenser of these lies and vastness knows he lies when he utters them. But perhaps no better fruit could be expected from so corrupt a tree. The rotten-hearted corruption which courses and pulsates through the veins of that form of outward fairness and symmetry, coated as it is with the deceptive sugar of hypocrisy—needs exposure to the broad sunlight of human consciousness and justice. And I hereby warn not only the corrupt originators of these stories, but also those malicious satellites, who, full of corruption, ever dance attendance upon the corruption of their system, that I am steadily gathering facts of their personal histories. If that kind of warfare is desired by them, as a *dernier resort*, and in obedience to the law of self protection, I will unfold what that system upon one common hole. He who robs me of my good name, shall find that "*trifle*" shall be a captain, as well as just, law of God and nature.

I dislike such a work, but there are many unpleasant duties which must not be shirked.

We are told that "all calumnies will die out." So they will, after one has died out of earth-life and earth remembrance. It is next to impossible to overcome the wide spread prejudice, or the effect of a scandal. Every villain well know this, and hence keep this weapon ever in hand. But, thank nature, there is retribution. And, sooner or later, it shall come home to the door of the transgressor. "Let us have peace." We can have peace when justice is done—never before!

ANNUNCIATORY.

Again in the West. Spoke at Plano, Illinois, on Wednesday and Thursday evenings, 19th and 20th and on Sunday, the 23rd inst. Was confronted, considering the weather, with fair audiences; five elders of the Latter Day Saints' Church. These people I find earnest, liberal, and willing to listen, and openly criticise and discuss differences of opinion, and the evidences on which such are based.

The Methodist minister here, also attended one lecture.

From Mendota, Ill., I expect to take the Ill. C. R. R. route to Southern Illinois and Indiana. May be addressed at Decatur, Ill., or to home address, box 294, La Porte, Ind.

Plano, Ill., April 26th, 1871.

MINNESOTA.

Letter from Mary Gideon.

DEAR JOURNAL:—Your paper comes to us like the first breath of early spring, cheering us with many soul-inspiring thoughts and truths, and my heart is filled with joy and gratitude, that we are blessed with a few, at least, such stern advocates of truth—papers whose columns are free, open to the convictions of truth, to the poor and oppressed, a friend ever ready to redress their wrongs. Never have such papers been more needed than at the present time, and cannot be too highly appreciated. The laurels of victory will yet rest upon the heads of those editors who remain firm, in calm or storm, upon the glorious basis of freedom and truth.

In what age or clime was there ever more to awaken thought, to inspire the truth-loving soul, and to arouse all lovers of humanity to greater enthusiasm in every good cause? This is no time to be spent in song; but loudly it calls for wide-awake thought and action. Spiritualism has made many deep inroads into theology; but a hard battle is before us yet to fight, ere we have won the victory. The clouds of a coming storm are already visible; we see them in the recent attempts to fine and imprison mediums in Chicago and other places; and the spirit of hostility manifested every where in our country. Spiritualists! friends of truth! awake. Mark the signs of the times. Gird on your armor and be strong.

Ye that slumber, slumber no longer. Heaven and her good angels do not prophesy falsely. To many they have given a glimpse of the future. Many facts, long ago revealed by spirits, as sometime to be enacted are beginning to be realized. These immortal monitors should be heeded, their warnings are not given for naught. And as they bid us speak, let us speak; withhold not a single truth, lest those faithful workers we would be cast aside, and "even that which we have be taken away from us."

Everywhere virtue and vice is becoming more positive. The enemies to progress and human rights becoming bolder in their denunciations of right. And the true and good *so* boldly speak in defense of right. Orthodoxy has received its death-blow and its so-called supporters feel that it is so—the growing uneasiness in the ranks of theology is plainly to be seen. But their persecutions are no disadvantage to our cause, they are rather a help—serving to arouse the inactive to feel the importance, duty and necessity of action—of keeping on the alert, ready to meet and contend with its foes; stimulating and inspiring the vigilant in their efforts to sustain and help forward the cause. But, friends, persecutions and outrages must not be passed idly by. We must redress them when we can. Expose the hypocrisy, deception and fraud carried on under the cloak of religion and for "*Christs sake*." For "Christ's sake" they would cast a poor brother in prison,—would delight in putting him to death, simply for having communion with spirits; and priests and prelates will take the last hard earned penny of the poor, all for Christ's sake and the glory of God. Yet these sanctimonious divines—leeches of humanity—charge our mediums with deceiving and defrauding the people for money! Friend orthodox, "first cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye."

"Don't have anything to do with the Spiritualists and mediums, they are dangerous beings—in league with the devil," is the stand still Christians cry. Inspired and guided by the holy truths of God, yet how fearful of contamination they are! To avoid us everywhere, is the general cry; and lecturers are proposed to, as decade are usually quickly avoided, as all other plain, honest means of attack is shunned; but cowardly seek every opportunity for doing a sly injury. When they do accept a challenge to debate or invitation to speak in their own defense, bare assertions and unfounded falsehoods are most often the main weapons they wield,—not clear, forcible arguments.

Though the storm of contention is daily growing hotter, and to many the aspect of the times appears threatening—we need only be firm and true to our standard of truth and liberty;—the darkness of sin and bigotry will yet be dispelled; and the sunshine of peace and love will yet shed their beams upon the earth, as purely and radiantly as they shine in heaven—true harmony reign over our new, restless, contending world.

Excelsior, Minn.,

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Ticket Office, south-east corner of Clark and Lake streets.

	Leave.	Arrive.
Cedar Rapids Passenger	8:15 a. m.	6:50 p. m.
Rockford, Elgin, Fox River and State Line	*10:30 a. m.	2:50 p. m.
Rock Island Express	10.30 a. m.	*3:30 p. m.
Pacific Night Express	1p:15 p. m.	7:00 a. m.
Rock Island Night Passenger	*5:15 p. m.	7:00 a. m.
Dixon Passenger	*4:00 p. m.	*7:10 a. m.

Freeport Line.

Freeport and Dunleith Pass	*9:00 a. m.	*4:30 p. m.
Freeport and Dunleith Pass	*2:15 p. m.	*2:00 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Genova and Elgin Passenger	*5:30 p. m.	*8:15 a. m.
Junction Passenger	*5:00 p. m.	9:10 a. m.
Lombard Accommodation	*3:10 p. m.	*10:00 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	*8:15 a. m.	*10:15 a. m.
Day Express	*9.45 a. m.	*3:10 p. m.
Evanston Accommodation	*1:00 a. m.	*2.00 p. m.
Ross Hill, Evanston, and Highland Park	1.15 p. m.	3:45 p. m.
Afternoon Pass	*3:45 p. m.	*5:30 p. m.
Kenosha Express	*4:10 p. m.	*7:00 a. m.
Waukegan Passenger	*5:25 p. m.	*8:50 a. m.
Waukegan do	*8:00 p. m.	*9:55 a. m.
Milwaukee do	11:00 p. m.	1:00 a. m.

Kenosha and Waukegan trains leave from Wells street Depot.

Wisconsin Division—Depot corner of Canal and Kinzie street

St. Paul Express	*10:00 a. m.	*7:18 p. m.
Night Passenger	*6:00 p. m.	*5:30 a. m.
Janesville Accommodation	*5:00 p. m.	*10:30 a. m.
Woodstock Accommodation	*2:00 p. m.	*10:30 a. m.
Barrington Accommodation	6:30 p. m.	7:45 a. m.

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Atlantic Express (daily)	5:15 p. m.	7:00 a. m.
Night Express	*9:00 p. m.	*9:30 a. m.

Detroit and Grand Rapids Line.

Day Express	*7:30 a. m.	*7:30 p. m.
Night Express	*7:00 p. m.	*9:30 a. m.

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Atlantic Express (daily)	10:15 p. m.	*7:00 a. m.
Night Express	*12:00 p. m.	*12:30 a. m.
Kalamazoo Accommodation	*5:30 p. m.	*12:00 t m

Cincinnati and Louisville Trains

Day Express	*9:00 a. m.	*9:30 p. m.
Through Express	10:30 p. m.	*6:00 a. m.

for St. Joseph via New Buffalo.

Day Express	*9:00 a. m.	*1:30 a. m.
Accommodation	*4:30 p. m.	*5:00 p. m

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Mail and Express	7:00 a. m.	3:40 p. m.
Pacific Fast Line	*10.45 a. m.	*4.15 p.m.
Illinois Accommodation	*1.30 p. m.	*5.30 p. m.
Mendota Passenger	*4.15 p. m.	*9.45 a. m.
Evening Express	*5.00 p. m.	*7.30 p. m.
Aurora Passenger	*5.30 p. m.	*8.30 a. m.
Illinois Accommodation	*6.15 p. m.	*8.50 a. m.
Pacific Night Express	12:00 p. m.	12:30 a. m.

ROSSIE HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*9:30 a. m.	7:45 p. m.
Cairo Express	*12:30 p. m.	*7:00 a. m.
Keokuk Day Passenger	*9:30 a. m.	*7:45 p. m.
Keokuk Night Passenger	*5:30 p. m.	*7:00 a. m.

On Saturdays this train will leave at 4:45 p. m.

Champaign Passenger	*4:55 p. m.	*9:30 a. m.
Hyde Park and Oak Woods	*9:30 a'm	*7:45 a. m.
" " "	*3:00 a. m.	*9:15 a. m.
" " "	*12:10 p. m.	*1:30 p. m.
" " "	*5:00 p. m.	*6:15 p. m.
" " "	*6:10 p. m.	*7:25 p. m.

(St. Louis through Trains.)

Day Express	*9:30 a. m.	*3:15 p. m.
Fast Line	10:15 p. m.	*7:00 a. m.

M. HOUSTON, Gen'l Supt.
W. F. JOHNSON, Gen'l Passenger Agent.

Indianapolis, Fort Wayne and Chicago—Depot, corner of Kinzie and Canal Streets.

Mail	*9:00 a. m.	6:10 p. m.
Day Express	*9:00 a. m.	6:00 a. m.
Atlantic Express	8:30 p. m.	8:00 p. m.
Pacific Express	9:00 p. m.	6:00 a. m.
Valparaiso Accommodation	5:30 p. m.	7:30 a. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 66 Clark st.

Chicago and St. Louis—Depot, corner Madison and Canal st

Express Mail	*9:10 a. m.	*3:05 p. m.
Joliet Accommodation	*4:40 p. m.	*9:15 a. m.
Night Express	10:00 p. m.	6:00 a. m.
Lightning Express	9.30 p. m.	*8:25 a. m.

*Except Sundays. †Runs through to St. Louis every night. ‡Saturdays and sundays excepted. §Except Monday.

T. B. BLACKSTONE, Pres. & Gen'l Superintendent.
A. NEWALL, Gen'l Pass. Agt., Office 56 Dearborn st.

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Chicago, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets.

Pacific day Express	10:00 a.m.	$4:15 p.m.
Mail Accommodation	*4:30 p.m.	*9:50 a.m.
Pacific Night Express	10.00 p.m.	*7:30 a.m.

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E. St. JOHN, Gen'l Ticket Agent.

P. A. HALL, Asst Gen Superintendent.

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Cincinnati Express	*6:45 a. m.	8:40 a. m.
Columbus Express	*8:45 a. m.	*2:35 p. m.
Cincinnati Night Express	17:45 p. m.	*9:25 p. m.
Columbus Night Express	17:05 p. m.	
Lafayette Accommodation	*4:45 p. m.	9:35 a. m.

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AND
THEIR EFFECT ON THE FATHER MOTHER AND CHILD.
BY AUGUSTUS K. GARDNER, A. M., M. D.

Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College

CONTENTS.

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Frontier Department.

BY.....E. V. WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,—"Resolved, That Modern Spiritualism is worthy of the support and confidence of the people."

E. V. WILSON affirms.—REV. CLARK BRADEN denies.

(Concluded.)

We Sum the 16th and 17th up as Follows:

Mr. Braden first, says, are there mesmeric phenomena outside of Spiritualism? If not, I ask, what belongs to Spiritualism? and is Spiritualism superior to mesmerism?

I know a medium who saw and described the spirit of one Clark, and received long communications from his spirit and sent them to the father, and they were believed. By and by here comes Clark from the South, full two hundred pounds of flesh and blood, in good health and spirits.

2nd.—In 1820 Leroy Sunderland and Mary Mattock excelled in wonderful phenomena under the head of mesmerism—all that modern Spiritualism has done. My friend's statement about the little girl weighing twenty seven pounds moving two hundred and seventy five pounds, without contact. We ask how do you know that a disembodied spirit moved the weight? Why not the spirit in the body of the little girl do it?

Why go outside of the embodied spirit for the power? Who shall limit the power of the spirit in the body? Do disembodied spirits do these things?

3rd.—Any affidavit or newspaper report introduced by my friend in this discussion amounts to nothing unless I have the opportunity of cross-examination.

The Davesports advertised in Des Moines, Iowa, one night as jugglers, and the next night as Spiritualists. Hence, it is reasonable to infer that they were jugglers all the time.

When I detect a fraud in a principle, I am warranted in shunning all connected with that principle.

McQueen, Van Vleck and Leland, once shining lights in Spiritualism, conceded they were liars. Why not all the rest of their mediums, seers and healers liars and deceivers?

The woman in this hall the other evening saw Jesus in the cradle, saw him a boy, saw him on the cross, saw his disembodied spirit. Mr. Wilson says she was insane. I say it.

In White County, at Burnt Prairie, during a camp meeting revival, the converts treed Jesus, run him up a tree, and one good brother went up after him. If these meetings of the Methodists insane, why not the parallel in Spiritualism make the Spiritualist insane?

I heard a man say that he lay down on a light feather bed, and that his weight made no impression on the bed, left no depression. Mr. Wilson does not believe it, nor do I. Why believe these other stories told us by the Spiritualists?

The Jerkers of Kentucky and Indiana a few years ago treed the devil, and some of them actually stood at the foot of the tree and barked at him—playing the dog.

All of these things Mr. Wilson would laugh at, and tell them to their face that they were insane; why not call Dr. Newcomer, Mr. Eddy and Mr. Wilson insane?

4th.—You can't scare me—I am not a bit frightened, and shall tell you just what I please. You will understand that. Has the committee of Intellectiance declared the phenomena to be produced by spirits? When they do so, I am ready to accept of Spiritualism.

The Harrisburg picture proves only the picture—not that spirits painted it.

I have witnessed my friend Wilson in his readings of character and tests. Shocky, the Swiss naturalist, did the same thing that Wilson does. Shocky does not claim to be produced by spirits. Why should Wilson? Mr. Wilson has thus far only proved the phenomena. He has not proved that spirits did it.

Mr. Wilson Replies:

1st.—We answer that in our opening speech we fully defined our ground,—that it is the stepping stone to Spiritualism; the alpha in the alphabet of spiritual phenomena. I have toned it to be the lowest plane generated in A. by B. seated, bearing and speaking just what B. knows. The second step is the operation inside of solid walls under B.'s mesmeric influence, which B. does not perceive nor know. The third stage becomes independent of B. and his influence and induced, or indeed by an unseen and unknown power or mind; no, mark you, the mesmeric influence has changed the power from one mind power into another mind; hence no longer can B. keep the mesmeric steps in, and declare it to be spirits, the clairvoyant, somnambulist, or the mesmerist. Which B. does not perceive and the thoughts of men, why not see spirits, or disembodied men? In the case of the medium seeing the spirit of Clark, the error was in the judgment of the medium, not in the law of control.

2d.—Leroy Sunderland, Dr. H. F. Gardner, Professor Stone, Stearns, Barrows, Lee and others began their experiments in mesmerism, reached clairvoyance, became Spiritualists, and are Spiritualists to day. These artists, scientific minds, becoming with mesmerism, end in Spiritualism, become Spiritualists. Hence, we hold that these results reaching into spiritual convictions are conclusive, and leave not a shadow of a doubt as to the power that produced these things.

Our reply to his theory that the spirit of the little girl moved the two hundred and seventy-five pounds in the chair," is as follows:

1st.—A solid bar of iron seven inches in diameter will not support as heavy a load as fourteen small wires roped together, measuring seven inches in diameter; that the solid bar was surrounding the strength in the fourteen small wires, and the greater weight than one solid stick measuring seven inches in diameter.

2d.—That three men will raise a greater weight than one man.

3d.—That whenever a man can lift a load he thinks he can raise a little more, and will raise it if more than he supposes he can raise. If a man thinks he can lift a ton, he will raise it if he supposes he can raise it. If a man thinks he can lift a ton, he will raise it if he supposes he can raise it. If a man thinks he can lift a ton, he will raise it if he supposes he can raise it.

4th.—That the spirit of the little girl was capable of moving the machine, and was capable to move the two pounds.

5th.—There was a considerable [illegible] the two hundred and seventy-five pounds.

6th.—There was a [illegible] metal bars with [illegible] expedience or medium [illegible] metapbylic] to the physical [illegible]

And one fact never to be overlooked in this question, "Who shall limit the power of the spirit in the human body: or, what and where is the limit or limits cease?" [illegible]

You rob religion of [illegible] man; rob it of all of [illegible] of the Old Testament; Jesus, Peter, James and Paul, of the New Testament, to the next and human being. God and his angels had nothing to do with it. The spirit of [illegible] to the boy or he with ten commandments [illegible] the Red Sea. Joshua's spirit caused the sun to stand still. Ezekiel [illegible] Mary overshadowed [illegible] child. Jesus was [illegible] old. All these things attributed to [illegible] Pentecostal shower [illegible] bodies of the [illegible] can do [illegible] that the [illegible] of Infidelity [illegible] "God's [illegible] child [illegible] from [illegible]

[illegible] and [illegible] men and women [illegible] rest of the [illegible]

3rd.—To all of these propositions we reply:

1st.—The rule laid down by Mr. Braden against the statements and affidavits of parties not present, as well as newspaper reports, sweeps away nine tenths of all that he has said; for the rule is equally applicable to his witnesses, as well as mine.

2nd.—In regard to the Davenport advertisement I can only say I followed the Davenport advertisement in Des Moines, and know that the report that they advertised as jugglers is not correct. What they did advertise is as follows: "What is it?" or a heading to that effect, on the first night. On the second night they came out boldly and announced themselves Spiritualists, and then the devil was to pay.

The third and fourth position that if A. commits a fraud, B. will also, and that if one of their teachers or mediums is proved to be a liar, why are not all liars, is so void of common sense and argument that it does not require an answer, save to repel an insult offered our people. Let us apply the rule. Minister Smyth got drunk on gin-and-milk. Prof. Webster killed Dr. Parkman. Why not all professors kill some one.

The fifth, sixth, seventh, eighth, and ninth positions on insanity, come under the same rule of law and logic, and fall to the ground. Besides all this, he has swept all these things away in his rulings against heresy.

4th.—To the first proposition we can only say we do not know what he means about the "scare" unless he is alarmed at the magnitude and capacity of his own embodied spirit, for nothing else has undertaken to scare him.

The Dialectic Society, through their sub-committee have, first, proved the phenomena; second, proved that it was above and beyond collusion; third, that it was not done by any of the parties present at thirty-four experiments out of forty; fourth, that it was beyond human agency to do it; fifth, that it claimed to be spirits. Hence, this society have proved that Spiritualism is immensely deserving of the support and confidence of the people.

3rd.—The Harrisburg picture not only proves itself, but it proves that it was done by spirit agency, for here are the witnesses swearing to it. I now read their testimony:

E. V. Wilson—Dear Brother:—The spirit picture we presented to you on Dec. 26th, 1870, was produced precisely as we stated to you, by spirits or angels, and in an incredibly short time. We have since then got several others from the same source, some of which are far more beautiful than the one we gave you—at least we think so—as we said to you when you visited our city last.

The spirits directed us to put the paper in a private room, withdraw, and lock the door, and they would give or produce us a picture. They do not require the presence of the medium in the room when they are at work. Some of the pictures are done in a very short time, and some, again, take days. It seems to depend much or wholly on conditions. I have carried the key, and locked and unlocked the door of the room when these spirit pictures are being made, and have watched closely, carefully and critically the whole proceeding of this most wonderful phenomena, and more especially for the last year, and have seen no cloth and such various kinds of this phenomena that I can truthfully say I have no more reason to doubt the entire truthfulness of the spiritual source through which those pictures came to us than I have to doubt my own existence on this planet, or anything I see with my physical eyes.

Our whole family are entirely satisfied as to the truthfulness of those spirit pictures. We certainly have had no pecuniary interest in them or drawings, but give them to the world, as the good angels direct, and in return get from some of our learned and bigoted brethren nothing but ridicule, abuse and contempt. Still, we shall endeavor to do our duty, believing they know best what we have to say or do.

JOSEPH POTTS.

Harrisburg, March 1st, 1871.

Personally appeared before me the subscriber, who, being duly affirmed according to law, doth depose and say the statement of facts as set forth in this letter to Mr. E. V. Wilson, is correct and true.

Joseph Potts, William [illegible] Potts.

Affirmed and subscribed before me this 3d day of March, 1871.

W. H. VERBEKE, *Mayor.*

Harrisburg, March 3d, 1871.

Having been acquainted with Mr. Joseph Potts and his sons, Andrew and William, both reliable gentlemen, for a number of years, and having visited their house, and seen the improvement in the spirit drawings, I, as well as all their neighbors, consider them above suspicion. And have no hesitancy in affixing to them my official seal. The facts herein stated to E. V. Wilson, are well known and that the handwriting purporting to be his in reference to these wonderful spirit manifestations.

W. H. VERBEKE, *Mayor.*

Auction House.

Sworn and subscribed before me this 3d day of March, 1871.

W. H. VERBEKE, *Mayor.*

To the [illegible] of the city of Harrisburg.

4th.—Does the fact that we say, the Swiss does what I do, and does not know how he does it, prove that I do not know? As well might I say to the man who has experienced religion, you have no religion, for I can find that you can, and I've never had religion.

5th.—I prove Spiritualism and that spirits do these things, when I testify to the fact, as I have done on this platform, time and again during this discussion, by the testimony of Dr. Newcomer, David Eckert, Lyceum reference, and others. I now put in the letters of Sylvester W. Todd, of Wisconsin, and J. Anth. Wood, of Grundy County, Illinois. Also of Mrs. M. H. Skinner, of Hudson, Ohio, as well as the statements of Fisher Doherty and others, holding that the control of power may be used for or against him in a reach of [illegible] so of the things in my [illegible] I [illegible] [illegible] [illegible]

RELIGIO-PHILOSOPHICAL JOURNAL.

S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, MAY 20, 1871. VOL. X.—NO. 9.

Original Poetry.

Written for the Religio-Philosophical Journal.

THE BETTER LAND.

BY EMMA L. DAVIS.

In dreams I've seen a better land—
An angel bright with loving hand
Has walked with me the pearly strand!
And oh, the bright, the beauteous band
In snow-white robes still waiting stand
To guide loved ones to that fair land.

Mortal, fear not to cross Death's stream,
For the angel of a peaceful dream
Stands waiting on the other side.
Though dark the waves and high the tide,
The tempest rage, the river wide,
A loving friend is near to guide:

And on the shore, a bright light gleams,
Where angels wait, as in our dreams.
There are no tears in that bright heaven,
No hearts estranged, no love ties riven,
Mistakes are there forgot, forgiven,
And beauteous crowns to all are given,
For harmony reigns from morn till even,
In that sweet home the angels, heaven.

There is no death, no dying there,
No night, no pain, no grief no care,
No clouds of gloom, or fear and despair,
No pleading hands held up in prayer,
No heavy cross for us to bear,—
But like our dreams, all's bright and fair,
For there's no sin, no sorrow, there.

LITTLE BREECHES.

A PIKE COUNTY VIEW OF SPECIAL PROVIDENCE.

I don't go much on religion,
I never ain't had no show;
But I've got a middling tight grip, sir,
On the handful o' things I know.
I don't pan out on the prophets
And free-will and that sort of thing—
But I b'lieve in God and the angels,
Ever sense one night last spring.

I come into town with some turnips,
And my little Gabe come along—
No four-year old in the county
Could beat him for spunk and strong,
Peart and chipper and sassy,
Always ready to swear and fight—
And I'd larnt him to chaw tobacker,
Jest to keep his milk-teeth white.

The snow came down like a blanket
As I passed by Taggart's store;
I went in for a jag of molasses
And left the team at the door.
They scared at something and started—
I heard one little squall,
And hell-to-split over the prairie
Went team, Little Breeches and all.

Hell-to-split over the prairie!
I was almost froze with fear;
But we rousted up some torches,
And searched for 'em far and near.
At last we struck hosses and wagon,
Snowed under a soft white mound,
Up-sot, dead beat—but of little Gabe
No hide nor hair was found.

And here all hope soured on me
Of feller-critter's aid—
I just flopped down on my marrow-bones,
Crotch-deep in the snow, and prayed.

* * * * * * * *

By this the torches was played out,
And me and Jarul Parr
Went off for some wood to a sheep-fold
That he said was somewhar thar.

We found it at last, and a little shed
Where they shut up the lambs of a night.
We looked in and seen them huddled thar,
So warm and sleepy and white.
And purty soon Little Breeches and chirped
As peart as ever you see,
"I want a chaw of tobacker,
And that's what's the matter of me."

How did he git thar? Angels.
He could never have walked in that storm.
They jest scooped down and toted him
To where it was safe and warm.
And I think that saving a little child,
And bringing him to his own,
Is a darned sight better business
Than loafing around the Throne.

J. H.

PICTURES ON GLASS.

What is it, how is it done, and who does it?

BROTHER JONES:—In the JOURNAL of March 25th I noticed an article headed,—What is it, how is it, and who does it? After reading the article, I asked in my own mind, Can these things be done? The answer came, Yes—they can. But still doubting, I wrote to the Postmaster of Milan, asking him to carefully investigate the matter, and write me the fac's as they existed with other testimony corroborating his, and I received in due season the inclosed letter which you will please publish for the benefit of others who doubt the power of spirits to manifest themselves and do such wonderful works.

WM. H. HOAG.

Joliet, Ill., April 4th, 1871.

WM. H. HOAG—DEAR SIR:—Yours, dated Joliet, March 25th, has been handed me by the Postmaster of this place, to whom it was directed, and who, for reasons best known to himself, declined answering. Some people esteem it a mark of wisdom to treat with silent contempt any question, which if answered candidly, would be contrary to preconceived opinions. Not being one of that school myself, I will endeavor to give the answer you seek,—viz. the strange phenomena published in the JOURNAL, and in doing so, I have simply to say that in the main they are true—perhaps it would be as well to say that the picture of the man at the Brotherton Exchange, is not recognised by all as Major Marsh but by many of his most intimate acquaintances it is recognized very readily, but aside from those reported in the JOURNAL, there has been developed in different windows in this place, at least four more pictures more clear and distinct than those at my house, as they are located as follows; At Deacon Baxter Ashleys' Jewelry Store, a negro woman, second story of building; at Andrew's Hall, third story, an old man unknown; at Roberts, or Lyceum Hall, second story, an Indian, apparently about thirty years old—the best in my opinion of any of the pictures. In the old King Block, second story, in a window occupied as a dwelling by Lucina Minard, a good-looking man, about fifty years of age to all appearances, and what is very strange, as the JOURNAL termed it, is that none of these glasses, so far as I know, have the least stain or shade when viewed from the inside, and what is just as curious, is that many who look at these pictures, say that they do not see any likeness to whatever. Whether it is, as it was at the resurrection of Jesus, that none but witnesses before chosen of God can see these or not I do not know, but of one thing we are certain, that more have seen these than the record says ever saw Jesus at his resurrection, or after the same, hence we conclude if it is well to believe that Jesus arose from the dead and ascended into heaven, and sitteth at the right hand of His Father, that it is still better for us to believe these things which our eyes do see and our neighbors do testify of.

Let me say in conclusion that perhaps as many as twenty more pictures are reported in different parts of the town, but we have not seen them, hence we do not vouch for them, but of these which we have mentioned and those which were reported in the JOURNAL, we will testify to be true and correct.

Signed, SAMUEL BROTHERTON.
ORLANDO BASSETT.
G. W. ROBERTS.
D. J. STARBIRD.
SAMUEL FISH.
M. R. DARROW.
F. POTTER.

Milan, Ohio.

The Mind Beyond the Grave.

We cannot but feel that we are beings of a two-fold nature—that our journey to the tomb is short, and the existence beyond it immortal. Is there any attainment that we may reserve, when we lay down the body? We know, that of the gold that perishes, we may take none with us when dust returneth to dust. Of the treasures which the mind accumulates, may we carry aught with us to that bourne, whence no traveler returns? We may have been delighted with the studies of nature, and penetrated into those caverns where she perfects her chemistry in secret. Compoaing and decomposing—changing matter into nameless forms—pursuing the subtlest essences through the air, and resolving even that air into its original element—what will be the gain, when we pass from the material to the immaterial, and this great museum and laboratory, the time-worn earth, shall dissolve in its own central fires? We may have become adepts in the physiology of man—scanning the mechanism of the eye, till light itself unfolded its invisible laws—of the ear, its most hidden reticulations confessed their mysterious agency with sound—of the heart, till that citadel of life revealed its hermit policy—but will these researches be available, in a state of being which "eye hath not seen, nor ear heard, nor the heart of man conceived!" Will he who fathoms the waters, and computes their pressure and power, have need of his skill "Where there is no more sea?" Will the mathematician exercise the lore by which he measured the heavens—or the astronomer, the science which discovered the stars, when called to go beyond their light? Those who have penetrated most deeply into the intellectual structure of man, lifted the curtain from the birthplace of thought, traced the springs of action to the fountain, and thrown the veiled and striking motive into the crucible, perceive the object of their study, taking a new form, entering disembodied an unknown state of existence, and receiving powers adapted to its laws and modes of intercourse. We have no proof that the sciences, to which hours of labor have been devoted, will survive the tomb. But the impressions they have made—the dispositions they have nurtured—the good or evil they have helped to stamp upon the soul, will go with it to eternity. The adoring awe, the deep humility, inspired by the study of the planets and their laws—the love of truth, which he cherished who pursued the sciences that demonstrates it—will find a response among angels and arch-angels. The praise that was learned amid the melodies of nature, or from the lyre of consecrated genius, may pour its perfected tones from a seraph's harp. The goodness taught in the whole frame of creation, by the flower lifting its honey-cup to the insect, and the leaf drawing a green curtain round the nursing chamber of the smallest bird; by the pure stream, refreshing both the grass and the flocks that feed on it, the trees, and the master of its fruits; the tender charity caught from the happiness of the humblest creature, will be at home in His presence, who hath pronounced himself the "God of love." The studies, therefore, which we pursue, as the means of intellectual delight, or the instruments of acquiring wealth and honor among men, are valuable at the close of life only as they have promoted those dispositions which constitute the bliss of an unending existence. Tested by its tendencies beyond the grave, religion, in its bearings and results, transcends all other sciences. The knowledge which it imparts does not perish with the stroke which dismantles the body from its ethereal companion. While its precepts lead to the highest improvement of this state of probation, its spirit is congenial with that ineffable reward to which we aspire.—*Mrs. Sigourney.*

The Lecture.

BRO. JONES:—We had the pleasure last Sunday evening, of listening to a lecture delivered by J. R. Francis, Associate Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, at Crosby's Music Hall. He was listened to by an audience who were highly appreciative, and yet very critical. After some music, and a song by the Williams family, Mr. Francis arose, under partial control. This was done by his guides, as preparatory to the flood of inspiration which they intended to throw on his brain during the evening. Clasping his hands in the usual manner for prayer, he raised his eyes to heaven, and began his invocation. "O Thou—but to whom shall we pray? To what commonly acknowledged source of power and omniscience shall we direct our supplications tonight? Shall we pray to the triune orthodox God, or shall it be the God of Moses? Shall we turn our face toward Mecca, and raise our voice to worship Allah, the God of Mahomet, or shall we prostrate our bodies in the dust before the mighty power of Brahm, the God of the Hindoos? Shall we offer up sacrifices in order to propitiate Osiris, the God of the Egyptians, or shall we accept the Father God and Mother Nature of Andrew Jackson Davis? To whom shall we pray? To whom shall we turn and ask for light and strength for our daily task? Surely not to one whom we have never seen, and *whom we can not comprehend.* No! let us pray to those whom we have seen; to those whose loving influences we can feel ever around us; to those loving friends whom we know are, constantly with us; to those dear ones who are always clustering near us, who guard and guide us in our daily tasks,—to them let us pray, if we pray at all." The invocation struck us as being peculiarly original and unique, but perfectly in harmony with the man and the bold ideas he is so steadily advancing.

After some more music, and another song by the choir, Mr. Francis arose and began his lecture. The subject chosen was, "The Orthodox God a Myth," and those who were fortunate enough to be present to listen to the words of inspired eloquence as they fell from his lips, will long remember the hour.

Starting out with the accepted orthodox God, he reviewed his works in a way that would have frightened a good old orthodox soul.—"And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Here was the orthodox God telling Adam that he should surely die if he disobeyed him. Why should he talk in th's way to Adam? Adam couldn't understand him. He had never seen any one die. *Adam never saw a funeral!* Adam never saw a hearse! He had never stood by the bedside of a dying friend, and watched the lamp of life flicker lower and lower, and at last witness the departure of the spirit. Why tell Adam that he should do that of which he had not the slightest comprehension? As well tell the first dumb animals you meet, that if they disobey you they will die; they will comprehend you as readily as Adam could the orthodox God. As the judiciousness of this scene became apparent to the audience, their risibles became considerably affected. The idea was simple enough, but it had never been presented to them before in that light.

The speaker then traced the history of *this* God down through succeeding stages, and showed conclusively that he originated in the plastic mind of Moses; brought into existence, in fact, through the necessities of the times in which we first hear of him.

He next took up Brahm, the God of the Hindoo, tracing back his history and showing that from the mythology of the Hindoos the orthodox have received all the authority they have for the creation of their three gods in one; the former having in their list Brahm the Creator, Vishnu the Preserver, and Siva the Destroyer, —whilst the latter have God the Creator, Jesus the Preserver (or Savior), and Satan the Destroyer (or Devil). He then drew a parallel between the virtues and steadfastness of Brahm and the flitting, transitory character of the orthodox God, which was certainly not calculated to raise the latter in the estimation of the audience.

The speaker continued thus for an hour reviewing the God-ideas which are accepted among the peoples of earth, showing that they were but an outgrowth of their dependent natures. He stepped boldly out of the heretofore prescribed limits of thought in regard to this question, attacking and dispelling every fossilized idea which seemed to be in the way of his researches. Some few of his auditors were slow to accept his idea in relation to an infinite, intelligent God; they had so long indulged their pet theory, that it seemed impossible for them to give up in the slightest degree their hold on him. So, as their darling idea was attacked, they hugged it all the closer to their breasts; but toward the close of the lecture, many began to doubt in reference to their being right about the theory to which they had clung so long, and which they had hitherto considered invincible. The great majority of the audience, however, went with the speaker heart and soul. They were liberal enough to know that the truth would stand in the end, and that its best interests would be subserved by a thorough discussion of this as well as other subjects, and so they followed him, confident that they would be well repaid for their time and attention.

This is the first lecture that Mr. Francis has given here on a subject in any way appertaining to Spiritualism. We predic for him a brilliant future, and we feel safe in saying, that if the lecture of Sunday evening is an evidence of his powers, he will soon rise in rank second to no other speaker in the field of reform. In his next lecture he will take for his subject 'Tae sixty-one thousand Ministers of the Gospel,—their morality and immorality, and the effects of their teachings on humanity.'

J. FRED ALLES.

Chicago, May 10th, 1871.

A STORY OF COUNCIL BLUFFS.

By Edward Mintura.

Places of romantic beauty, scenery wild and picturesque in its character are not very frequently found in Iowa—indeed it is the farmer's paradise, a land fitted for the realities more than the dreams of life. Yet in the leafy groves, high bluffs, and deep ravines about Council Bluffs—its streams and wooded knolls, there is enough of romantic beauty to satisfy any one who has seen the wild grandeur of the Yo-Semite, the fearful chasms of the Colorado, or the wilds of the snow-crowned Sierras of the far, far West.

Years gone, there was a great pow-wow of pale faces and red men near where the city of Council Bluffs now stands in its beauty and many graces. Great chiefs from the Omahs, Pawnee, and Sioux were there—the less warlike Pottawatomies were represented; indeed almost all of the contiguous tribes, except alone the treacherous Cheyennes, were there. Of the latter, no known agent was present, though they had received presents and messengers with the others and promised to be there.

General Harney, the dread of the red men, the king of the pale faced war-chiefs, strode to and fro about the council ground, his red face flushed with excitement, his eyes flashing as he glanced from war-chief to war-chief, with a look which told that he had rather fight than talk, and those parties were not of his willing or getting up.

Camped around, glittering with beads, calicoes and ribbons, were the squaws of the chiefs and warriors, not daring to approach the circle of their lords, but among themselves keeping up that clattering which with all races seems to be a part of woman nature.

The hour of the council drew near—the government officers were seen in their most showy uniforms, gathering toward the great circle centered by the council fire—the chiefs in paint, feathers and blankets, approached, and finally to the rapid drum beat, all came together.

It was a gallant sight. Full twenty officers in their handsome uniforms, seated on camp-stools, with their interpreters close at hand, full one hundred chiefs and warriors in all their finery upon the ground, so seated in the circle that each could see the other's face, or hear another's words when he rose to speak.

The great calumet or pipe of peace was brought and filled by a white-haired prophet of the Omahas. It had a huge bowl made from the red stone of the far north; its long stem was ornamented with dove's feathers—it was never used on a less occasion than this.

Going to the sacred council-fire which with due ceremony had been lighted, the white-haired prophet took up a bright coal and placed it on the tobacco and killikinnick; then, with the stem to his lips, he drew a whiff of smoke and sent it circling up toward the heavens!

This was the invocative offering to the Great Spirit.

Next, drawing a whiff to each point of the compass, north, south, east, and west, he propitiated the spirits of the wind.

Then advancing to General Harney he handed him the pipe and said:

"Great War King of the Pale Faces! Son of the Great Father in Washington! let the Peace-pipe from your lips go round the circle and come back to me empty!"

The General drew a whiff from the pipe and passed it to the next in rank, and thus it went from man to man until it once more reached the white-haired prophet.

His face darkened as he looked at the pipe.

"Brothers!" he cried, "we are met here to make peace. But there is bad blood here. Some one means evil. There is blood upon the pipe!"

And holding it aloft he pointed to a dark stain almost black, on the bright red bowl.

"Who is the traitor? Is he an Omaha? If so, let him speak! Is he a Cheyenne with a Pawnee blanket upon him?"

No one spoke. The old man paused and seemed to reflect what next to do or say, for he had been selected to lead the council.

The General, long used to Indian ways, preserved a dignified composure, spoke no word, nor did he give any sign.

"The pipe must go around again!" said the prophet.

And even as he spoke, the dark spot vanished from it. He noticed this but said not a word. The pipe was refilled and with the same ceremony lighted again.

Once more from the General's lips it passed on, this time being followed by the keen eye of the propect of the Omahas.

It had almost swept the circle, when, with a sharp cry, the prophet sprang forward, wrenched the pipe from the hands of the warrior who held it, with one hand, and with the other tore the blanket from his stalwart form.

"Behold!" he shouted. "Here is the Black Vulture of the Cheyennes hidden in the blanket of a Pawnee. His hand is red with the blood of a hundred pale-faces. The truth would blister his false tongue. He has come as a spy to our council. Even now Cheyenne warriors may be near, thirsting for our blood, waiting but his signal to strike! He has dishonoured the peace pipe! He must die! I have spoken!"

The ominous grunt of approval broke from every warrior's lip. The prophet spoke, and from beyond the circle, for no weapon was allowed within it, a keen tomahawk was thrown at his feet.

He bent to take it up, but before the handle met his hand it was seized by the Black Vulture who, with a fiendish yell, dashed it deep among his white hairs. Then, with a bound, like that of a tiger roused from its lair, he cleared the circle, and while a hundred warriors rushed for their weapons and in pursuit, he sprung down the hillside into a dark, ravine and was out of sight.

The white-haired prophet dead, still held the blood-stained calumet in his clasp, while the wonder-stricken warriors hastened to avenge his fate.

But soon up from that ravine, toward which they hurried, came a cloud of warriors and the yell of full five times their number of foes who under the lead of the Black Vulture, now moved on to destroy them.

It was well indeed for those chiefs that Harney was there, and the noble Sumner with his mounted riflemen, else not one of them or their squaws had ever returned to the villages they had left.

The troops which had been kept out of sight now galloped forward and soon whistling lead was flying in exchange for the headed arrows. The Cheyennes, fighting desperately, fell back, but not until the Black Vulture fell, did they fairly take to flight.

Then, attempting only escape, they rode madly to the banks of the deep Missouri, but the well-armed pale-faces were close behind and few of them reached the other bank.

What was the mystery, or how the blood appeared on the calumet, we may never know, but doubtless it saved a bloody massacre which would have sent mourning among many tribes and cost the United States some of the best officers in the service.

And this is but one of many evidences which can be written about "Council Bluffs."

Letter from Charles H. Read.

BROTHER JONES—Dear Sir: In the last issue of the JOURNAL, I notice an article from one R. Garter, of Coldwater, Mich., in which he complains that he was not permitted to see me, etc., etc.

Permit me to say that Mr. Garter had all the opportunity in the world to come and investigate during my stay at Coldwater, which was about ten days. I told publicly that if there were any persons *too poor to pay, that I would admit them free,* which is my usual custom everywhere. If you will look over his letter, to you, you will notice that he saw my posters and circulars. Now, why, if Mr. Garter was so earnest to see me, did he not do so while I was there? He had as good an opportunity as any one else, as I gave two public seances and two private ones.

Then again, he says I charged a fee to all. Does Mr. Garter think, or even suppose I can hire halls, pay license, hotel bills, etc., and let such earnest men as him in the cause pay me a visit without my being paid therefor? No one can do it. Too many such men as Mr. Gasly are now in the ranks, and mediums would die of starvation before such men would lend a helping hand to them.

Again, he asks, "In what light shall *I* hold him up to the public?" I do not know Mr. Garter, neither do I wish him to "hold me up to the public;" and in return I would like to know the character of this man. I have as much right to ask you as to his character as he has mine, through the columns of your very valuable paper.

By the tone of his letter, he never heard of me before. He certainly cannot be a subscriber to either the JOURNAL, or BANNER OF LIGHT, nor does he read them, or he would have seen my name mentioned. In order that he may learn of me, as well as other good mediums, I respectfully ask him to subscribe for the JOURNAL, and he will then get all the news he wants in reference to mediums.

As to my characters, I leave the people at large to form their own conclusions.

I shall be in Chicago about Thursday of next week, May 11th, without fail. I go from here to Niles, Mich., then to La Porte, Ind., from there direct to Chicago, when I shall be happy to meet with all friends who wish to call upon me. Parties who would like me to hold seances within one hundred miles of Chicago, may address me, care of RELIGIO-PHILOSOPHICAL JOURNAL, as I shall make Chicago my headquarters until further notice.

Elkhart, Ind., May 4th, 1871.

—It is far better to be like the sun, which perpetually dispenses light and heat to all; to be blessed of all, than like the sponge, which continually absorbs, but gives nothing back.

—Be moderate in your pursuit of pleasure, and she will abide with you ever. Run after her, and she will become an *ignis fatuus*, ever eluding, yet drawing you nearer to destruction.

—The overt act that like the arrow flies from us, hits not and hurts not us, but others. It is the secret thought that kills us. It engraves itself deeply upon our inmost hearts; weaves itself into the warp and woof of our faces, and sooner or later is known and read of all men.

—We are all of us writing history—that which to us is the most important of all our own. We are writing it upon the world about us—tracing it upon our faces, and engraving it upon our hearts.—*S. A. Hewitt.*

Original Essays.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. B. Dowd.

LIBERTY is a strange word, and has a strange significance. The world has always had great love and reverence for Liberty, without understanding what it really means,—at least, it so seems to me.

To be "at liberty," is to be free, absolutely and unqualifidly. In nature we find no such freedom. The rock is free to lie in one place, subject to the action of sunshine and storm, until it attains the freedom of earth. Then, indeed, it blossoms in the flower, and scatters its fragrance here and there, with a little more freedom; but this is only in degree, the same as in the rock. Some flowers have more freedom than others, for they send their fragrance to a greater distance. The waters of earth are at liberty to bask in sunlight and evaporate to a broader liberty, or to leap and dance down the mountain-side, or murmur along the valleys; but they are bound within their banks, and flow on downward always. Light, although as free almost as human thought, is measured, bounded and limited by obstacles which chain and handcuff the radiant creature in abject slavery, and cast shadows of gloom, gaunt specires of primordial nothingness, which stretch their phantom hands carcssingly and warningly across her lovely face. The worm is at liberty to crawl and burrow, but not to fly. The birds of the air are at liberty to fly, but not through the earth nor beyond a certain height in the atmosphere. The worm has a little more liberty than the mould in which it burrows; so also the fowl has more than the worm,—but each is free in degree, in its sphere, its condition. A fish in a pond is free to explore its utmost limits, but not to crawl upon the land nor fly in the air. The serpent may explore the pond and the land, but may not navigate the atmosphere as a bird. So, as we ascend from rock to vegetable, from vegetation to worm, and from worm to man, we find each individual thing enjoying freedom according to its condition. We find then, that Liberty is dependent upon power. *Power is the measure of Liberty.*

Man differs only from vegetation in being cut loose from the roots. He grows, blossoms, and bears fruit, and in doing this rises to superior conditions, wherein he appreciates and understands a little more of the divine significance of that sentiment we call Liberty, of which nature, and of which the fragrance of the flower speaks Liberty. The power to radiate belongs to man and animals, the same as to the floral kingdom, varying only in degree, and this power is the base of Liberty to radiate. The great lesson of our lives and of liberty may be learned from the vegetable kingdom, if we will not shut our eyes to the inspirations of nature, which, like the aroma of the rose, demands attention. The grand object of nature in man is to civilize him, and thus lead him up to God's boundless light of Liberty and Peace.

The race, like individuals, must have its infancy, its weaknesses and follies, its want of self-control,—in short, its barbarism. In this condition obstacles stand in the way, and the sun of Liberty transforms their shadows into monsters at which man, child-like, is affrighted. He longs for light; he struggles to attain it,—often wading through his brother's blood to escape the shadow which always haunts him. In his ignorance he thinks upon the shadow, as if it were a demon. With eyes wild with madness, he glares at shadows continually, and with teeth and claws tears up the earth in the vain hope of gaining the broad light of Liberty, not knowing that if he turns his back upon the shadows they are gone. Still he grows, shadows increase,—the night is only begun when shadow-like he drops into the grave. He has lived, longed, and struggled to remove obstacles which barred the way to Liberty and light, until the fatal lesson is at last forced home to him, that he has only increased the shadows and the gloom,—that he has only been adding meshes to the net in which he has flounders all his days,—that Liberty, though sweet, is only a dream.

For children, restraint is necessary. For barbarians, laws, jails and gibbets are so many schools, whose lessons, though hard, are only shadows cast by the sweet, glorious sun of Liberty.

So onward struggling, man's physical nature, vegetable-like, matures, and the mind, blossom-like, sends its aroma out upon the desert air, to make cheerful the otherwise desolate scene.

The physical body is only a vegetable. The mind is its blossom. Our thoughts, words and acts are spirit, or the aroma which, atmosphere-like, flows around us and is more pleasant to others. The fruit—ah! what is that which comes after the flower has shed its fragrance, and its leaves are withered and gone with the winds? Is it gold and silver, houses and lands? Are these cities, railroads, palaces of art, schools of science, the fruits of this life of lights and shades? If so then he has reached the most of these hath the greatest liberty, hath borne the most fruit. These are indeed physical fruits of toil, the shadows of which I have spoken; but there is another fruit within this, which is hidden and unseen, upon which the gods make merry. Within the mind, as within a flower, grows this fruit which does not appear until flower has lost its fragrance and its beauty departed.

This physical fruit,—these possessions acquired by toil and mental effort,—are food for the God within, upon which he feeds and grows strong, or sickens with disgust at its unwholesomeness. Sweet indeed is that fruit when it has grown in the soil of good deeds, and been watered by tears of sympathy, and fanned by the winds of good thoughts,—then man sits down when the beauty and fragrance of his mind has departed, and his influence lives only in the memory of others, and partakes of the fruits of his life, as he declines to the grave, and his spiritual body grows strong and luscious on the rich wines of his wealth, pressed out by use and not abuse. There are spiritual houses and lands, cities, palaces of art, and schools of science within this gaudy show of earth,—within its external pomp and pride,—which is the spiritual fruit upon which immortal life is based; the seeds of another existence. This fruit—spiritual and ideal though it be—is Love. This is, indeed, another name for Liberty. Love is the soul of Bibesty, as earthly possessions are its body. The masses know only its body; and this makes them sad.

The body is always in bonds,—always under laws which restrict and limit its action and defy its freedom. Thought is more free. It knows no distance, no obstacles, no time, nor other conditions. Thought, swifter than lightning visibly through worlds and space and stops not even at the throne of the Infinite.

This is Liberty. But this freedom of thought is not attained save through ideal love. Man requires conditions for thought which enslave more than laws and kings the body. These conditions,—these obstacles,—are not only creeds, but are the external loves of mankind. The banker fixes his mind, thoughts and loves upon gold, stocks, bonds, and business, until his mind is as much enslaved as any slave who ever wore a chain. What does such a man know of liberty? Nothing. The sensualist is a slave as much so as the toper. The drayman is a; fish in his little pond. Bunsparte is another in another pond. So all mankind are slaves while loudly talking of Liberty. Kings are more slaves than their waiters.

The unselfish are alone free. Fear is a tyrant before whom the world bows down and worships in sickening idolatry. The fear of want hath made this world a mad-house, and filled it with howling maniacs.

"Power lies at the bottom of all Liberty. Power begins at home, and its first manifestation is in self-control.

The child begins it by learning to use its hands; ends, in most cases by the use and abuse of body and mind. But the true human stops not at mind. He goes beyond and lays the egg of spiritual existence—namely: love—in his mind; and, like a faithful hen, keeps it warm by the pressure of meditation,—if thought and aspiration—until therefrom is hatched a spiritual body, which is free as the thought of an archangel; knowing no laws and no conditions. *Death makes no one spiritual.* This is indeed the object of *this existence*, and if not accomplished, there is no spirituality beyond the grave—no more than here—and no more freedom. Love must be materialized here, or never. Why, then, if this love shall have been diverted and prostituted to that which is selfish and worthless, is the fruit worth? What have you, reader, on the other side, if unselfish love is all that is immortal?

If ideal and unselfish love is the germ of immortal existence—the germ of a spiritual body —the strength and nourishment of that which is to be—when you are stripped of your selfishness and your earthly possessions (for remember these have no part nor place beyond earth and that which pertains thereto), then what have you?—where is your germ?—where your strength?—where your thoughts?—where your boasted freedom?—where is the world, all rotten with wealth and woe, with boastful art and science, when stripped of selfishness? NOTHING! is written upon its brow.

Let your soul bow low, reader, before this gorgeous truth, preached from the diadem of God before which the great of all ages have prostrated. Realize that love of self is the worst kind of slavery. It narrows you down to a point, around which you revolve in circles growing smaller and smaller until you are nothing but a point, which is a cipher.

The unselfish soul is the only great. The loving heart is alone void of fear; and hence the only freedom is in love. "Love casteth out all fear" is as true now as ever. *Control yourself! The man who can control himself under all circumstances is master of the universe.* Here is the legitimate field for the growth and exercise of power. As I said before, there is no Liberty without power first.

There can be no self-control until the love-nature is mastered—is turned away from external nature and drawn within. This is the kingdom of heaven, where Liberty reigns, sweet and tranquil. The nature full of unselfish love *can not curse* nor repine at misfortunes. To him are prayers and tears over the follies of mankind, and the heartlessness of so-called humans.

Self-control, when complete, embraces not merely body and mind, but also the spiritual nature. Bodily control is muscular action; this, of course, all beings are in possession of, but here will be found the same diversity or degrees of power, and consequent freedom of action. In some men there is no waste materials; every muscle and nerve seems full of vitality and power, while in others it is lacking. This control is susceptible of growth and culture. The world is beginning to understand a little of the importance of physical education, the draining of muscles lungs bones, and joints, but it knows but little of bodily control, after all.

We know a little how the physical affects the mental, and a little how to use fists and muscles to advantage; but know nothing of the method of changing physical nature from impure, diseased conditions to pure and healthy conditions. The reason is obvious. Science ignores all but body and mind; and the latter it considers not as the cause, but as the effect of organization. It says there is no spirit, *i. e.*, no actual organism, with will, spirit, which, with tools and fashions both mind and body. It says laws are arbitrary, unyielding, and infinite; that organization fixes destiny. This is so to a certain extent, but this extent we have not measured, and I have a right to assume what science can not demonstrate, when that assumption is supported by reason—by analogy—by reason. Laws are only modes of action; and these modes are as much under my control as the acts themselves.

We have no mental philosophy. When the world recognizes this truth, that the mind is physical and muscular, that thought is a living entity, which enters into the womb of the mind from its Father-God—suggestions—and is there conceived and clothed in our own flesh and blood, and in due time born into our physical bodies, there becoming a part of us, changing our entire physical being; then will they understand the influence which spirit exerts upon man, and the importance of spiritual culture as well as mental and physical. First the physical, next the spiritual, the mental. These are that which *appears* to sense; but really that which was *first* is that which appears *last* viz., the spiritual.

Why talk to a physical being of a mind? an idiot, for instance. Why talk to a physical and mental being of a spirit, unless he has grown up to that condition wherein he knows such exists? Why, indeed, why change his external conditions? Why talk to youth of spiritual things? They hear you, but they can not conceive your thought until time has ripened their physical and mental nature, then your teachings, or such as are retained, do them good.

Mental control the world knows but little of. To control one's eyes seems like a simple thing, but why, what is to do this? The mind is to do this also, which see even when we wish to be blind. Behold the world running mad to see the sights! Behold, also, the sights covered from the outward gaze, born in us, from out a world we have long since forgotten.

To control one's ears is not an easy task, for the rush and rattle of the world is always calling us to hear. The mind, also, has ears, which, when open, hear the voice of God.

Who hath taught us at any time to be deaf to the thunders of nature and man—to close the physical ear and open the mental, and listen to the "still, small voice"—indeed! who has told us what the voice is, or how it sounds, or how to listen! Think of freedom! when all the phenomena of nature holds us paralyzed in its grasp! But then we may awaken from this paralysis; for 'tis only mind and body which sleeps.

The awakening is culture, but not the culture the world teaches. It is a small thing to control the hands to manipulate material substances; but this control is gained by long years of practice, and even then, how awkward we are! How many failures the most skilful make! The mind also has hands, which grasp at the unknown, grasp and handle it with its keys; grasp and handle and unknown, which reach out through space without limit or hindrance.

Who hath taught us the methods of mental control? Without motion, no distance!

We have the power of physical speech; so has the mind. But who has taught its language? or the sound of its speech, aside from looks, gestures and motions?

Who has power of mental control? Not many! To stand unmoved, without fear or agitation, in presence of danger is a great thing; yet this control is merely physical—the power of mind over the nerves.

Who can stand behind an enemy unmoved, and let his curses fall unheeded upon the ear, or receive his blows in the face, and not strike back? Not many. Yet this is done by effort of mind.

Control begins in the spiritual, but its first visible manifestation is in the physical, next, to the mental, and then returns to the spiritual; and there is no perfect control until the spirit is at once under control as the physical. Mental culture stands in point. This is the foundation of all that is above mind. But who is capable of creating mental states or conditions capable of inducing spiritual conditions? Who has the key? Not many? Yet there are a few. Belief in ones' self is foundation of power to accomplish. Doubt and distrust of ability destroys power. To believe, to have faith, is more than three-fourths of the battle. Believe first, and then the evidence comes afterwards to confirm and lead you on to knowing. We are not absolutely free to believe, but free in that limited sense of which I have spoken.

Evidence is the foundation of belief; but that which is evidence satisfactory to one, is unsatisfactory to another; this is because some are more free than others. He that walks as one in a dream with the outer senses closed as a door, heeding not the gaudy panorama of passing nature, with its shadows and lights, its voices and sights, its rough and vulgar contact; hath entered into his closet, and there listens and sees with the mind, takes hold with mental hands, of the ALL MIND, whose touch is transformation. Such are free to believe—are free to shut the doors through which visible objects and nature enters, with its temptations and its doubts—devils in angel garbs sent to lure man from true freedom and liberty in God.

Control is in the mind—at least it so appears to be. I mean that the power springs from soul, which, blind and deaf, has tried in vain to overpower with the mind when its second manifestation i. e., voluntary, or will action begins. Doubt is the antagonist of belief. It destroys it, as death destroys life. Fear is a mind destroyer; for as spirituality destroys animality, when at its extreme. Understand me to say that this antagonism is only relative, but relatively is our field of labor, for we do not know what absolute is. Death swallows up life, and vomits it out into other conditions. Mind swallows up body, and vomits out thought. Spirituality swallows up carnal nature, and then vomits out material—our Father-God. Belief swallows up doubt, and man acquires knowledge. Knowledge swallows up belief, and forthwith faith is born, which in turn swallows up knowledge, and knowledge becomes a dead letter. Belief at its height is what a man is; mental assent is only its weakest phase; knowledge its highest; when belief ceases, i. e., seconds higher, or descends lower, we arrive at any knowledge, belief must cease as regards that knowledge; but there is ever beyond the realm of knowledge an infinite realm of mystery unsolved, to be believed in or rejected, which leads to investigation, and narrows the mind down to its little realm of facts; hence robs man of real power, which comes of expansion.

Belief strengthens when we cease investigation, and forget to doubt. This growing stronger, it culminates in knowledge—positive fact. To believe in self, strengthens self. To believe in God, strengthens God, which is God. To believe in the supernatural, is to open the mind, inasmuch as it leads to a knowledge thereof. When this knowledge is gained, we no longer believe, but know. Knowledge is foundation of faith, which is its antagonist. Is Knowledge of man's power given faith in self; but faith is greatest, for we have more faith in ourselves than our knowledge of ourselves warrants, and we often astonish ourselves in our undertakings, by reason of blind faith in luck or chance. To know ourselves weakness, is to destroy one's strength. It is only when we turn aside from ourselves, and forget what we know of ourselves that we are really great. This knowledge of ourselves is the doubt, which, entering in, destroys faith in ourselves.

He who can forget his knowledge of nature and her laws, forgets himself and his doubt—hath faith and power to walk on the water, or in the air, or to make bread of the atmosphere. Knowledge of God destroys or swallows up belief in God, and reaches on, and growing, culminates in faith, blind and void of knowledge of nature or laws—in God the absolute and only free existence. To doubt the existence of God, of mystery, of power, supernatural and infinite, and man's capacity to reach unconditional power wherein dwells freedom, is to destroy the knowledge thereof; to rob one's self of power derived therefrom; to invoke unrest and dissatisfaction, and narrow one's self down to the blank, worthless cipher of human knowledge, as derived from investigation of matter and its laws, and bind in chains of slavery the soul divine. To one who has faith, knowledge is of no account, *i. e.*, mean knowledge of things less than that which is centred in self-faith. Belief first, knowledge next, faith lastly, and this swallows up the two first, and translates them into other modes and conditions of existence, where laws to us are unknown. Body, or sense, corresponds to belief; mind, or its higher manifestations, correspond to knowledge; spirit, or the ultimate result of body and mind, belief and knowledge, correspond to faith.

To be Continued.

Written for the Religio-Philosophical Journal.

SPIRIT POWER.

By Wm. B. Fahnestock.

That spirits have power to impress individuals, under certain conditions, as well as to move ponderable bodies, has been too often demonstrated to be doubted by those who have made the necessary investigation; but how these things are effected, and under what conditions, is a matter but little understood by most spirits as well as men, and it is amusing to see the efforts many of them have made to account for their being done.

Spirits admit that certain conditions of the medium are necessary,—but they do not say what those conditions are,—as the following extracts from the work of Hrof. Hare will show, viz:

"We cannot come into direct contact with physical matter, but we are able, through the sphere of the medium, when natural conditions are complied with, not only to communicate our thoughts and wishes to our friends, but to move solid, ponderable bodies."

This is true, but the inquiring mind would like to know what the nature of the condition referred to is, and as the spirits have made no further explanations, it is to be presumed that the peculiar sphere or state of the medium was not known to them.

Again, they go on to say: "When we wish to *impress the mind of the medium* by an effort of the *magic will* (provided always that he or she is in sympathy, or sustains a negative relation to the operator), *we can dispose and arrange the magnetic currents of the brain so as to form or fashion them into ideas of our own.* We can also learn to read the thoughts of another, conditions being favorable."

Here we have an acknowledgment that to derange things the medium must be in sympathy or sustain a negative relation to the operator, and although they speak of arranging the magnetic currents of the brain so as to form or fashion them to ideas of their own, there is no idea conveyed that would give us positive knowledge, any more than how they can read the mind of others when conditions are favorable.

"Thoughts," they continue, "being *motions of the mind*, assume specific and definite forms, and when distinct in the mind can be seen and understood by the spirit who is in sympathy with the mind in which they are generated."

Here sympathy or conditions are again necessary, but "*to influence mechanically* the Keys of a medium to move at will," they must direct currents of vitalized (spiritual) electricity on the particular muscle "they desire to control, and to produce raps, the voluntary discharge of this "vitalized and spiritual electricity" from the [illegible] come in contact with the "animal [illegible] emanating from the medium."

[illegible] about as clear as the article. I have [illegible] compare muddled passages to, and I [illegible] to comprehend what this "vitalized spiritual electricity" is like, unless it is simply the will or the spiritual aura coming in contact with the aura of the medium. Rats can be understood; and although the word *aura* does not sound as learned as "vitalized spiritual electricity," or "the animal electricity of the medium," I think it will be more easily understood,—and is, no doubt, nearer in truth.

I have made the above extracts to show that spirits must have conditions or they cannot impress individuals or move physical bodies; but in all spiritual books and papers I have seen their powers ascribed to nothing but magnetism.

If a medium was clairvoyant, magnetism was the cause of it; if clairaudient, or able to feel, smell, or taste things at a distance, it was magnetism that caused it. Magnetism caused the raps, lifted men, tables, pianos, and did all other wonderful exploits, at the same time that it put people to sleep, cured their diseases, and accounted for all the mysteries that were never before explained. Light was its child, electricity its brother, and mineral magnetism its bosom friend. Then who will not say, "All hail! animal magnetism?"

I have but to say, that it has not the powers that have been ascribed to it. If it did exist, and what is said of it were true, it would be very easy to say, when asked a difficult question, "Oh, it is magnetism, animal magnetism, which is entirely different from mineral magnetism, consequently explains all that is to be explained. It accounts for the aurora borealis, the precession of the equinoxes, holds comets in their course, etc." But seriously, these are not exaggerations, for only absurd cases have been ascribed to it, in many works that I could name, were I so disposed.

The whole truth in regard to the condition necessary for spirit control is, that the subject or medium shall be in a *passive, somnambulic condition*, and it will be found impossible for any spirit to control them unless they are so. But when subjects are in a perfect condition, spirits by impressing their mind, have extraordinary powers, and often effect cures in an instant.

That mediums are in a somnambulic condition when controlled by spirits, is easily proved by requesting spirits to leave the mediums in the condition in which they found them when they took control. If this be done, they will be clearminded in all their faculties, and can use them at a distance.

Written for the Religio-Philosophical Journal.

DEITY.

By J. Russell Robinson.

We desire to make a few friendly remarks for publication in your interesting journal, not by way of opposition to Brother Francis' "Search after God," but suggestive to such minds as seem to be disturbed in their equanimous harmonies on account of the unique course he seems to be pursuing in search of his object. We can see no reason why he may not take any course he deems successful.

He asks us all a fair question at the head of his late articles, such as:

"Is there any work, either in nature or act, that does not point significantly to *Individualized Man* as its *Author?*"

And what if he does, and believes it *himself?* If such a proposition is not clear, certain, and self-evident,—founded upon science and philosophy, system and analogy,—why, then he can not demonstrate it; and if any can show up his error, is it not the duty of such to do so, if such error be considered mischievous to the public?

If such as one *knows* by scientifical and philosophical demonstration, that man himself,—a production of nature,—is not the author of that *self*, must not it be, by science and philosophy, that such knowledge exists? How easy, then, to demonstrate to scientific thinkers, that man is no more his own author, than nature is its own author. He himself consents that nature is self-existent, and hence can not be the production of any power behind itself.

He reasons well, or rather he cites to us many of nature's developments, as evidence of his positions being truthful. But it seems to us he should be aware that nature is a grand, germinal, elementary system, self-existently possessed of not only all forms in mathematical outline, in the perfection of development and mechanical organization, in principles individually identified, but as the Grand Archetype and Architect to unfold and develop all its innate principles to their ultimates; similar to all others of its types, from planets down to the tiniest organism in all its embodiment.

Your writer Paul recognized his "God" as a universal embodiment of all properties and qualities. He should, as all other investigators, scientifically developed, see that the germs of all organisms in existence contain innately, in principles, all their own special life-unfoldings, —and in seven grand orders, most clearly manifested in vegetation, when carried to its physical ultimate even.

Take, for example, an apple tree germ for its first grand order, containing like its Grand Archetype Nature, an embodiment of all its future unfolding possibilities. Its root is its second grand order of development; its stem or body its third; its branches the fourth; its leaves the fifth; its blossoms the sixth; and its fruit the seventh—including, of course, the new germs for continual propagation of the apple principle, till its elements are all organized in its surroundings.

Again: does that tiny organized, individualized life-power that builds those delicate coral structures, away down a hundred fathoms in the "deep, deep, sea," point very "significantly to man, *as its author?*"—or even does its mechanical work do so? We concede here a manifestation of mentality; but does man only exhibit the mental faculty? Is man the author of the first planet? Being, so far as our knowledge and experience extends, himself the child of one. Can the child be the author of its own mother?

Finally, permit us, your humble servants, (names are of no consequence) from our standpoint of science and philosophy, system and analogy, to warn all investigators of life's unfolding and developments, that the alphabet or key to it all will be found based in self-existent, *eternal principles:* that is, every organism in nature, from its own universal, elementary system to the minutest part and parcel thereof, is an eternal, individualized identity in form and outline, [illegible] sting themselves by No animated existence [illegible] ical link or medium of transition between the lower realms of life's unfoldings and man—since he is a grand aggregate of them all: as the fruit of the apple or other tree is the grand aggregated refinement of the entire capacities of production.

Remember this, that the monkey, including all of its species and varieties, is a self-existent, eternal *monkey principle* in its own identity, and can never be metamorphosed into anything else.

As the roots, stalk, etc., of a tree may serve as laboratorial agents for refining the elements of the future germs of its own species; so all these lower organisms are doing, to prepare elements for the development of the man principle. Search after God as you will, and rouse all the intellectuality on your planet in the hunt—all the better; agitation of the human mind unfolds its wisdom. We will add our counsel as we at all find opportunity through our co-worker and medium.

Winona, Minn.

PHYSICAL MANIFESTATIONS.

Startling Developments in a New Quarter.

BROTHER JONES:—I trust any word of the work of "Spiritualism" from any part of the world, is of interest to every lover of the great and glorious *truth.*

The *knowers* (I will not say believers) are having a fine time here. Dr. Alexander and family are *time-tried* Spiritualists, but until very lately they have stood alone in this community.

In the Summer of 1870, Miss Georgia Mattock, of Cincinnati, a most amiable young lady and an excellent medium, visited at the doctor's family. Several private circles were then held, but there was not enough obtained to create excitement, but sufficient to agitate thought.

This winter she again came, and some of the young people as they could spare time from sleigh riding and other amusements, began to hold circles. At first I did not attend any, as the most that was obtained was raps, and some such manifestations, but soon the circles grew in interest,—books and other objects were carried around the room, instruments were played on, and the manifestations were altogether, as the circle considered, satisfactory. Several of the intelligent citizens began to inquire about it, and a few of the more curious to investigate, and all the circles a "tin horn" was set on the table. At first this was thrown off. Soon it was controlled and carried around the room. These manifestations were all had in the dark, and had it not been for the confidence each had in one another, of course they would not have been satisfactory to any.

On the night of Feb. 23rd, the invisibles gave us an exhibition of their power. I had not yet been present at any of their circles, as I had considerable work on hands, and did not need, as I thought, any proofs of Spiritualism.

On this evening, at a small circle, consisting of the medium, Miss Mattock, Mrs. Dr. Alexander, Mattie Price, a devout lady woman, and Biddy Lawler, the hired girl—four only—a large six-stop parlor organ was controlled, and played most beautifully. Some smaller instruments had been handled and played on before, but not such sweet music, as all agree, was made on the organ. This same evening, (Feb. 23rd) the medium went to Mr. Joseph Bennett's, and a circle was formed. At this circle, about ten o'clock several friends spoke for some time audibly through the hour. This was the beginning of a series of intensely interesting meetings.

On the evening of the 24th, another circle was held at the same place, at which very loud and distinct talking was had through the horn. Much of the time the language used by the young people, at which no one could avoid joining in the laugh; but there was also much that was beautiful.

On the 26th, another circle was formed at Dr. Alexander's, at which there was a great deal of good instruction. On this evening the spirit (I would say the medium's father) promised us for Monday evening, a debate on the San Domingo question, by intelligences on the other side. I should have said, that on the evening of the 24th, we were promised a lecture for the 26th, by John Moffatt, a Methodist minister. I thus give these names as they may be recognized by your readers. Those who debaters on the San Domingo question, were Abraham Lincoln, Scott, Harrison, Wm. Skinner, and Mr. Mattock,—or were to be. No circle was held on Sunday evening, as the band on the other side desired to rest, or that we should rest.

On Monday evening, Feb. 27th, a circle was formed at Dr. Alexander's. By this time there was much excitement in the community, and nearly every body wanted to see or hear. Mrs. Alexander, one of those good, enthusiastic, wholesouled women, that believes with all her might, mind and strength, and wants every body else to enjoy what is to her so enjoyable, permitted a few more to be present at the Monday evening circle. I have not time to report more than the circle was a failure, as long as these men stayed. The circle has been much abused by them since, but fortunately there are several belonging to the circle, who are not practical believers of the theory of non-resistance in the present undeveloped state of humanity, which fact tends to suppress much of the abuse. The controlling spirit on the other side, Wm. Anderson, was very much vexed at the failure, but controlled himself for some time, and told us that, owing to the disturbance we could not have our debate, as the debaters could not control, nor could we have some instructions promised from Mr. Moffatt on the Spiritualism of the Bible. Mr. Anderson, spoke for some time on the beauties of his spirit home. Had a circle on last Tuesday evening at Mr. Bennett's, and one on Friday at Mr. Carr's in the country. At all these the horn is controlled and talked through in a distinct audible voice, from two to three hours. We have now instituted a plan of developing circles, at which none are admitted only those designated by the spirit band, and are promised to have these manifestations in the light finally.

As might be expected, the "journey-men-soul servers," and "God's stump orators," are becoming enraged. And well they may, for we have gathered to the support of Spiritualism a great many good men and women, though they do not believe it; and several of the best people of the place,—people that they, the church-men, have tried to get into the church, have fairly, thoroughly and satisfactorily investigated these manifestations, and are now not only believers, but *knowers*, as they *feel* that there is no chance for human collusion in this thing. I will write you more if there are further developments.

If you find any item of any interest in this, you will please publish, and sailafy our "spirit band," as I write at their request.

THOMAS A. POLLOCK.

West Elkton, Ohio.

Letter from D. Manchester.

BROTHER JONES:—I have read that question,—"Who are they?" as long as I can stand it without making some reply. I shall be indebted to you financially three dollars the first day of May, which debt I hope to cancel by the first of June, or before. Am a thousand times obliged for the accommodation. I was a trial subscriber, and when my three months' subscription had expired, would have done without my bread and butter, rather than the JOURNAL.

I love your way of dealing with error, and your plain, out-spoken manner. I love the truth and its defenders. Long may the JOURNAL live and prosper.

D. MANCHESTER.

Remarks:—Dear brother, it gives us great pleasure to receive such letters as yours. While we are carrying so heavy a burthen as is involved in giving credit to subscribers, it is cheering to know that our effort is appreciated, and that it is the intention of those who are indebted to us to pay at the very earliest moment possible.

None but mean, selfish men ever think of trumping up a blackguard's apology for not paying for a newspaper that he has received for a year, more or less, on credit. Nor does an honest man try to cheat a newspaper publisher out of a few week's time when he remits and orders his paper discontinued.

NEW PUBLICATIONS.

Press Comments.

GOD DEALING WITH SLAVERY. Spirit Messages to Thomas Richmond, etc, Chicago: S. S. Jones, 1870.

Thomas Richmond was for many years one of the leading business men of Chicago. Our older citizens will remember that he and the late Charles Walker, for several years, virtually controlled the grain interest and the shipping interest of the city. Mr. Richmond was the father of the Board of Trade, and was very active in promoting all the business and commercial enterprises of the city. No man had a more correct and comprehensive understanding of the wants of our city, of its future, and of the extent and the resources of the vast fertile country, whose business must ever be tributary to Chicago, than Thomas Richmond. The first chapters of the book, which give, very briefly, the business history of the author, are worth far more than its cost. They are well worthy of the study of young men, for they showwhat integrity and persevering industry can accomplish.

The religious history of Mr. Richmond will interest all who knew him. Starting in life as a Presbyterian, he was for many years one of the most active and useful members of that church. Conceiving the idea that even the New School branch favored slavery, on coming to Chicago he refused to hand in his letter, and, after floundering around for some time, he became a Spiritualist. Here his old friends must part company with him, and for ourselves we must believe that the pretended communications to the author through sundry mediums, were inspired by the strong mind of Mr. Richmond himself, and that his subsequent letters to Mr. Lincoln and others were but a reproduction of his own clear and comprehensive views on the slavery question, in a more condensed and effective form. Accepting and thanking Mr. Richmond for his eminent services in the past, his old friends will cast the mantle of charity over the spiritual portion of his book.—*Chicago Tribune*, Dec. 13, 1870.

That this interesting book may come within the reach of all, Bro. Richmond has reduced the price one third. It now sells, firmly bound in cloth, for $1.00, postage, 12 cents; in elastic paper covers, 75 cents, postage, 6 cents. We are now filling orders at these prices.

CRITICISM ON THE THEOLOGICAL IDEA OF DEITY, by M. B. Craven.

The author of this valuable book, has directed us to reduce the price from $1 50 to $1 00, so that no one need be deprived of a knowledge of its contents. The book contains 317 pages, and was cheap enough at the old price, but we take pleasure in obeying the wishes of its wholesouled author, and will send the book to any address, postage paid, on receipt of $1.10. We clip the following from some of our exchanges who have noticed the work.

"In examining the various religious systems, the author displays much research, and brings together a large mass of citations. If they are to prove the insufficiency of any human conception of the Deity, and the inability of human language to adequately express his nature, we are content to let this criticism pass unchallenged."—*The Age*, Philadelphia, Jan. 12th, 1871.

"The author has evidently ranged through the broad fields of both ancient and modern literature, gleaning with an industrious hand."—*Herald and Free Press*, Jan. 12th.

"The book is evidently the production of a man of learning."—*Sunday Dispatch*, Jan. 15th.

"A search into its pages will surprise and instruct any one."—*Banner of Light*, Jan. 21st.

THE SCIENCE OF EVIL is the striking title of a handsome volume, from a Topeka, Kansas, press, the author being that well-known and fearless lecturer, Joel Moody. He undertakes, in this treatise, which we have not the space properly to analyze or discuss, to set forth the first principles of human action, and adds to the effort three lectures, viz: "Salvation and damnation before birth; or the scientific and theological method of salvation compared." "Sunday; its history, uses and abuses." "Prayer; the true and false method compared."

These are all living themes, treated by a living thinker, and discerned only by the mind of living people. They deserve calm, patient and reflective attention, which we have no doubt their importance and the high character of the author will secure for them.—*Banner of Light.*

Letter from W. B. Blain.

BROTHER JONES: Though your kind introduction to Brother Mee, I am to-day in this quiet, pleasant little inland town, where I find positive proof that Spiritualism and the JOURNAL are both alive, and doing each their respective work. Last evening I found the hall filled to overflowing, not alone with Spiritualists, but churchmen and divines even, all anxious to hear the truth and obtain some positive evidence that their loved ones buried were still alive, and did return. Gave them two lectures and twenty-six tests of actual spirit presence, after the lectures. I think they were interested, from the fact that they stood closely mass in the aisles, through the lecture, and after the meeting was dismissed, none seemed willing to leave, but wanted more tests, and I promised to visit them again.

That they are alive and active, with heart and soul in the cause, can be proven by the fact, that, although few in number, they pass no hat around for dimes to pay expenses, but have funds in their treasury, and give freely. On every table I met the familiar face of the JOURNAL.

At Crown Point we were met, even in the car, by that whole-souled pioneer of Spiritualism, Bro. Luther, who welcomed us to his home, where his gifted wife made us feel at rest, and among friends,—not of forms and ceremonies, but of true hearts.

At Lowell, the same hand of welcome was extended by Brother and Sister Mee, and others whose names though forgotten, their smile of welcome never will be. God bless them all!—we shall be glad to meet them again.

Though of ourself nothing, we hope by angel help to do some little good and help roll on the car of humanity triumphantly over all orthodox bigotry.

Lowell, Indiana.

Letter from Henry A. Beach.

BROTHER JONES:—I have for a long time felt it to be my duty to do something toward paying up the amount of my indebtedness to you for the JOURNAL, which continues to make its weekly visits to my family until we have come to look upon it as a friend whose presence we can not dispense with.

I have at length found steady employment, but as I get very moderate wages, and have a great many demands upon my rather meagre purse, I have concluded that the only way in which I can pay you at present, will be by installments from week to week until the old score is settled, and the paper paid for another year in advance. I know you are lenient toward those who try to be just and believe that you will not object to my paying you thus. You will therefore please find inclosed fifty cents, which you can credit to my account, as my first installment.

I can not tell you how highly I value your paper, nor how priceless I consider the principles it advocates, and if I had the means, the RELIGIO-PHILOSOPHICAL JOURNAL should send its beams of truth and gleams of comfort into many a household in this city where I believe it would be read, and in time appreciated, and I here feel impressed to pledge myself as I write to you that if the spirit world will place the means in my power, I will use them freely in circulating the truth as contained in the JOURNAL, and in extending a knowledge of Spiritualism all over the land.

I am now doing all that I can, but it seems to me to be so little, and the way is so hedged up, I can not feel too grateful for my own delivery from the bondage of orthodoxy and creeds, nor for the many hungering and thirsting after spiritual food, and a more open communion with the spirit world.

May the angels bless you, Brother Jones, and prosper the JOURNAL, in the prayer of your friend and brother in the cause of truth.

H. BEACH.

Brooklyn, N. Y.

Remarks:—Dear brother, we profess to do by others as we would they should do unto us.

We receive with gratitude remittances for dues, however small. Many who owe us would do well to imitate your example. Justice demands that they should do so. We really need the money our due, and hope each reader will examine his or her account with the JOURNAL, and remit, even if it be but fifty cents at a time.

HARRY BASTIAN.

Letter from Bell A. Chamberlain.

DEAR JOURNAL:—I wish to inform you, and through you the public, of the wonderful exhibition of spirit power through the mediumship of Harry Bastian. He has been giving the skeptical in this place a chance to investigate, and the friends of the cause assurances which make assurance doubly sure. The committee was chosen to tie him securely to the chair, which was then placed by the table upon which the instruments were placed for the use of the invisibles. Almost immediately after the tying, voices were heard through the trumpet, bells were rung, and tamborines beaten with vigor, the mouth organ played upon, the guitar floated, or rather whirled near us in the front row with such a rapidity as to cause us to draw back for fear of a smart blow from it, was raised to the ceiling above us, struck upon the floor with energy, thrown upon the table, and then, after each member of the committee had looked to his fastenings, and pronounced him as they left him, they would untie him in a less space of time than they took to tie him. Then the spirits would quickly secure him so that none of the audience could untie him.—In this condition they would perform wonderful feats, then untie him in short space of time, retie him hand and foot, securely to the chair, place him on the table, put upon his head tamborine and bells, then call the committee to examine the fastenings, after which, they would put him on the floor again. Once the spirits were playing upon the mouth-organ, speaking through the trumpet, and whispering to a little girl at the same time. Solid iron rings were placed upon his arm, and removed again quickly, and put upon his head,—the guitar, tamborine and bells making music during the time. His coat was taken off while he was tied, and in fact there were so many feats performed that I have not space to mention them.

Mr. Bastian is a natural medium, and in private a perfect gentleman; impressing all who meet him with his purity and honesty.

These manifestations, following a course of lectures which were delivered through my mediumship—which had arrested the attention of the public—seem to be the rivets which should fasten the argument. Clear Lake has such an excitement as the occidental villages of Iowa seldom get. May the mediums be rapidly multiplied, is my earnest prayer.

Yours for the truth,

MRS. BELL A. CHAMBERLAIN.

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Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

☞ It is a lamentable fact that some mediums so forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

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LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—10 Dec.—0." The 0 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—10 Dec.—9, or perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 69 for 1869.

☞ Thoseending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

A SEARCH AFTER GOD.

NUMBER XXXIX.

Peculiar Manifestations—Schools in the Spheres—A Beautiful Law—The Books of Earth Reproduced in the Spirit World, and How—Newspapers Here Republished There—The Congressional Globe—Spiritual Congress—No Book that Emanates from God—The Third Book between all Antagonistic Books—Spirit Photography—A Grand Work about to be Inaugurated.

Spirit—In the spirit spheres, we find some strange manifestations of power, that the denizens of earth have but little thought of. How true it is that knowledge is power. How grand, the idea that when, perhaps, millions of years shall have passed away, we will be able to execute that which we thoroughly understand. The mathematicians have many ingenious devices and rules whereby they calculate the time of a planet's revolution in its orbit, its distance from the sun, its size, density, and many other particulars. These rules have been learned by close observation and thorough investigation. The world to-day are indebted to the past for a foundation on which to stand in the investigation of the beautiful problems connected with the government of the universe. The chemists of the Spirit World are far in advance of those of earth, and the power that they possess is truly remarkable. It would be well to consider some of the marvelous doings of those connected with the sciences here. But where shall we commence, and to what shall we allude?

Lucretus—Do spirits study chemistry here, and devote the same attention to it as those of earth?

Spirit—Certainly. In the Spirit World are schools of different grades, where all can receive instructions in those sciences they desire to understand. Many of the books of earth are re-published in the Spirit World, in order to note the progress that is being made in the various phases of life.

Lucretus—Is each one reprinted there?

Spirit—In one sense it is. We get the reprint of each book by a peculiar process, by placing, as it were, certain elements *en rapport* with it. A spirit when it desires to learn the thoughts of the mortals of earth, by placing himself *en rapport* with them, can read their most inmost designs and desires. The process of taking a photograph by the children of earth is a peculiar one. A negative, as it is called, is first taken, and the action of the light transmitted through it, imprints your likeness on a card. There is a species of photography in the Spirit World, through the instrumentality of which, all books can be reproduced. Visit one of the photographic galleries of earth; examine the negative, as it is called, through which the action of light produces your own image, and you have a faint idea of the manner by which the literature of the earth sphere is reproduced in the Spirit World. This is a grand process. I can not explain it to you now.

Lucretus—Well, I am astonished. I supposed that all this was done through the instrumentality of a God.

Spirit—Not by any means. But I must not dismiss so soon the method of reproducing in the Spirit World the literature of earth. Now, I desire to say, that the prominent works of literature, all of any value, are reproduced. Our libraries would not be complete without them.

Lucretus—What about papers?

Spirit—Now, be patient with me. Certain leading papers published on earth are reproduced in the Spirit World, and read there with great relish. The Spiritual Congress, composed of all the leading patriots of the United States who have long since passed away, together with wise men from other countries, are necessarily compelled to read the views of the children of earth, and therefrom they can judge correctly the true aspect of affairs. The daily proceedings of the Congress at Washington, are reported to this Spiritual Congress. How is this done? Attach your negative, as it is called, to a card, and in a moment's time, your true likeness is obtained. Through a process somewhat analagous, a newspaper printed on earth, is reproduced in the Spirit World. So expeditiously is this done, that the work of producing the separate editions are regarded as simultaneous. Really, if the children of earth think their works can not be produced in the Spirit World, they are greatly mistaken. This process requires the skill of advanced spirits. All can not do it—indeed but few can comprehend its nature. The establishments for this purpose, are *en rapport* with those on the material plane, and work harmoniously with them.

Lucretus—Then God has nothing to do with this work?

Spirit—Nothing. The skill of man is only required. His ingenuity devised the scheme, but not for some time after the printing process was fully established on earth. This was discovered by a circle of spirits, who had been at work for a long time to devise a process whereby the scenes of earth could be transmitted to material prepared for the purpose, in the Spirit spheres. The thought that this feat could be accomplished, was induced by observing the process of taking common photographs. The negative could imprint on a card a life-like representation—why not, then, some means be employed whereby the pages of a book might be transmitted to another page, the same as your likeness on one plate can be transmited to another? The process, like all things, is simple when understood, but I can not find language with which I could explain its nature in full, and I only state that the fact exists. The power to reproduce a shadow of everything that exists in earth-life, so it will be tangible to the denizens of the Spirit World, now exists, and great good is being accomplished thereby. As communications between the nations of earth are opened, and international traffic occurs, a friendly and more fraternal spirit is exercised, and often great good secured by both nations. In this beautiful process of reproducing literature in the Spirit World, spirits become interested in the affairs of earth. For the benefit of the Spiritual Congress, the *Globe*, at Washington is reproduced, also the leading papers there. Only certain papers are allowed to be republished, and that permission is granted by the guardian circle of the higher spheres.

Lucretus—Allowed to be reproduced—only certain ones allowed in the spirit spheres? Why, I thought you had freedom in the Spirit World?

Spirit—There is freedom here. There are restraints, also. As long as there exists one being better and more intelligent than those below him, there will be restraints exercised. There is not perfect freedom in the Spirit World. That would imply a license to do wrong. Ah! there are rules and regulations there as well as on the earth.

Lucretus—In the Spirit Word, is there any book that claims to have emanated from God himself?

Spirit—Certainly. There is the Bible. It has been reproduced, and there are many here who believe its superior divine origin. That, however, is not of long duration. The errors of earth-life do not inhere within the mind long in the Summer-land. The opportunity of becoming acquainted with its true character, is far better here than in earth-life. The literature of the Spirit World is of that character that affords excellent opportunities to arrive at the truth.

Lucretus—In the reproduction of the books and newspapers of the spheres of earth, do not many find their way there that are of no practical utility.

Spirit—This reproduction requires great skill, and only those works that are required are republished. In the literature of the spirit world we find histories of the nations of earth, the principal events of their govarament, the extent of their progress, etc., in book form, as written by spirits who devote their attentions to historical matters as connected with the various nations. These works are compared with those written on earth, and the discrepancies of the two make the contents for a third book. Between all histories of nations as published on earth and in the spheres, there is a third book, that points out the discrepancies in the statements, and shows wherein the error consists. Two authors may discuss some subject connected with chemistry, astronomy, or metaphysics, and their statements conflict. Some one who has long lived in spirit life, will examine both, and point out the errors of each, and do it so lucidly that his statements are regarded as being correct. In our literature there will always be found this third book, and it comes forth stamped with the insignia of authority.

Lucretus—It does seem to me there should be a reciprocal action; we have the literature of the Spirit World, as well as you that of earth.

Spirit—That can only be done on a small scale now. A few things only can be transmitted to material prepared for the purpose. It would be useless to give the children of earth the books published in the Spirit World; they could not comprehend their contents. It is often the case that a likeness of a spirit can be impressed on the sensitized plate of the artist. This is a peculiar process, and requires excellent conditions in order to execute it successfully. The artist who receives these impressions does not fully comprehend the position he occupies. He is taking two, perhaps more, pictures at the same time, and there may be some name imprinted on the plate. The plate of the artist has its peculiar aura, as you well know, which is nothing but a species of light which the combination of elements is always producing. This light or emanation is regarded as the sphere of each object. The sensitized plate of the artist has this peculiar emanation, and in order to imprint thereon a name the position it is to assume is rendered negative, and then the spiritual magnetism only remains, or in that particular place, or the spirit of the plate,—for all organized objects have a spirit, as it were,—which will be more fully explained hereafter. The magnetism of the sensitized plate is positive to the spirit, and it is only by rendering it negative, that it will receive the impress of spiritual things.

Lucretus—Then the likeness of spirits can be taken on the earth sphere?

Spirit—Yes, a simple, natural process, yet one that requires great skill and perfect conditions. The action of electricity, as manifested in lightning, permits of some wonderful experiments. A spirit often can succeed in imprinting his own likeness on many objects in nature during a flash of lightning. It was by this method that strange figures and scenes are made to appear on window glass and grave stones. The time is not far distant when the scenery of the Spirit World will be presented by the children of earth through an ingenious process already perfected but not yet fully in operation. The connection between the mundane and supermundane spheres under its operations will be more complete. This invention was made by a scientific spirit in noticing the wonderful experiments that were being made through the instrumentality of a flash of lightning. Now communications are fully established with the children of earth, and from this time on, it will become more frequent and perfect in its operations. In disclosing to the children of earth the scenes of the Spirit World, we hope thereby to inspire them with higher and nobler aspirations, and drive away the mists of ignorance and superstition. In the reproduction of the literature of earth, in the Spirit World, wise ends are subserved and much good accomplished thereby. In all these works we recognize only the action of individualized intelligences. I desire to convince you that with all operations that are seen and comprehended, only individualized intelligences are connected, while with the invisible, unseen and the mysterious, the mind is ever inclined to attach thereto a God. In tracing these wonderful operations, I do not find any God connected with them. The moment, however, that something arises that I cannot explain, you instantly startle me with the cry that a God is connected therewith. Now, this is the obstacle that I meet with. Many things I cannot explain; but then I know that there are spirits who have lived through a duration of time that the mind cannot comprehend, and who are invisible to me, and stand in the same relation to me that I do to the children of earth. Now go with me. Yonder is an assemblage of earth's children. They are to take passage on that steamer, which will be sunk, and all on board perish. In all this vast assemblage there is only one that can be so influenced that he will remain. He is in perfect health now. I will with a circle of spirits send an influence on his brain that will make him very sick. See him vomit now. He staggers like a drunken man, and his friends consider him in a dangerous condition. We will keep him so until the boat starts. Finally the steamer leaves, and when this man reads an account of its destruction, he considers his safety providential, and ascribes it to a God. Our operations were unseen by him. Could he have seen us he would have found no God connected therewith. This, then, is the reason of a belief in the existence of a Deity. The operations of Spirits in the higher spheres are unobserved by those in the lower, and they are always inclined to ascribe a God thereto. You find, Lucretus, in the Spirit World, constant activity. There is no thrumming of golden harps, psalm-singing, and shouting praises to any God sitting on a throne. In our explanations of those things, we have only desired to show you the wonderful operations of spirits. And now, amidst the many beauties of the supermundane spheres, let your aspirations be upward, and as you pass along, progress in knowledge, ever bear in mind that there are struggling ones beneath you who need attention, and in proportion to your assistance to them, you will aid yourself. Life is a grand archway, ever enlarging and growing more beautiful if your acts are of the right character. Look at yonder beautiful villa. There, pendant from a pinnacle, is the life archway of its inmate. Those flowers are all emblematical of the incidents of his earth life, and when you have progressed a little further, you can interpret their meaning. Oh, ever bear in mind, children of earth, that you are constructing an archway that will bloom with flowers emblematical of all you do. Believe me, that the secret acts of life are there; they stand out in bold relief,—all can see them. No God placed them there; no God arranged it so that such would be the case. Those, who with stolid indifference to the welfare of others pass through life, are selfish and exacting,—it is not until they live partially for others as well as self, that they can progress. I would imbue all with lofty aspirations, pure thoughts, and high resolves. I would cheer the despondent, aid those who require it, and in so doing, while blessing others, bless myself. You, proud, haughty, aristocratic nabob, whose soul is clothed in a garb of selfishness, must be changed, and your soul grandly illuminated with a desire to benefit others. Those who accumulate wealth and let the dollars rust in the vault, are simply dwarfing their own natures, cramping their own energies, and sinking in the scale of existence. Each one elevates or debases himself. No God does one or the other.

Alden's Ready Book-Binder.

We can, without hesitation, recommend ALDEN'S READY BOOK-BINDER, as the best we have ever seen for the purposes intended. Its great convenience and very low price will certainly bring it into common if not universal use. Size for the RELIGIO-PHILOSOPHICAL JOURNAL, No. 18, price $1.20 and $1.80.

Give us another "Church around the Corner."

At Newburgh, New York, a church organist committed suicide. Poor fellow! he was weary of the cares and toils of this world, and under the insane impulses of his nature, destroyed the vital spark of life. Through the instrumentality of the church organ, for years he had given a *holy* expression to the music, and under the influence thereof, the minister felt that he was much nearer heaven. This church organist was a sinner,—a *pious* sinner,—who was used, as the monkey used the paw of the cat, to serve the interests of God. No doubt the songs he *blew*, the notes he *touched*, and the sweet expression that he gave to the solemn chants and lively airs, had an elevating effect on the minds of those who listened to him each Sabbath. But he died. Could he have committed suicide and lived; killed himself and still been a walking human being, with eyes to see, ears to hear, and a mind that could feel, he certainly would have had his misfortunes and pity alternately excited, over the feeling that his demise created. Poor fellow, he died, and, as no suicide can enter the kingdom of heaven, no minister of the gospel of this town would consent to preach his funeral sermon. Unfortunately for him, he committed suicide in a town where there was no "church round the corner," with a decent minister of the gospel to utter the last solemn rites over the dead body of one of earth's children. We pity Newburgh. Her ministers are a sickly class, devoid of justice, common sense, or decency, and have forgotten that "charity covereth a multitude of sins." Such "ministers of the gospel" will sometime see the need of charity. Now, with their fat salaries, and the blood of Jesus, which they have patented, they think "they are lord of all they survey," and they will not officiate at the funeral of one who has committed suicide. Oh, for a "church round the corner" in Newburgh, N. Y.

A Radical Club.

There is a radical club in Indianapolis, Indiana, which is doing a good work in behalf of the liberal cause. At a late meeting, the hall was crowded, and the following resolution was discussed:

"*Resolved*, That the various churches calling themselves Christian have done more good than evil in the world."

After various speeches for and against the resolution, Mr. Job Combs concluded with the following remarks:

This question demands the most serious attention of every friend of truth and progress. We live in an age that demands of every honest, independent man the bold and fearless declaration of his true sentiments upon every question that involves the freedom and progress of humanity.

The affirmative say that Christianity has done more to civilize and moralize the world than all other influences combined. I meet this with the assertion that but for the civilizing influences of art, of science and philosophy, of poetry and music, the world would, for all the church has done or would or could do, be no more virtuous or enlightened than in the days of Charlemagne. Look at the nations that are wholly under the dominion of her church and her heaven-ordained ministers, political or ecclesiastical, but which have not enjoyed the humanizing influences to which I have referred.

Let your mind's eye rest upon the Emerald Isle, and tell me what you see. There are Bishops and Priests and Prelates in plenty. There are churches innumerable, from which prayers ascend continually. But what is the condition of the children of our Father who art in Heaven? They are groping in darkness. They are crushed by oppression. They are dying with want and disease, that the lordly drones of the church and state may live in ease and luxury. Look at our own country before the war. See the down-trodden slave toiling for naught. His mind shrouded in compelled ignorance; his body bent with toil unrequitted; his back seamed by the lash of the cruel driver. Behold his master, clothed in purple, and faring sumptuously; the companion of statesmen and divines, perhaps himself a member of Congress or preacher of the gospel of Christ. Where was the Christian's God, the God of miracles and special providences? Why does He not appear and end such fearful wrongs? No; the Bible and the church upheld slavery until the Abolitionists, who were nearly all Infidels, raised such a clamor about the ears of the American people that they could not longer tolerate it in common decency.

It is claimed that Christianity promotes love and fraternity. I answer by pointing to the endless number of petty sects, and ask what has sown among them the bitter seeds of discord, strife, and partisan hatred so profusely? The adherents of Christianity have crumbled into five hundred sects and parties, each spitting the fires of damnation at the others. Each sect claims to have the exact truth and living faith, and therefore all the other and all outsiders are in the bonds of error and iniquity. Thus each sect damns all the rest, and is itself damned by four hundred and ninety-nine others. Glorious prospect this for this life! I pity these victims of such a stupid theory. Science, philosophy, and rational thought is rapidly reforming theology and cooling sectarian zeal. Once the damnation of infants was a cardinal doctrine of the church. Now that is repudiated as barbarous. We can all well remember when a belief in a lake of eternal hell fire was the test of orthodoxy. Now it is vulgar to speak of anything so crude. Eternal compunction of conscience has superseded it. The church once believed in the six literal days of creation. Now there were six indefinite periods of creative development.

Theology has made many concessions to science, but she has only fairly begun to concede. She cannot stop till every vital dogma is surrendered, and she accepts in their stead the revelations of science and truths of philosophy. I do not hope that the poor, narrow sectarianist will appreciate this prediction, for he is wholly absorbed in the effort to escape an imaginary hell, which, if he is to be his own judge, he deserves, and secure an unmerited salvation in a selfish heaven. But the freed mind and expanded soul will understand me.

As the world moves on, new ideas, fresh inspirations and grand discoveries quicken the energies of humanity, while new and glorious revelations, of moral and spiritual truth come, to keep alive faith in the All-Father, and perfect man in righteousness. Man was not made for a fixed residence in the realms of space or kingdom of thought. All over his constitution is written the stirring word "Progress." Consign him to the realms of the damned, and by virtue of his God-given nature, he at once sets on foot schemes for the improvement of the place and the amelioration of its inhabitants.

And perchance some Sir John Franklin would discover a northwest passage to the world of bliss. Send him to your orthodox heaven, and his overflowing humanity will lead him to explore the regions adjacent, with a view to colonizing the fugitives from hell that should escape over the underground railroad they would be sure to construct. The idea of Lloyd Garrison, Wendell Phillips, and Theodore Parker being kept quiet in heaven, while hell lay just in sight, is preposterous. Man's career is onward and upward forever. A new dispensation is coming to take the place of the old. It comes like a rolling flood, bearing on its muscular bosom the ruins of the temple of error, with all its old creeds and systems of despotism, political and ecclesiastical.

To Whom it may Concern, Only.

DEAR FRIEND: It is a painful task to be compelled to appeal to your integrity for the little amount which you owe the undersigned, for the RELIGIO-PHILOSOPHICAL JOURNAL.

If it was not justly due, and if he had not waited upon you for a long time, and made *great sacrifices*, to give you an opportunity to pay it without embarrassing you by so doing, he would not so *urgently* press you for it now. But he *does need the money*, and *justice*, it is not doubted, will prompt you to remit it to him in a registered letter, or by a post-office money order, taking the expense of doing so out of the amount due, which you will readily estimate from your account to be found on the yellow slip pasted on the wrapper or margin of each number of the paper.

You owe since the —— day of ——, A. D. 18—, (supply the day, month, and year from the yellow slip referred to).

The publisher will willingly continue to send you the JOURNAL *on credit*, on receipt of present arrearages and *discount the extra fifty cents* usually charged for each year's delinquency, if promptly paid on receipt of this number of the JOURNAL.

This appeal is in deep earnest to those who are one year and over in arrears for the JOURNAL, but at the same time in the spirit of kindness and fraternal regard.

S. S. JONES, *Publisher and Proprietor.*

Mrs. Robinson's Mediumship.

There is probably no medium living who is doing a more successful work in healing the sick, and in business matters, than Mrs. A. H. Robinson, of Chicago.

She is prescribing for the sick, by letter, in all parts of the country. A second prescription is seldom required. The most desperate cases of disease yield under the spiritual treatment given through her mediumship.

There are at the present time a great number of most excellent mediums in Chicago, and there never was a time when new converts were being made to Spiritualism so rapidly as now.

Willis, the Spirit Artist.

A. D. Willis, whose gallery is situated at No 136 South Clark street, in the immediate vicinity of the office of the RELIGIO-PHILOSOPHICAL JOURNAL, is doing a fine business in taking spirit likenesses.

We exerted ourselves to get him to come to this city, and finally succeeded—another success. Church folks as well as Spiritualists throng his gallery, and get good likenesses of *those so-called dead* friends and loved ones.

Bigots and opposers of physical manifestations are confounded. He charges five dollars for a result, and nothing if no spirit picture appears upon the plate.

Hindoo New Testament.

The stereotype plates of the BHAGVAT-GEETA are completed, and the work will be ready for delivery to the many who are ordering them next week. It will be a beautiful volume, very attractive, and such as every family will be pleased to place upon the shelves of their library or upon the center-table. Indeed, it is our intention to make it a beautiful book.

This work was sold in England by subscription for *four pounds* sterling, bound in paper. We shall sell it for $1 25, in most beautiful gilt backed *magenta* muslin binding; postage 16 cts. Please send in your orders speedily, and get a rare book.

Isaac Paden.

The above-named veteran, of Woodhull, Illinois, received Letters of Fellowship from the RELIGIO-PHILOSOPHICAL SOCIETY, constituting him a "Regular Minister of the Gospel," on the 6th of May.

He is a bold defender of the Spiritual Philosophy unadulterated with creeds and dogmas of faith. Having had much experience in that line in his younger days, he finds it in keeping with *common sense* to dispense with them now.

letter of Fellowship.

The Religio-Philosophical Society, in accordance with law, granted letters of fellowship and ordination, authorizing the solemnizing of marriages, etc. to Dr. Abbs Lord Palmer, of New Boston, Ill., on the 10th day of May, 1871.

Dr. Entwistle.

The above named, well recommended healing medium has located directly opposite the office of the JOURNAL. He knows where the great centre of Spiritualism in this city is, and has wisely procured an office near it. His card will be found in another column.

—The great current of human thought, that has been frozen over for ages, is at length breaking up under the powerful rays of the great sun of science, and all the ice is running at once.

—The natural wants of men are few, simple, and easily supplied—his artificial ones, infinite.

—Live not for self alone, but multiply thyself. He who lives for self, has a single friend. He who lives for a hundred others also, has a hundred and one.—*S. A. Merrill.*

Personal and Local.

—J. R. Francis' next lecture at Crosby's Music Hall will be on this subject: "The sixty-one thousand ministers of the gospel—their morality and immorality, and the effects of their teachings on humanity." Every Spiritualist should hear this lecture.

—Mrs. S E. Warner has been lecturing in Putnam Conn., where she is much liked.

—Mrs. M. S. Hoadley speaks in Lunenburg the second Sunday in May; third Sunday in New London, Conn; during September and October in Lynn.

—Geo. F. Clark ("Yankee Ned") the sailor speaker, can be addressed at No. 2, Newhall street, Lynn, Mass. He will visit Maine soon.

—Thomas Gales Forster lectures at Salem, Mass., during May.

—At Higgensville, Ill., the spirits actually talk in audible voices during the night or day, through the mediumship of Mr. Reece.

—We had the pleasure of a call this week from Dr. Bland, late editor and publisher of the *Northwestern Farmer*, Indianapolis, Ind. He is a thorough going Spiritualist, a gentleman, and a writer of much ability. We have long been familiar with his writings.

—D. W. Hull is in Fallowfield, Penn, to hold a discussion with a Methodist minister. He will be in Thompson, Ohio, May 10th and 21st; Wyandotte Mich., May 23rd and 28th. He will answer calls to lecture for June and July. He says he is healing everything he touches. No cure; no pay.

—Dr. Wm. J. Young, 97 Christopher street, New York, keeps our paper on sale, and our friends in that city can, if they desire, order any book on our list from him.

—Hon. Thomas Richmond has been spending the winter at Beverly, N. J., engaged in preparing the matter for another book. He has now returned to Chicago, and we have this week had the pleasure of a call from him. His thousands of friends and acquaintances all over the country will be happy to know that he still retains good health and unabated zeal in the cause of Spiritualism.

—Dr. Blain, who, a few years ago, was actively at work in the field as a lecturer, is now about to start forth again. He sees and describes spirits, gives some wonderful tests, besides is an excellent lecturer.

—Mrs. A. Crooker has taken rooms at 179 West Madison street. She is a healer and clairvoyant.

—Mrs. Jennie Ferris, the well known physical medium, will at the close of her engagement at Memphis go to St. Louis.

—J. M. Allen has been lecturing at Pepperell, Mass.

—Frederick Hyren, who claims to be in possession of the apostolic gift, has prepared a new edition of his autobiography, and the new dispensation, as revealed to him.

—The Troy Conference expelled Rev. H. Meeker, of North Granville, after convicting him of adultery.

—We learn that one of the professors of the Auburn, (N. Y.) Theological Seminary has been compelled to leave the state on account of too great intimacy with the sisters of the church.

—Brother Henry D. Jackson, of Quincy, Ill., writes us a note speaking in high terms of the mediumship of Mrs. Maud Lord.

—Fannie T. Young started West on the 15th. She will answer calls to lecture, attend funerals, etc. Address her in care of E G. Prentice, Hampshire, Ill.

—When you go to Louisville, Ky., and want good comfortable hotel accommodations at reasonable prices, go to the Spurrier House.

—Inquiries are made for Frank L. Thayer, the medium. We are unable to reply, not having heard from him for many weeks.

—Thank you, Bell A. Chamberlain, and one hundred others who have sent us trial subscribers during the past week. Thus the work goes bravely on, disseminating the glorious seeds of Spiritualism.

—Do you want to buy a buggy or wagon? Then read the advertisement in another column, of our old friend, Kinney. We believe him to be a reliable business man, and that you will always get from him just what you buy.

—Brother Swan Petterson, of Knoxville, Ill. speaks flatteringly of Dr. Ellis B. George, as a healer.

—It was Mr. David Vankirk, instead of Fankirk, who passed to spirit life, as published in the JOURNAL of the 22nd ult.

—Brother H. B. Dow informs us that Dr. Thomas is lecturing at Minneapolis every Sunday at two o'clock, P. M. He is an excellent trance speaker.

—Addie L. Sallou, who has been meeting with great success in the lecture field in various parts of the South, and in this state, is now engaged for the month of May, at Terre Haute, Ind.

—Brother Swan Patterson speaks in high terms of Dr. Ellis B. George, of Knoxville, Ill. He regards him as an excellent healer.

—We understand that Dr. A. Stone, of Troy, N. Y., is getting up a work on magnetism and self-cure.

—See notice of general meeting at Halsey's Station, Oregon.

—Mrs. M. H. Parry, formerly Mattie Huelit, has been lecturing successfully at Beloit, Wis.

—The Springfield, Ill., *Atlas*, for May 4th, contains a spirited wood cut, representing the new State Capital building placed on wheels, and being drawn away by two large dogs, labelled respectively *Chicago Tribune* and *Chicago Times*. The *Tribune* mastiff holds up by the neck a poor little cur labeled "*Register*." The *Times* is treating another poor pup marked "*Journal*," in the same manner. This terrible canine team is driven by a beautiful young lady whose head is encircled by a band bearing the strange device, "Peoria." To those who are familiar with our Capital controversy, this illustration is full of meaning.

—Henry Hammon, of White Oak Point, sends us one dollar and fifty cents, but does not give the name of his state.

—The signature, S. Gasly, appended to a communication in reference to Charles H. Read, should have been R. Garter.

—Dr. D. P. Rayner, who has been engaged in practice as a surgeon and clairvoyant physician for the past nine years in Erie and vicinity, is about removing to St. Charles, Ill., where he has purchased a residence. The doctor has many warm friends in this section who will regret his departure, and whose best wishes for his future prosperity in his new home will attend him.—Erie, (Pa) *Dispatch*.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Thomas Garrett.

Another great and good man has passed to the higher life. As this record reached the community, how many hearts sent forth a blessing to the dear noble spirit gone upward! There is always something sublimely grand in the aspect of death, whether it comes to the great or the lowly,—to the little buds of beauty that so often sanctify our lives and homes for a brief season, and then pass from our sight in all their loveliness and bloom, or, when in maturer life, the parent stem is broken or extended to the life of the angel—or, as in the present case, when the "shock of corn is fully ripe," when the "golden grain is rich unto the harvest," waiting only for the angel messenger to garner the sainted treasure in a home "eternal in the heavens."

The record of this good man is so well and widely known, that it only becomes us to express our high appreciation of his noble character—his generous sympathy and help toward suffering humanity. Through a long and useful life he labored for the elevation of all mankind, but especially in the anti-slavery cause was he an active worker; through evil and through good report,—through persecution and trial, and large pecuniary sacrifices, he stood firm and unflinching in the cause of right.

Twenty-five hundred slaves were lifted through his help, from the pit of slavery into the heaven of freedom,—not by force or carnal weapons, but by giving "a cup of cold water" to every thirsting spirit that knocked at his door, which was always open for the oppressed and hunted fugitive—supplying the "loaves and fishes" for their physical need, and a blessing of hope and cheer for the spiritual—guiding them toward the "North star" of liberty.

Realizing the inherent right of all men to life and liberty, he hesitated not in aiding God's poorest children to this inalienable inheritance, while the dark stain of chattle slavery clouds our nation's life.

Not only in this reform did our elder brother labor, but for the elevation and redemption of man and woman from every form of sin and suffering. He was interested in Spiritualism, the greatest and best blessing to mankind, though, perhaps, he did not comprehend its vast depth and importance. His mind was always open to receive truth and light. He often referred to communications he had received with much pleasure. Such a spirit will not be long in the higher life without realizing the beauty and holiness of this glorious religion. By such lives and such deaths are we incited to a closer walk with God, our Father. And while this new-born spirit was partaking of the divine realities of his new home, thousands of earthly friends were left to bless the great Father, saying, "Well done, good and faithful servant, enter into the joy of thy Lord." "Thou hast fought the good fight; thou hast kept the faith; thy reward will surely be great." And the loving angels catching this sad refrain from the meek and lowly sufferers whom he had aided, and the great and gifted, who have co-labored with him, echo back to earth, that "all is well" with him, and re-echoing along the banks of the "beautiful river," and up the "evergreen mountains of celestial life," they form a golden archway for the angel born spirit, and crowning him with a wreath of fadeless flowers, bidding him enter in and partake of the joy in store for all who love and do the right. He lovingly will his active noble spirit resume the good work ever waiting for willing hands to do, and may his mission be to return here teaching us to do the will of our Father "on earth as it is in heaven."

L. A. S.

From Forney's Philadelphia Press.

Spiritualism.

The twenty-third anniversary of Modern Spiritualism was held yesterday at Harmonial Hall, Seventh and Wood streets. The exercises began in the afternoon at three o'clock. A fair audience was in attendance, and the business of the afternoon was commenced by calling Joseph John, Esq., to the chair. The entertainment which followed consisted of a series of recitations and singing by the Williams Children and others, interspersed with music on the piano. During the course of the afternoon an address was delivered by Mrs. Yeaw under inspiration.

In the evening the chair was occupied by Dr. H. T. Child. A musical entertainment was given by the Amphion Glee Club, after which an address was delivered by Mrs. Nellie J. T. Brigham, her subject being, "The Temple of Truth." She referred to the origin of spiritualistic manifestations, and gave a historical sketch of its rise and progress; stating that the first authentic communication from the spiritual world was received twenty-three years ago, and since that time, although all manner of obstacles had been thrown in the way, it had increased in strength and numbers, the opposition melting away like ice beneath the sun.

Scaffolds were erected for the purpose of getting materials up to the proper height for its construction of a building, and yet the scaffold was no ornament to the structure, so the prejudices against Spiritualism were only the scaffold which would carry materials for the erection of the temple of truth, and which would be removed, leaving a beautiful monument to the advancement of the times.

At the conclusion of her lecture, Mrs. Brigham delivered what was styled an improvised poem, entitled "Presence of the beloved dead."

At the conclusion of the exercises a collation was partaken of in the basement of the hall, which had been prepared by the ladies, and at which addresses were made, and glees sung by the club above mentioned.

An Incident on Keeling Island.

In the second volume of Darwin's voyage of a Naturalist, page 250, we find the following statement:

After dinner, (on Keeling Island in the Indian Ocean) we stayed to see a curious, half-superstitious scene acted by the Malay women.

A large wooden spoon dressed in garments, and which had been carried to the grave of a dead man, they pretend becomes inspired at the full of the moon, and will dance and jump about. After the proper preparations, the spoon held by two women became convulsed, and danced in good time to the song of the surrounding children and women. This narrative is well enough, but the philosopher becomes the participant, when he adds, "It was a most foolish spectacle;" but Mr. Lisak maintained that many of the Malays believed in its spiritual movements. The dance did not commence till the moon had risen, and it was worth remaining to behold here bright orbs so quietly shining through the long arms of the cocoanut trees, as they waved in the evening breeze.

Darwin is a progressive man. He could spend weeks in digging out a fossil bone, but not an hour in seeking for the cause of an important phenomena which he chooses to call "half superstitious."

When will scientific men open their eyes to all the facts around them? The fact in this case was in accordance with natural law, and the Malay women were the philosophers, while the "half superstition" was in the mind of Dr. Darwin, and he will yet acknowledge this.

Invocation.

Oh, Thou spirit that speaks to us at all times and seasons. Thou whose inspiration cometh to all those who earnestly seek after it.

We would at this time express our gratitude for that care which gives life its many blessings; for all that wisdom and love that is given to us; for whatever life may be on earth, however circumstanced and surrounded, it is always a blessing and never a curse. Man may oftimes consider it a doubtful blessing; may oftimes slight that precious gift of life, because from its many temptations, its many failures in the path of duty—it seems to them that it can not be such a blessing. We thank thee for the earth-life as it is, not as the mere surface of existence, but as a mirror in which the life and beauty, the joy and truth of the spirit world is reflected. We thank thee that we are learning to-day that this earth-life is not all there is of life; that in it we are only learning through eyes that are dimmed with tears, and shaded by earth's experience, but as the angels teach us beyond and above this earthly existence, there is a world to full of truth and promise and realization; that from the saddest and most mournful of all earthly experiences, we shall find enough to make us joyful hereafter. So, oh, Father, we thank thee that from the present, as it expands out into the future, we learn only of thy love and thy wisdom. Help us through the teachings of the angels; through all pure and holy inspirations to bear the burdens of life as best we may—knowing that afterwards crowns the cross. Help us to work out our own salvation, not in fear and trembling, but in cheerfulness and hopefulness, knowing that whatever is to-day shall be for the best,—so blessing us and bringing out our own purity, whatever others may do, our own charity; our own faith and love. So, oh, Father, shall we bless ourselves, and be most truly blessed.—*N. J. T. Brigham.*

Stars receive and give light; if they did not give out or reflect the light which they have, they would not be seen.—*Ibid.*

Humanity may be compared to a wheel. Shall that part which is up in the sunshine, condemn that which is down in the dust, while all belong to the one circle?—*Ibid.*

Learn to be positive to all that is below you, and negative to all that is above you in purity. —*S Parst.*

Compensation.

The greatest sorrows of our lives,
Are richest blessings in disguise.
The darkest storms which may assail,
Are brightest joys time will unveil.
The hardest trials to endure,
Are those which make the soul most pure.
As wintry winds and spangling showers
Bring forth the sweetest, fairest flowers.
So hope for the future, and do not repine,
For every dark cloud has a silver line.

—*M. M. J.*

What is it can be green as grass; as white as snow; as blue as the heavens, and as black as woe? The human soul. It can be green with living faith; white with purity; blue with heavenly truth, and black with human sin.—*Ibid.*

I hear a spirit say, the essence of spiritual thoughts are like the perfume from flowers. The interior essence that rises from pure feelings, is borne up to heaven's bright bower, and from thence the angels waft it back to earth in a more spiritualized form. There is more perfume sometimes in one little tiny flower of the field, than twenty human souls can yield, because they do not spiritualize their thoughts before they send them forth.—*Ibid.*

Obituary.

Died, April 30th, Ann Amelia Wood, aged 41 years, only daughter of John M. Wood of Webster, Rice Co., Minn.

Over the river, out of the gloom,
The angels took her in life's full bloom:
Warm hands grasp hers on the other side.
All tears are wiped from her lovely eyes.

With joy she sees, and glad surprise,
The woodrose boauths before her rise,
Of the glorious life in "Summer Land,"
And the happy angels hand in hand.

NEW ADVERTISEMENTS.

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Prof. Spence's Positive and Negative Powders. For sale at this office. Address, S. S. Jones 189 South Clark street.

NOTICE OF MEETINGS.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 1871; to commence its first session on Friday, June 2d, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for worr, wearied, and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception. H. Righter, Box 290 Decatur, Ill.

By request of Mrs. M. J. Wilcoxson, Moses Hull, D. W. Hull, Harvey A. Jones, Dr. Samuel Underhill, and Addie L. Ballou.

H. S. BROWN, M. D., Chairman.

NOTICE.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota, will meet at Farmington, Dacota County, Minnesota, June 2d, 3d, and 4th, 1871.

All delegates attending will please notice the following rules of railroad companies. On St. Paul and Sioux City R. R. excursion tickets will be sold by agents at the various stations (return tickets included), for full fare one way. On Milwaukee and St. Paul R. R., including Hastings and Dacota R. R., parties will purchase excursion tickets at various offices, for 60 per cent. of full round trip fare. On Lake Superior and Mississippi R. R., including Baldwin R. R., delegates will be returned free, on certificate of Secretary of Convention that they paid full fare over that road in going to Convention. On St. Paul and Pacific R. R., delegates will find Convention tickets in the hands of the conductors on the trains only. Delegates can get board at the hotels in Farmington, for $1.00 per day.

It is expected that Peter West will be present.

HARRIET H. POPE, Secretary.

Morristown, Rice Co., Minn.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers, and others, of Western New York, will be held at Ridgeway, Orleans Co., Saturday and Sunday, May 20th and 21th, commencing at 10 o'clock each day.

The place of meeting is on the flower-embowered Ridge road, three miles north of the railroad station of Medina, from whence friends engage to convey attendants to and from the Convention. Also to entertain all who may come.

Thus, with temporal needs supplied, amid an atmosphere attuned to harmony and perfumed by flowers, and overshadowed by the bending heavens, aglow with angel ministrations, may we not anticipate a glorious re-union? A cordial invitation to attend is extended to all truth-seekers.

J. W. SEAVER,
GEO. W. TAYLOR,
A. E. TRACY,
Committee

MICHIGAN ASSOCIATION.

The semi-annual meeting of the Michigan Association of Spiritualists will be held at East Saginaw, commencing on the second Friday of June, and continuing over Saturday and Sunday. Each Society is entitled to three representatives, and each County Circle to as many as the county has members in the legislature.

Friends, give this notice your attention, and let us go to the feast with gladness and zeal, with full determination to take a long step upward in the journey of life.

J. M. Peebles and other good speakers will be present to instruct, and with the objects of interest to be seen in that fine and growing section, we may by communing with nature, and kindred souls, be strengthened for coming conflicts. The place is easy of access by railroads, and the good friends promise good cheer and hospitality.

E. L. MANCHESTER, Pres.

J. P. ARGALL, Sec.

THREE DAYS MEETING.

The friends of progress, free thought and free religion, will hold their anniversary meeting on the 16th, 17th, and 18th days of June, at the Free Church, in the village of Sturgis, commencing on Friday, at 10 o'clock A. M., and continuing until Sunday evening.

Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers who attend the meeting. A general invitation is extended to all to meet with us on this occasion, to discuss questions that concern humanity at large.

By order of the Executive Committee.

OREGON GROVE MEETING.

The Spiritualists of Oregon will hold a four days meeting at Halsey's Station, on the O. & C. R. R., seventeen miles north of Salem, Marion Co., commencing on Thursday, June 29th, 1871.

A general invitation is extended to all, and mediums and speakers especially.

By order of Committee. JOHN S. HAWKINS.
R. V. SWOAR.

April 23d, 1871.

NUNICA.

The Spiritualists of Nunica, Ottawa Co., Mich., will hold their quarterly meeting in the Bartholomew School-house, on the second Saturday and Sunday in June, commencing Saturday, at two o'clock P. M.

Mrs. S. A. Farrell is engaged as speaker. A cordial invitation is extended to all.

R. B. JENNINGS.

SPIRIT PHOTOGRAPHS,

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Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing five dollars, with a picture or a lock of hair, and setting the day and hour they wish a trial to be made. If no likeness is taken, the money will be refunded. Address, 186 S. Clark St., Chicago, Ill.

v9 n25 13t.

DR. H. SLADE (Clairvoyant)
AND
J. SIMMONS.

DR. SLADE will, on receiving a lock of hair, with the name and age, make a clairvoyant examination, and return a written diagnosis of the case with cost of treatment. A fee of TWO DOLLARS must accompany the hair, which will be applied on medicine where treatment is ordered. All letters should be directed to

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P. S.—Please write your address plain.

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v9 n16 tf.

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v10 n5 tf

PROF. A. GOODMAN,

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v10 n7 tf

MRS. LODEMA ATWOOD,

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Terms, for diagnosis and prescription, $3; Diagnosis without prescription, $1; all subsequent prescriptions, $2 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.

v10 n1 tf.

Dr. Abba Lord Palmer.

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Diagnosis of disease, with prescription, $2.00. Communications from spirit friends, $2.00. Delineation of character with advice concerning marriage, $1.00.

n1 v10 tf.

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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief in curable cases, through the POSITIVE AND NEGATIVE POWERS existent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

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WILL Give a Psychometric Reading for $1.00, by which Medical Examinations and Advice regarding Business, $2.00; Written Communications from Spirit Friends, $3.00 Lock of Hair and Photograph required, also three letter stamps. Pictures returned. Medicines sent if desired. Address P. O. Box 1779, Binghamton, N. Y.

v10 n2 13t

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v10 n7 tf

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DR. SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services.

v9 n3 tf

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He is prepared to treat any of the many forms of disease, and possesses a peculiar insight into the cause and character, and a controlling power over it which seems wonderful (even to himself). His medicines are purely vegetable. Invalids at any distance will be as thoroughly examined, and the means of cure (if curable) as definitely pointed out as if they were present, by sending a lock of hair, giving name, age, sex, and two leading symptoms of the disease. Insanity and fits not treated. Examination for, by hair, $2.00.

v10 n9 tf

The Rostrum.

From the Medium and Daybreak.

FUNERAL ORATION.

Oration on the Victims of the France-Prussian War, Delivered by Mrs. Emma Hardinge, at Cleveland Hall, London, on Sunday evening, April 2nd, 1871.

INVOCATION.

Lord of life and King of death! Spirit from whom we come, to whom we return! Thou who hast entrusted us in charge with the missions of life and death, of which thou holdest the key,—look upon us in this hour of counsel, when we stand in the presence of the mighty dead—the dead who in all ages of the past thou hast commissioned as ministering angels to instruct us in thy power,—the dead whom in our ignorance, our blindness, and our blood-guiltiness, we have destroyed—the dead whom man's ambition, and the lust of power and kingly rule have violently thrust into another world—the dead for whom we mourn, but far more mourning for ourselves that we have made them so, cut them off ere the work that thou hast given them be finished. In this holy presence of thine we stand this night, and ask thy blessing on our counsels; ask that thou wilt give us wisdom and inspiration to sanctify even our trespass and disgrace to the evolvement of higher laws, higher wisdom, higher life than that from which we strayed. O Infinite Spirit, High Priest of every place where two or three are gathered together in the sacred name of God and the right, we dictate this hour of counsel to thy service; we ask that thou wilt sanctify it with thy blessings, and lift us up by these counsels nearer, nearer, our God to thee!

[The oration was preceded by a poetical reading purporting to be from William Howitt's new work, "The Mad War Planet." Mrs. Hardinge held in her hand some sheets of paper, upon which appeared to be writing. From this the gifted lady seemed to read in the most eloquent manner for about forty minutes. We were astonished to observe how little attention she gave to the paper in her hand, and with what wonderful and original emphasis she rendered the meaning of the matter recited. Our readers will be disappointed if they expect to find these burning pictures of war and its consequences in Mr. Howitt's book. We understand that the poetry was nearly all improvised on the spot, the chief exception being the opening verses. Though it was a Sunday service, at which the hearers are expected to maintain a reverent stillness, yet the crowded hall was repeatedly the scene of general and hearty applause. The effect produced was the very opposite of the haughty war feeling. If the audience had at the moment known the true source of the poetry, the enthusiasm would no doubt have been much greater. We think it due both to Mr. Howitt and Mrs. Hardinge to state these facts; and the treatment of the subject will well bear a retrospect, from which those who were fortunate enough to be present, may enjoy the occasion over again. All who heard the poetical oration of last Sunday evening, will agree with us that a similar service from Mrs. Hardinge and her inspiring guides in the spiritual realms would be peculiarly desirable at some future time.]

It is seldom, very seldom, friends, that civilians hear the truth, the real truth, concerning the scenes and events which they honor and respect, and reverence, and chant in song, and blare in art, and celebrate with pomp, and praise God for in religion—that form of war which is here described in its simple reality. You do not like to hear it, but perhaps you would like far less to take part in it; and yet such scenes as these have fallen upon peaceful cities like your own, innocent, blameless creatures, like those that now surround you. It is but a few short months since the gayest, fairest, most unthinking people that the world supplies, people in the world were, as you now are, listening to the tales of war as to idle romance and fiction; and it is but a few short months since the sun of that brightness has gone out in blood, and this gay, happy, unthinking people are the miserable victims that are here depicted. Do not say such scenes will belong to you—that you have no lot or part in them—that your cares should never be assailed by these tales of horror. There are none that can say, when the war demon is abroad, and the war fury is sweeping the earth with its desolating breath, what nation, land, or people shall not be the next selected by the scourge. If not, however, for your own interests, for the love of God, for the sake of the holy but fearful truths here related—in pity for your brotherman—in pity for the breaking hearts, the ruined homes, the blackened hearths, and the silent dead that can never plead with you, in pity for all these, take a lesson home to your own hearts from the dreadful scourge which while I utter these notes is now humbled into dust, and sits like Rachel weeping for her slain, and still more hopelessly gazes over the fair land where they lie, no longer able to defend or rescue her, still trodden by the foot of the insatiate demon, and still writhing beneath the curse of what William Howitt so justly calls "The Mad War Planet!" I tell you it belongs to every man, woman, and child in our midst, to acquaint themselves with the actual facts of this tremendous scourge; and when we realize that it is not brought, as we call it, by the visitation of God, that it is no affliction incurred in those mysterious providences over which we have no control, but that it is the work of us of our own race—that it is the foul, fell, hideous work of those who, like you and me, worship the same God, profess to believe in the divine humanity and brotherhood of man, and pray to Him for a blessing on the very deeds of hideous slaughter which they consecrate by the name of glory.

But little remains for me to say after the eloquent and burning words of the aged prophet, who is passing into the summer land, whilst the golden curtains are being drawn for his victorious entrance—but little remains for me to add to his glorious protest against the last worst crime of the age, only to offer a few words of sympathy, respect, pity and perhaps of mournful affection for those who have fallen beneath the curse which society has perpetrated in the name of authority. After the great holocaust that has been offered up on the altars of human rage, no good is done, nothing is effected, no laws have been enacted, no benefit has been derived to one living creature, nothing but wreck and ruin, nothing but the installment of the war fever into thousands of minds, that before were peaceful and well ordered,—nothing but to let slip the dogs of war to ravage the miserable land that has never gained one single jot of benefit or blessing by all the mighty sacrifices that have been poured out. Oh, if, in the face of this senseless folly, this useless rage, this most miserable and vain sacrifice, there are no voices but that of one weak woman raised to protest against such hideous and unchristian acts, shame be to the age! Reason is dead, and King Murder rules Europe. The silent battle-field—the battle-field where, but a few brief weeks ago, thousands of pale, cold, dead faces lay with their dull eyes upturned to the quiet stars—a spectacle too horrible for human sight to look upon—a spectacle which even the demons that wrought it were glad to put out of their blanched and withered sight—the battle-field, with the blackened homes, the ruined villages, and some few gaunt, famine-stricken, ruined creatures creeping over them, is all that now remains for me to philosophize upon.

A few brief lessons alone, then, may be deduced from this scene, and these I offer as the conclusion I draw from my text.

First, I believe that this blood can not have been shed in vain—utterly in vain; that since the fury of man has so perverted the providences of the great good God that built up the thousands of noble forms that man has destroyed, it is a part of His providence to work evil into good, and to convert even the darkest and most fatal acts of man into lessons of instruction and wisdom. Such a lesson is now before our eyes, and it is all summed up in the two words, the inutility of war—the senseless, hopeless, utterly ruinous inutility of war. I can not but believe, that when the time comes that the nations shall awake from this mighty fever that is on them, and the dreadful incubus of actual slaughter shall have passed from the land that has put away the dripping sword, we shall feel in the Old World, as I believe every inhabitant of the New World feels, that the last war has been fought, that the last slaughter-battle has been enacted, and that the day has come when a mightier warfare must be entered upon—the warfare of human reason—the warfare of the mighty spirit of public opinion, which, as William Howitt suggests, shall compel those that propose to go to war to vacate the seats of government; that the very proposition for legalized murder shall be their own fixed act of dethronement; and that peoples will no more be led, like beasts of the field or cattle, to human shambles to gratify the ambition, the insensate pride and lust of power of human rulers. If this lesson be indeed read aright, as I think the signs of the times are beginning to predicate that it will be, then indeed the blood that has been shed has not been poured out utterly in vain, then indeed some stars of promise arise in the black horizon, and urge me to turn from the fatal spectacle of the slain to the possible destiny of the souls that have been thus violently thrust from their human tabernacles, and to conclude by inquiring, what has death done to them? Where are they now? Under what conditions are they existing? What for the martyrs of this foul and fell crime of ambition—what for them, if not for their destroyers? To this there are many of us that are qualified to give an answer.

There are many of us who have beheld the shadowy curtains of eternity drawn from before its awful portals, and the realities of continued life displayed before our eyes. There are many of us, especially during the last dreadful struggle in the land of the West, who have beheld hosts of freed souls that have been violently thrust from their bodies, hovering in mighty armies over the scene of their former habitation, and gladly revealing to their fellowmen the conditions under which life was continued for them. These souls return to tell us that the act that deprived them of mortal life has never severed their connection with earth,—that it is one of the great and terrible evils of murder, that it recalls in every direction,—that there is no compensation for it,—that it is one of those fearful infractions of God's law for which man cannot atone except by the deepest and most remorseful agonies through, perhaps, ages to come. Those slain soldiers of ours inform us that, though in the better and more just conditions of life eternal their motives are considered, and the helplessness with which peoples are driven by their rulers to the act of slaughter attaches to them neither blame nor responsibility,—that though struck down by the fearful and shameful necessity that has imposed murder upon them, they cease to be responsible, nevertheless that a great wrong has been done them,—that they enter upon a sphere of existence neither prepared to receive them, nor a life for which they are prepared,—that God has endowed man with life as the most sacred of all obligations; that he has planted him here on earth for the high and the noble purpose of unfolding all the powers of his soul; that this is the schoolhouse for the spirit, and that no other condition can serve the spirit but this earth; and that those who by any act, legally, as it is termed, or illegally, break into the house of life, commit a far greater wrong than they know of,—they not only usurp the privilege and office of the Lord of life and death, and violently wrest the power from the hands of God, but they impress upon the freed soul the necessity of returning to earth and performing as a spirit, hovering round the scenes of its former existence, the unfulfilled and broken missions of earth. Here, then, the slain of the battle-field still perform, sometimes to great disadvantage, the unfinished purposes of their Creator in their earthly lives. Here, then, those whom we think we have rid ourselves of, calling them our enemies and rejoicing when our eyes behold them no more, still throng around us, some with the same restless purposes of hate and vengeance, some with the earthly feelings that they carried with them unchanged, but happily more freed by the act of death and the scales of blindness falling from their eyes, grieving, grieving that the thread of their usefulness has been severed, and humbly and hopefully toiling in the spheres of the better life to perform the purposes that God assigned them upon this earth. Thus such a spirit as this possesses the soldier, his life is indeed cut off from earthly usefulness, for he returns with the inspiration of his whole soul and mind bent to impress upon his fellowmen the horror of the crime of taking life, and the necessity of substituting reason for the fatal and insensate action and arbitration of the sword. Thousands and millions of those that have been deprived of material life are pleading with the media in every part of this world to plead with men for themselves. This is one of the conditions of those that have passed from the horrors of the battle-field to the hereafter. Oh, how different to the fictions that they chant in the churches, when they laud you of the palms of victory that crown the brows of the martyrs that have died in the service of their country—of the laurels of eternity that are waving to greet the patriots that have been sacrificed and nobly laid down their lives for the honor and glory of their country! Fiction! inventions of those that have too long kept you in ignorance! Such is not the case—such is not the condition of the freed spirits of those that have been sacrificed by the act of murder. They mourn over that act; they mourn for their fellowmen; they mourn for themselves. And this said, there is yet another page to reveal.

It was given to your speaker to be present at a scene where, through the lips of an entranced medium (one who gave the most abundant evidence of being fully possessed by the souls of the departed), one of the victims from the battle-fields of blood-stained America presented himself, and asked leave to describe another phase of spiritual existence good for us to know. His representation was that of a great battle-field in the poem so piteously and graphically pictured to you as lying, perishing, but not yet dead, upon the dreadful battle-field. For eighteen hours he lay exposed to horrors and sufferings from which the ears of humanity would shrink; your hearts would wither up were you but to hear the piteous tale. It is a representative one, for thousands and thousands have perished in just such miseries. The approach of the heavy artillery wagon, ploughing into the gory earth and into the panting, throbbing hearts and brains of the dying, at last put an end to his tortures, and he knew no more; but in the few moments that ensued between the approach of the heavy instrument of horrible, mutilating death and the act itself, in those few moments he described a panorama of existence passing before his mind's eye such as no tongue of a mortal can depict,—not only the events of his own life, but the events of the whole nation, the entire history of humanity in the past, floated before him; the mighty battle of human life was fought in all its horrors; age upon age stepped up with all its phantom people in the mighty struggle of the soul of man, rising in one common march of humanity from savagism to civilization. With it all the laws of God, so good, so wise, so bountiful, were mapped out on the one side, and all the trespass, the blindness, and wickedness of man on the other. His spirit, struggling to escape from its mashed, bruised, and broken tenement, beheld the judgment on every act and deed, with all its consequences, all its penalties, and all the triumphs and victories that ensue in the deep silence of our own souls when we crush back one single bad thought or overcome one bad propensity. All this he beheld in a space of time less than we could count—in one minute, and then all was done; and when he awoke to the strains of the mightiest requiem that ever broke on the ear of an enfranchised spirit, he was in the midst of hosts of just men made perfect; he found that the martyrdoms of a thousand years had been crowded into that little minute of time,—that all the experiences that he could have gained in a thousand successive generations of births and deaths upon earth had been fulfilled,—that in the great and unspeakable agony of that one moment as he beheld the monstrous engine of the hideous death advancing till it crushed him,—that mighty judgment on earth and all her peoples had ensued,—he knew that the spirit time is no more, space is no more, and that the martyrdoms which we suffer, no matter how brief be the moment in which they occur, are the means of discipline, the means of purification—are the steps by which the soul ascends from its rudimental state to the mighty and triumphant round of angelic perfection.

Thank God, then, for the crowns of martyrdom which are sparkling on many a brow of the humble and nameless victims of the battle-field. Whilst we can not forgive their destroyers—whilst we know that there is no law of extenuation for the foul acts that have destroyed them—whilst we know that just penalties must visit those who, for their own foul purposes, have driven these helpless ones to death, it is the consolation of the Spiritualist to be assured that these victims have not suffered in vain,—that the kind and merciful all-Father has ordained for them that blessing of compensation which crowns them with a glory in proportion to the misery and suffering they have endured. Do not let us talk of time for them; do not let us count up human experiences for them. God help the poor soldier from the hour when, with broken heart and streaming eyes, he leaves wife and children, and home and friends—from the moment when, step by step, he endures all the miseries of the camp, the hunger, the cold, the starvation, the famine, the pain, and at last the dreadful death; the steps of his martyrdom are being trod. We know not his name, we take no heed of who the bruised and battered form might have been—we put them out of sight, but God numbers them all. Angel friends are waiting with open arms to receive them—hovering above that ghastly charnel house, the pitying spirits of the pure and loving are there awaiting these new-born souls, and compensating as best they may for the broken and unfulfilled purposes of earth—gently, mercifully, tenderly disentangling the bruised and broken-hearted spirit from the wreck and ruin it has left behind, and haling them through the red and fiery gates of martyrdom into the glorious triumphs that await the suffering souls of humanity. Thus much on our victims.

But little remains to be said. For those who have been the cause of this dreadful calamity. It is enough that they can not escape from its consequences; whilst our poor soldiers' enfranchised spirits, with glory on the one side, and the necessity for outworking earthly discipline on the other, are still compelled to toil and labor at the gates of earth to perform the work that was given them to do, but to perform it with that light of eternity on their souls which affords full compensation for their share of the wreck and ruin. Whilst, therefore, we can safely trust them in the hands of the all-Father, we learn from the same sources that the images of their death—the images of the wrong and ruin in the widow, the orphan, the ruined and broken-hearted they have left behind, never cease to dog the steps of their destroyers, until in the mysterious processes of purification they too shall have fully atoned for the wrong deeds done. But how long they must suffer—how long the dark and dreadful penalties may require time for payment, it is not for us to count up. I only affirm, were every monarch, legislator, ruler, and teacher, but aware of the stupendous and awful truths of Spiritualism—were but its justice proclaimed from end to end of the earth, and, instead of the foolish, aimless amusement that are derived from its exhibitions, the awful tale of its eternal truths, its

[illegible] angels that they are themselves creating to dog their footsteps for ages, and bless God that they had been warned in time to flee from the wrath to come.

This is my memento and my testimony of the glorious and stupendous truths of Spirit-revelation.

NEW YORK.

Missionary Work in the Empire State.

TO THE SPIRITUALISTS OF NEW YORK:

Believing the plan of Mass Conventions, conducted as they have been by missionaries in Michigan and Wisconsin, cause a means whereby more minds can can be reached, and a greater good wrought out by the same force employed than by the more ordinary methods, we hope in resuming missionary labors with the return of more genial weather, to devote a good proportion of the summer to this object. Bro. George W. Taylor, of Collins, has consented to accompany us wherever arrangements are made and a call given for a two day's meeting, and the ability and spiritual culture which he will bring to the task, will render such gatherings memorable and of wide-spread influence for good, and ought to prove an incentive to more than ordinary effort toward the achievement of this purpose. As is well understood in this part of the State, where Bro. Taylor has addressed so many thousands, no speaker is capable of doing a better work, or leaves a more happy and lasting influence over an audience.

We have had many calls from the central and eastern portions of the State, which we have been unable to heed, but we shall expect to do so in the near future, and we should like to hear from other localities at once, and particularly where a meeting of the kind is desired and proper facilities exist, that the time and order may be arranged and ample notice given. Where halls are not to be had, groves may be, and in the days of sunshine, we may hope for [illegible] ter success under the leafy bough,—"in the air where the spirit may find room."

Friends, lend a helping hand. Let us work while we may. Let us unite in an earnest effort to put the cause of religious freedom in the Empire State, in the coming half year, further on. We have the means and the numbers to render ourselves of immense usefulness, if we but make it our purpose to shed the light we have into the darkened places in the land—and shall we not do it?

Idolatry and superstition still exist. It is an hour of need, if not of peril, and never was the call more urgent that every man should do his duty.

A. C. WOODRUFF, }
ELIZA. C. WOODRUFF. }

Eagle Harbor, N. Y.

SPIRITUAL DEVELOPMENT.

Letter From Jason Steele.

BROTHER JONES:—Is the law of spiritual development understood? For one I confess ignorance. Amid all the light thrown on this subject by the learned and talented contributors to your excellent JOURNAL; with the knowledge which Doctors Underhill, Fahnestock, and others have imparted, and the multiplicity of mediums,—embracing almost every imaginable phase,—is it unreasonable to suppose that long ere this, the law would be so perfectly understood, that any one possessing ordinary intelligence and mediumistic powers, could, with spirit aid develop themselves, so as to obtain satisfactory evidence of spirit life beyond the grave, and thereby be prepared to demonstrate the truths of the Spiritual Philosophy to all honest, inquiring minds? But the fact that there are hundreds in the land, who have sincerely desired, and faithfully sought these spiritual gifts,—some of whom have sought them for months and years,—yet have failed in whole or part, is evidence to my mind that the law is not understood. They have read Underhill, tried Fahnestock's theory, sat in circles, and alone, and earnestly followed all the knowledge in their power, while only now and then have they obtained a glimmering ray of light, which has shot meteor-like across their darkened minds, then expiring, leaving the darkness more impenetrable, and the mystery more inscrutable—nothing satisfactory is obtained, at least not sufficient to satisfy a rational man with himself.

Sometimes I think there is no law for spiritual development applicable to all, from the fact that organizations and temperaments differ so widely—some possessed of fine organization, a fine brain, a nervous, sensitive nature, while others are coarser in physiological structure, coarser in brain material, in temperament, and nature directly the opposite of the other. How, then, can there be a law of universal adaptation?

And are not those who advertise themselves as developing mediums, imposing upon the public by promising more than they can perform? There are hundreds of partially developed mediums, some of whom are poor, and the knowledge of the law of spiritual development, enabling them to advance and become a blessing to the world, should not be withheld by those professing to have it, because they have not the dollar to pay,—while there are others who would gladly pay five or fifty dollars for that knowledge which would bring them *en rapport* with the angel world. Should there be any such general law (which I doubt), the one who discovers and announces it to the world, will be greater than a Newton, and remembered with more gratitude than a Howard.

But, Brother Jones, I commenced this article for the purpose of writing, at your request, a little of my experience, and here I have been wandering all this time.

I make no claims to mediumship of any kind, yet, I have earnestly desired, and sincerely sought to become one.

1.—To satisfy my own mind of the truth (if truth it be) of spirit existence.

2.—To be able from personal knowledge, to demonstrate that truth to others.

My own experience is connected with my daughter's. She commenced before I did, and without my knowledge, sitting for spiritual development. Soon obtained written communications, passed through that most trying ordeal of crucifixion,—nervous prostration,—hopes and fears alternately excited,—with which every medium is familiar, and now by impression, obtains communications from spirits purporting to come from Poe, Byron, and Burns.

Near the close of the year 1869, I had been then sitting every day for two months, without getting anything reliable or satisfactory. True my hand would shake, and write names and sentences, but I obtained nothing on which I could depend as evidence, and often thought it to be emanations from my own mind. I held disputes with some of her influences—denied spirit existence—doubted their identity, and said to them:

"If you can give your names, you can also give unquestionable proof of your existence."

They failed then but promised to do so soon. At this time my mind was uncommonly excitable. I could see phosphorescent lights in the dark, sometimes strange faces would momentarily appear before me, which I called phantasms, and attributed to my nervous condition.

On the evening of Dec. 30, my daughter inquired if I had tried to write with a small horseshoe magnet we had? I replied, "No." Immediately took it, turned to the table, when it wrote, "Henry Greeley." At that moment I was taken with a violent pain in the side of my head and jaw. The pain was most intense. My daughter placed her hands on my head, and made a few passes which relieved me. She took a seat a few feet from me, when I saw a fire-red light, nearly in the shape of a heart, directly over her left shoulder. At the same time, an influence, strange to her, began to exclaim in most profane language:

"Where am I? How in h—l came I here? I must get out of this. Who says I shan't get out?"

I asked the name.

"My name is Greeley Steele—is not that it? No—what was my name when over there? (meaning with me, as I supposed.) But, by G—d, I must get out of here."

This continued for about five minutes, when he exclaims, "I see a light," and was gone. At the same time, the bright light sank down behind her chair and disappeared. Previous to its disappearance, and while the influence was trying to get out, the red light became fringed with a deep blue color, which gradually extended over the red until all was blue, except a spot no larger than a pea in the center.

The solution of this as given by her influences is, that it was a contrived plan between them. They impressed her to speak of the magnet; they created the pain, and influenced her to place her hands on my head, by which means he was enclosed in her magnetism,—she taking him along with her, when they threw around him some kind of a magnetic current, which he could not pass, confining him in, their object being fourfold:

1.—To convince me of their existence.
2.—To do him good.
3.—To have a little fun.
4.—To weaken or destroy his influence over me, as they said he was a dark, mischievous spirit, which I do not doubt. I heard no more from him for a number of months. On inquiring what had become of him, was told that he was on the anxious seat, which may be true, provided they have such seats in spirit life, for when he returned, which he did last fall, there was manifest change for the better. But though Greeley was gone, I was not relieved, as he was only one of a number. They continued to torment me,—filling my mind with most horrible thoughts. I became irritable; the most trifling thing would throw me off my balance, and I began to fear the dethronement of reason.

The last night of 1869, some trivial matter had disturbed my equilibrium. My brain seemed in a state of fermentation,—thoughts most frightful, temptations most horrid, chased each other through my brain in rapid succession. I tried again and again to control them, without avail, or only for a moment. On retiring for the night, I resolved, most actually, to be left alone, fearing I should commit some crime ever after to be regretted. It made no difference whether my eyes were closed or open, the room was full of lights, and if ever a poor sinner at a Methodist revival, when psychologized by the priest, saw hell open to receive him, I did. That night prayed to Thomas Paine for aid and help, it came. Before morning, a calm succeeded the tempest. I sank into a refreshing sleep, and awoke with no traces of the scenes of the night before on me, only as they were burned into my memory, and the horrors of the last night of 1869, will never be forgotten. I stopped sitting for a few months, and have not been troubled since.

Now, if this experience will awaken thought, or be the means of throwing any light on the laws of spiritual development, you are at liberty to publish it. I only regret being compelled to use so many pronouns in relating it.

Green Garden, Ill.

To Dr. E. B. Wheelock.

I read your article, "Harmony vs. Inharmony," with much interest. Whether it was or was not meant as an indirect reply to me and my position, is of no consequence; we are both alike interested to have and to hold the truth. I but obey the golden rule in referring to a portion of it in the manner I am about to. In the article I read:

"As the human mind shall rise above the rudimental, and enter the spiritual, less and less will grow the scenes of inharmony, and less and less will it blame the world, and *vice versa*. The more grossly sensual a mind is, the more out of tune is the inharmony that it sees. Put such a man in search of God, and his composition and thoughts would be well stored with scenes of horror, and pictures of misery."

I once knew a man whose moral brain, both benevolence and justice, was marked by *L. N. Fowler*—"six and one-third," in a scale of one to seven. He had an unusually clear and deep sense of harmony and inharmony, of good and evil in all their forms, and was equally sympathetic with the sufferer. In the last years of my acquaintance with him, he seldom, if ever, blamed any body.

I once knew a man whose moral brain was marked—"three." He has little sense of, and is very indifferent to, "scenes of horror and pictures of misery." It is no doubt true that some gross minds look upon misery with a degree of unholy delight. But is it more often the bad, the heartless man, or the comparatively good, just and benevolent man, who has the clearest and deepest sense of all forms of evil, as well as of good? It can not be well to magnify either good or evil; either harmony or inharmony. Exact truth is wisest and best. I can not think that even blindness to inharmony results from a true growth of the soul, but its opposite. Nor can I think an idea of God which forces us to such conclusions as I understand friend Wheelock to advance in that extract, can be truthful.

Two hundred years ago, the orthodox New Englander had a personal God, such, being infinite, must of a necessity be infinitely happy. Of course ther, saints must be as near like him as possible. In their most popular poetry—I have a book of it before me—the mother in heaven is to feel no emotion other than joy on beholding her unbelieving son, daughter, husband, friend, or neighbor enduring the torments of hell. These good people could not have realized how much alike were their saints to their God, and how little pity for the sufferer. Both "rejoiced" on beholding him in suffering.

Am I—can I—be wrong in asserting that the more refined and spiritually elevated the soul, the more it must see and realize the inharmony that exists, and the more it will feel for, and sympathize with, a suffering world. In every age, have not those been most keenly alive to "scenes of horror and pictures of misery?" What ancient mind ever had a greater sense of inharmony than Jesus; or what modern than Wm. Lloyd Garrison? Jesus and Garrison are not samples of the "grass rudimental."

Friend Wheelock, if I have misunderstood the extract—I can not see it hardly possible that I have—or if you still think me in error, I invite you to correct me; while you write in love, do not fear to be personal. My self-esteem is full, but my desire for, and love of truth, is larger. I might be "grass rudimental" and not know it. I am not willful or wicked, I never allow myself to be ill, or to blame either gods or men. I would that you could step in and spend one hour, if not day, by my bed. I have never fully listed at the amount of physical suffering I have endured in sixty years and over. Yet I think I have suffered as much, even more, in sympathy with a suffering race. For over thirty years I felt myself a part of the same. I have suffered long with a world of wretchedness, discord, and poverty. I have experienced much and deep joy; but this did not blind me to, or harden my heart against, the sufferings of the many who were really much worse off than I for ever been.

I confess to you that some comparatively good men seem to me to make cruelly light of inharmony, and the sufferings it brings. In such cases, I always hope and pray that a more spiritual growth and a deeper experience may write a deeper compassion in the soul.

Should you tell me that each finite mind will rise free in its own inharmony, and be so far removed from the inharmony of others as to be nearly or quite forget it, and were I to admit this even provable, an infinite God could never become forgetful of, or blind to, the suffering he has caused, and is causing. If a God, he does, or does not sympathize with the sufferer. It is not—it can not be—out of order or improper for one to seek to know whether the believers in an infinite God have or have not realized anything in calling their God "father and mother," and talking of his "love, pity and compassion."

Fraternally,

A. KENT.

Stockholm, N. Y., April 2nd, 1871.

P. S.—I am at this time in more deep personal afflictions, but do not admit that this improperly affects my article. I write to the reason of others, and ask all others to reply to my reason.

A. K.

Appreciative.

We are very much obliged to you, Brother Jones, for continuing to send the JOURNAL so long without payment, but am in hopes to send you a part, if not all of the bill soon.

C. H. LELAND.

Myrickville, MASS.

Remarks:—Such expressions of gratitude and good intentions we prize higher than we do gold and silver, or greenbacks, and yet the *material aid* is all-important to the success of any enterprise upon the material plane of life.

—Twenty Spiritualists send us a certificate recommending Samuel Smyth, of Rockford, Ill., as a speaker and medium. We have no doubt he can well sustain himself in the capacity recommended by his friends.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price.	Postage.
Age of Reason and Examination of the Prophecies,	.75	16
Artificial Somnambulism. By Dr. Fahnestock	1.50	20
A Revelation of Departed Spirits among the Shakers,	.50	02
Alice Vale, a Story for the times, by Lois Waisbrooker,	1.25	18
American Crisis, by Warren Chase,	.75	02
Answers to Questions Practical and Spiritual. Device,	1.50	20
Apocryphal New Testament,	1.75	16
Pamphlets Sacred Tradition, by Rev. Orrin Abbott. Paper,	.50	02
Age of Reason, by Thomas Paine. Cloth,	.50	02
A Woman's Secret, by Mrs. C. F. Corbin,	1.75	20
A Lecture in Rhyme—The Past, Present and Future, by Mrs. F. A. Logan,	.15	
Arcana of Nature, or History and Laws of Creation, Vol 1, by Hudson Tuttle,	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2, by Hudson Tuttle,	1.25	20
A B C of Life, by A. B. Child,	.25	02
Arabella, or the Divine Guest, by A. J. Davis,	1.50	20
After Death, or Disembodied Man, by Randolph, Cloth,	1.00	06
Approaching Crisis, by A. J. Davis,	1.50	16
Apostles, (translated from the French) by Renan,	1.75	20
A Stellar Key to the Summer Land by A. J. Davis,	1.50	16
Astro-Theological Lectures, by Rev. Robert Taylor,	2.00	24
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BY.....E. V. WILSON

Mediumship of A. J. Davis.

The following letters speak for themselves:

Dear Brother Davis:—I am about to enter into a discussion with Professor Bracket, of Carbondale, Ill, and I am informed that he expects to make much capital out of your "recantation" by our "anti-sensational" friend, the English Powell, of *Spiritual Monthly* notoriety.

I have but little personal acquaintance with you, and yet have read your works with interest and profit to myself, and I confess I can not see the "recantation." Will you oblige me by answering the following questions? You will understand I expect to see them. I shall not be offended if you refuse to answer them. I shall be more than pleased if you do answer. My discussion commences this evening, and will continue until the 18th inst. Questions:

1st.—Are you a Spiritualist, believing in man's demonstrable immortality?

2nd.—Have you ever seen a spiritual being that was once a mortal man, or human being, an inhabitant of our earth, through clairvoyancy or otherwise?

3rd.—Are you a medium for revelations from another and higher life, our spiritual existence?

4th.—Do you know that you are an immortal being, with ability to determine your immortality?

Please answer by return of mail.

Yours for the cause of humanity. Accept regards of

E. V. WILSON.

Cleveland, O., March 6th, 1871.

My Friend E. V. Wilson:—In reply to your kind letter of the 6th inst., I can freely and truthfully say that

1st.—I am a Spiritualist.

2nd.—I have seen, and held communion with persons who once lived on earth.

3rd.—I have at intervals in my life exercised the functional superficial phases of medio mship, and still continue to exercise these functions when occasion requires.

4th, and lastly. I know that death is not the end of my personal existence, and I believe in relatively that I am immortal.

In justice to me, Brother Wilson, I ask that you will state that the foundation of my own experience is clairvoyance, and the light I have received, that I have "recanted," or wish to exalt clairvoyance at the expense of mediumship, is wholly erroneous. My recent effort was directed toward the abuses and misapplications and absurd doctrines which prevail among people who have absorbed the wonders and delights of Spiritualism, and omitted the great ideas and rational principles upon which alone the world can ever accomplish much religious progress.

Hoping you will do yourself and the subject justice, I remain, your friend,

A. J. DAVIS.

Orange, N. J., March 10th, 1871.

Written for the Religio-Philosophical Journal.

Andrew Jackson Davis and Spiritualism.

MR. EDITOR:—Various articles have appeared from Spiritualists within a few months past which indicate a very general misapprehension of the attitude which A. J. Davis holds toward mediumistic Spiritualism, and also regarding the source of his inspiration. Most Spiritualists, it seems, regard Mr. Davis as a medium for spiritual communications from the spirit world. Some of them now think Mr. Davis did formerly claim to be a medium, but that he has recently abjured all such claims or relationships. Many persons, so the spiritual papers say, desire to hear from Mr. Davis in relation to these questions.

Mr. Davis has signified his disinclination to make superfluous replies to the various questions now being agitated respecting his mediumship, Spiritualism, and the source of his inspiration, and looks to the receivers and advocates of the Harmonial Philosophy to discuss these questions, and guard the cause of truth from whatever aspersions may be ignorantly or inadvertently cast upon it.

By your permission, I will give some quotations from Mr. Davis' works, which may serve to enlighten the people respecting the justice or injustice of some of the imputations recently made by different writers against Mr. Davis, viz.: that he has *renounced* and denounced mediumship; that he has made a *recantation* of important doctrines which he formerly taught; that he is *no friend* to mediums, and that he has "*gone back*," as the phrase is, on Spiritualism, etc., etc.

Commencing twenty-two years ago, I have read carefully every volume Mr. Davis has published, some of them many times over, and I fail to see in his latest work, "The Fountain," those glaring inconsistencies and contradictions of former works of that author, which many think they perceive, and so distinctly denounce. In nearly every volume Mr. Davis has written, he has given the reader some clue to, or explanation of, the manner in which he becomes possessed of the ideas and information which he imparts to the world. There is nothing in "The Fountain" that amounts to a "recantation" of, or even an inconsistency with, what he has uniformly stated regarding the source of his knowledge.

I can hardly remember the hundredth part of the explanations and illustrations Mr. Davis has given from time to time, concerning his intercourse with departed spirits, and the Spirit Land, the theory of his mental illumination, etc., and not having over one-half of his works at hand now, I must content myself with such portions of his writings as are available for the present purpose.

It must be borne in mind that Mr. Davis, in all his voluminous writings, claims to be in a state of mental development, which he terms the "superior condition," or of "spiritual illumination," and *not* in a state of mediumship, or of *spirit control*. In the superior condition, his mind is as independent of spirit control and as individually responsible for the mental manifestations, as when in the normal state. Perhaps more so, from the very fact of that state being the *superior* of any other mental condition. He was first a subject of *mesmerism*—then became *clairvoyant*, and finally advanced to the "superior condition," or state of seership, or spiritual illumination, in which state he has written his various works, not as an instrument or machine in the hands of departed spirits, but as an individual investigating, comparing, judging under and by virtue of, psychological laws and principles which are inherent in every human soul, (although undeveloped in most cases during earthly life.)

Premising the much of Mr. Davis' mental status, the reader will comprehend more readily the following language quoted from the "Great Harmonia," vol. 1st, p. 300:

"My interior experience has taught me to discriminate between *spiritual perceptions* and *spiritual impressions*. Spiritual perceptions are distinct from impressions, first, by being inferior to them, and, second, by being circumscribed and particular. Instantly upon entering the superior condition, the mind is in conjunction with a vast sphere of light; or else it comes in immediate *contact* with the electricity of the universe, which, like the sunlight with regard to the material eyes, is an agent or medium of perception to the spiritual eyes. For illustration, suppose I inwardly *desire* (or pray) to understand the situation of an individual in the tower of London. If this desire be intrinsically good, and if there is a use in it, then my spirit, by yielding to its internal promptings, is abstracted from surrounding objects and material influences. Directly subsequent to this *equal-voluntary-self-abstraction*, there emanates from the front brain, a soft, clear light,—unlike any earthly medium,—but which quickly merges into friendly relations with the electricity of universal nature; and forthwith I can see from the room in which I am now writing the individual in the tower of London. But if the *desire* has been located upon the inhabitants of one of the planets—Saturn, for instance—instead of upon an earthly person, my spiritual *perceptions* would have as rapidly carried that locality. As the telescope brings the planets comparatively within our grasp, even so do spiritual perceptions bring them as near to me, apparently, as is the distant landscape which the material eye can gaze upon.

"These spiritual impressions, enough can not be written, so valuable and exalting are they to the spirit of man! For illustration, suppose I carnestly desire to communicate to the world something respecting geology or astronomy. If this desire is intrinsically *good* and *useful*, it will be gratified. The superior condition is induced as above described—by a kind of semi voluntary self-abstraction. But instead of the soft, clear light darting in straight lines from the anterior brain to some *particular* locality of the earth, it ascends, like a cloud, or volume of light, a few feet from my head into the atmosphere, and there suddenly blends with the great sphere of light, which light proceeds from the concentrated *intelligence* of the spirit world, as from a mighty sun. This light is impregnated with the knowledge which I seek; it impresses my comprehensible intelligence; and it flows into the mind which is thus unfolded to receive it, as light and heat float from the visible sun into the objects and receptacles of earth. I was in this state when 'The Principles of Nature, Her Divine Revelations, and A Voice to Mankind,' were delivered to the world. That work could not have been prepared to mankind so *early* in my life had I not been assisted by another person's supporting and congenial influence. This influence, this *quickening* power, combined with my constitutional predisposition to spiritual illumination, enabled me to do that which without this influence, and under less favorable circumstances, I might not have accomplished before I attained my thirtieth year. But quickened into the *superior condition* by the manifold influences that were brought to bear upon me, such as magnetism, clairvoyance, etc., my spirit was enabled to continue to progress and unfold more and more, day by day, and hour by hour."

This was written by Mr. Davis twenty-one years ago, in 1850. The explanation, as here given by him, of the *modus operandi* by which he acquires his knowledge, does not admit of the theory of *mediumism*, or that he wrote any part of "Nature's Divine Revelations" by dictation of spirits. Mr. Davis has been used by spirits as a "medium" in the production of that work, or had he intended to convey any such impression, he certainly would have used other language than that above quoted to convey so simple a statement as that. Mr. Davis has had much *personal intercourse* with individuals in the second sphere, or Spirit Land; that such interviews have been often the means through which he obtained valuable test and spiritual edification and encouragement, his writings bear ample testimony; but such visitations and interviews have been simply *fraternal* and *social*, and *not subjugational*, or, as it is usually expressed, *mediumistic*.

On another occasion Mr. Davis gives the investigator further illustrations of the process or fountain source of his interior researches, which I will next quote from his autobiography, "Magic Staff," published about fifteen years ago (1856) in explaining the inspiration through which he was enabled to dictate "Nature's Divine Revelations," he says, p. 310.

"Yes, I obtained my 'impressions' from the ultimates, or spiritualized essences of objective nature.

"What do I mean by 'ultimates?' By ultimates I mean the products of primates. For illustration, you hold in your hand a peach. What is that peach? An ultimate. An ultimate is, what? Ah, now you become an incipient interior philosopher. The peach is an ultimate of a flower. Whence the flower? From a bud. Whence the bud? From a twig. Whence the twig? From a branch. Whence the branch? From a body. Whence the body? From a seed. Whence the seed? From spiritual forces. What are spiritual forces? From the divine fountain? Whence the divine fountain? Most exalted question! It will consume an eternal life to yield a correct answer.

"Or, take another illustration. My intuitions arise above New York, and I realize the presence of a certain impalpable ether. Whence that ether? From boiling water. Whence the water? From earth-bound gases. Whence the gases? From the forces of the earth. Whence the earth? From the sun. Whence the sun? From another sun. Whence that other sun? From a sun still greater and more remote. Whence that remoter sun? From a sun yet more inconceivable. Whence that still remoter sun? From the central sun of the Universe—um.

"Or, take a different example. My intuitions ascend like a light column of ether toward the upper realms, and I come in contact with an atmosphere of thought. Whence that atmosphere? From a congregation of professors, students and guests at Union College. Why that congregation? It is commencement day. What is the subject of the present speaker? The relation of Christianity to civilization. Whence Christianity? From the teachings of a person named Christ. Whence that person? Now, in asking myself this historical question I am greatly exalted. My intuitions become centered upon the myriad footmarks of human history; presently I strike the right vein. Then, true as the earth to the sun, I glide swiftly down the enormous grooves of Time, killing the intervening centuries as I pass, till I fix upon the exact events which preceded and characterized the birth and life of the individual under examination.

"In like manner every other question, scientific, ethical, psychical, poetical prophetic, literary, etc., with which I come into intuitional *rapport*—is subjectible to my voluntary investigation. And then from the minutiæ of any question which invariably contains the exact minutiæ and summary of its genesis, biography, incidents, properties, nature and relations, as well as the certain indices of its future destinations—I receive my 'impressions.' Whether I obtain them correctly or otherwise, is not a question which in part remains to be decided by my individual industry and love of truth while thus intuitionally exalted. I say 'in part,' because a certain proportion of such exercises can be truly explicated only by reference to the propitiousness of organization and hereditary inclinations.

"Thus I become, to some extent, individually responsible for my 'impressions,' and in the reception and translation of them, for my perception and use of language are also intuitional. I can greatly progress, or cease altogether, as my moral status and will may incline me.

"Still, then, you perceive the inestimable utility of the Magic Staff. And in view of the foregoing reliable explanation, how glaring becomes the misapprehension of those who advertise my statements as 'given through the mediumship of A. J. Davis.' As if my mind (while in the superior condition) were an insensible, unintelligent and passive substance, or *spout*, through which disembodied personages express or promulgate their own superficial opinions! This is an egregious error; a most unwholesome misrepresentation.

"The special influence and guardianship of spiritual beings are interpolated, so to speak, into the independently-written chapters of individual existence. Such is an impossible law of mediumship."

"And thus, amid the trials of life and the changes of death, the consolation is, not that we have been playing the part of insensate automatons under incessant inspirations from spirits, but that we are self-existent and responsible beings, and have added now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain which enables us to step upon the less rugged acclivities of a yet higher and more happy world."

(The italics are Mr. Davis' own.)

E. F. BOYD.

Minneapolis, Minn., April 18th, 1871.

P. S.—Let all Spiritualists buy and study Mr. Davis' works. It will prove the best investment, both of time and money, they ever made. As a spiritual philosopher, they will find him not one always in the advance, but always progressive and far-seeing, logical, elevating, noble and fraternal, and such misunderstandings and misrepresentations regarding his attitude toward Spiritualism, would not arise.

E. F. B.

The Davenport Brothers.

The Davenport brothers are still traveling in the South, and like all other physical mediums, they have been frequently *exposed;* that is to say, they have often met with those who because they would not submit to every whim of their fancy, have cried "exposure!" Notwithstanding the frequent rumors of their exposure, they are excellent mediums, and doing in their way a grand good work. The following account, which we copy from the *Sumter Republican*, published at Americus, Ga., speaks for itself:

"These wonderful artists gave to the people of Americus a second performance on Tuesday night, to a fair audience. The exhibition is not claimed by the Davenports to be supernatural, or the agency of spiritual power; but they do not tell how the thing is done—of course not; that would spoil their trade. But, looking at the exhibition as the effect of natural causes, cultivated ingenuity and sleight-of-hand merely, it is no less wonderful and inexplicable by the most sharp and vigilant scrutiny than if ascribed to supra mundane influences.

"The question asked, *how* are these men able in so short a time—one minute by the watch—to untie themselves, and again, in the twinkling of an eye, almost, to fasten themselves with rope as before, cannot easily be solved by the spectators. The fact of such tying and untying is patent to all, but the way it is done is still a mystery to the uninitiated.

"The feat of throwing instruments about the cabinet, and out at the opening of the door, with such force as to reach beyond the platform—by men tied securely, hands and feet, to their seats, and a person sitting between them, tied to each, without the latter seeing or feeling any movement of the performers, was certainly a demonstrated fact, but the *how* is not one of the revelations.

"The last scene—that of stripping off the coat of Prof. Fay and putting on that of another person, while the Davenports were sitting ten feet distant, on each side, and held by the persons selected for that purpose, together with the throwing of the instruments in every direction, as shown by the phosphoric light previously placed upon them—was the climax of the marvelous. We do not believe that Prof. Fay threw those instruments. His hands were tied behind, and his limbs in front, and the knots of the rope were sealed with sealing-wax and stamped, and on examination afterwards no change was observable in the position of Mr. Fay's hands or feet. Some imp of darkness, whether mortal or otherwise, must have done the work so rapidly executed, and not a man tied to his position as was Mr. F. Such is our opinion at least.

"For eighteen years have these men been practicing these amazing feats of manipulation. There is no machinery—none of the paraphernalia of the wizard or magician—no wires, no concealed accomplices that have ever been detected. They have performed before crowned heads and inquisitorial and scientific conclaves, but never yet have the secrets of their exhibition been discovered, and of course the public are as much in the dark about it now as ever. Many ascribe the operations of the Brothers to demoniacal influences, others think they are *spiritual manifestations*, such as the hand seen to write on the walls of Belshazzar's palace, as recorded in the Bible, or the transfiguration scene, when Moses and Elias appeared to Christ and his three disciples, Peter, James, and John. But to one who is conversant with the various phases of spiritual phenomena, there is no identity between the latter and the former. The communications of the mediums, revealing the past, foretelling the future, and giving names, dates and facts recognizable by the recipient, are on a higher plain entirely, than any material or physical phenomena which have been exhibited here.

"If the Davenports have accomplished nothing else, they have certainly shown marvelous ingenuity, and taught us to respect the capabilities and powers which the Creator has bestowed upon his rational creatures. They have also confounded the wise in their own conceit and given us the demonstration that 'There are more things in heaven and earth than are dreamed of in our philosophy.'"

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Original Poetry.

Written for the Religio-Philosophical Journal.

A VISION.

BY R. T. M.

In these dreamy twilight hours,
I have earnest thoughts of thee.
Hope and fear and thankful fancy,
Light and shadow lead to me.

Ike some fair and noble city
In the crystal morning light,
Stars, temples, statues holy
Sunward gleaming on our sight.

Odors from the land of spices,
Flowers dyed with tropic beams,
Lights and sounds all richer, sweeter,
Than may haunt our brightest dreams.

So thy soul, as thus I ponder,
Seemeth to my spirit's eyes
Radiant with the haze of morning,
Fresh with airs of Paradise

But where blow the spiced breezes,
And where bloom the fairest flowers,
How the winds of death and blighting,
Serpent's trail amid the bowers.

And the fair and shining city
Il doth want and woe inhabit,
And its pride of pomp and power
Walketh hand in hand with sin.

Still the trust which man hath given
Liveth in my heart for thee,
And a glad and happy vision
Blesses all my soul to see.

As that fair and tempted city,
Golden with its sunward spires,
Altars hath whereon shall kindle
Holy sacrificial fires,

So thy soul, be thou but faithful,
Holier altar-fires shall glow,
Love that lighteth man to heaven.
Faith that bringeth heaven below.

Glorious music upward swelleth
From the city's throbbing heart:
So thy soul shall sound divinely
Symphonies of higher art.

Fresh from God's right hand the keynote,
He will grant the skill divine
Which shall waken glorious music
In this noble soul of thine.

From the Chicago Times, May 15.

RELIGIOUS.

Discourse by Florence McCarthy upon Priesteraft.—Lecture by J. R. Francis.

Florence McCarthy, pastor of Union Park Baptist church, delivered an eloquent sermon on last evening to a large audience from the text:

"And the veil of the temple was rent in twain from the top to the bottom."—Mark xv, 38.

The discourse was substantially as follows:

There had always been, in every age of the world, a priesthood. They had been found in New Zealand, the Society Islands, among the Brahma Islands, in China, in Persia, in Egypt, in Greece and Rome, and among the Jews. The Jewish priesthood was coeval with the human race. Cain and Abel were priests. Enoch, Noah, and Abraham were priests. The patriarchs were all priests. But the Jewish priestcraft properly began with Aaron. He and his sons were set apart by God as the priesthood of the Jewish nation. The priesthood was intimately connected with the tabernacle, which was a movable tent used by the Jews during their wanderings in the desert. The tabernacle was divided into two apartments. The smaller was called the holiest place, and the larger the holy place. In the holiest place was the ark of the covenant, and the shekinah. In the holy place there were the altar of incense, the table for the shew bread, and the golden candlestick. In the open court around the tabernacle was the altar of burnt offerings. Solomon's temple was a permanent structure to take the place of the tabernacle. The great function of the high priest was performed once a year, on the great day of the Atonement, when he entered the holiest place and made atonement for the sins of the whole people. The ordinary priests performed the menial labor of sacrifice and incense. The Levites were the hewers of wood and the drawers of water for the priests. A priest, then, was a man without whom men could have no intercourse with God.

Under the new dispensation, Jesus Christ was the successor of the high priest, and His followers were the successors of the ordinary priests. At least it was obvious from many passages of scripture that they were so figuratively, and that the Jewish priesthood was abolished. This accorded with the text.

When the Lord Jesus gave up the ghost, and entered the heavenly world, the veil of the temple which concealed the holiest place and symbol the priesthood, was rent in twain from top to the bottom. This idea was made the of the organization of the Christian church, accordingly was patterned, not after the e, but after the synagogue which had no s. There, was therefore, no priesthood in the church.

The function of the elders, as such, was simply government. After the lapse of time there arose a hierarchy which developed into the papacy and the priesthood. The resemblance of a Catholic church to the temple was obvious. The holy place and holiest place, the candlesticks, altar of incense, and shekinah were all reproduced. The Catholic clergy, like the Jewish priests, must be from bodily blemish and be consecrated. The Pope was the great reservoir of grace. It ran through him into the cardinals; thence unto the archbishops; thence unto the bishops; thence into the presbyters, and thence into the deacons, where anyone could tap with a shilling and get a supply.

And this same Catholic church was the mother of us all. Baptists think they are an exception, and they have lived in the Waldenses through all the centuries. But this is a strange conclusion. The Lutheran church and the church of England split off from the Catholic church; the Presbyterian from both of them; from the Presbyterian the Independent; from the Independent the Congregationalist; from the Congregationalist the Baptists. Waldensian missionaries brought the Baptist torch to England, but the fagots had been Catholics. Alas! alas! all were tarred with the same stick. The only difference was that some had removed more of the tar than others.

In proportion as we pass from the Catholic church through the Episcopalian, Presbyterian, Independent, and Congregational to the Baptists, the ear-marks of Rome fade, but not entirely. Many proofs of this might be cited. What the speaker wished particularly to point out was that the priesthood in an attenuated form survived in all the Protestant sects. For instance, how few persons understand the significance of ritualism. It was founded not merely in a love of display. It were well for it at the day of judgment if it were. It was a crusade against the priesthood of believers in the interest of a clerical priesthood. It was founded on the heresy of trans-substantiation, and even that for the reason that it involved the priesthood. What mean their gowns, and birds, and albs, and copes, and what not? They meant the tunic, and breastplate, girdle, and so forth of the Jewish high priest.

Ritualism was not a mere question of millinery, but an audacious assault upon the liberty and equality of God's people. It was priestcraft. Some of the leading fruits were bigotry and persecution. These charlatans would have us believe that when they place a drop of water on the forehead of a baby, they can regenerate its soul, and when one of them dared to deny it, his high priest forbade him to officiate as a priest, and degraded him from the priesthood; then tried to get his temple and altar away from him. What a disgusting travesty on the religion of Jesus, and yet, if Mr. Cheney did not want to be a priest, why did he join the priesthood?

And what mean the gowns, and bands, and surplices of the low-church Episcopal ministers? What mean the administration of the sacrament to kneeling communicants and confirmation? That they are all priests. What mean their absolution and benediction? That they are priests, and that no man could come to the Father but by them.

And yet the Episcopal ministers are at least consistent. They call themselves priests, and priests they are. Ministers of other denominations deny that they are priests, and practice priestcraft. What is the origin of funerals in churches—of the idea that ministers only could administer the ordinances, or even pronounce a benediction? It might be shown that these and many other things were the attenuation of Romish practices.

And then, said the speaker, consider how the *personnel* of Protestant ministers apes at priesthood. As the regalia of the Jewish priesthood was reproduced in the toggery of Catholicism, so was this toggery copied in the vestments of St. Albans; the vestments of St. Albans in the gowns of the low-church Episcopalians, and these gowns in the long tail military coat, the vest buttoned to the throat, and white choker of other Protestant ministers—all meaning the same thing—a priest, a mediator between God and man. The cane might be said of their black walking-stick, clean-shaven faces, the sanctified pattern of their whiskers, their stately carriage, their affected drawl, and the holy tone of their preaching, copied evidently from the nasal intonation of the Catholic priesthood.

Said the speaker:

"Never was my disgust so profoundly excited as it was a few days since, by the sight of a bevy of Protestant priests. They had come in from the rural districts at the whistle of their high priest in the city, to aid in the humiliation of a recusant priest of their connection, who lived several hundred years in advance of them in thought and ability. It was my misfortune to see these creatures sitting together around a hotel table, and as I sat and scanned their funeral costumes, relieved by white cravats; the religious cut of their hair and whiskers; their wide mouths and retreating foreheads; their pale, flabby, imbecile, eunuch-like countenances; their saucy, self-important air, and their marvelous appetites, I looked to heaven and mentally exclaimed, 'O Lord! how long shall Thy church be in the hands of priests, and Thy people be priest-ridden?' While the apparition was before me, I felt stifled with the atmosphere of dark ages; the walls of the room suddenly took the semblance of a cloister; the high-back chairs looked like kneeling places and monks; the dirge-like voice of a pagan out of doors was transformed into an intoned vesty, and as one of these clerical inquisitors brandished his silver spoon, I verily thought I witnessed the elevation of the host. But thanks to a kind Providence the scene dissolved, and like nightmare left no trace but revolting memories. Take them all in all, I ne'er shall see their like again, I hope."

And how much was indicated by the very titles of ministers. Think of the Protestants being called reverend, when Catholic priests are called right reverend and very reverend. Think of him writing his name on a hotel register or on his card, as "The Rev. Silas S. Head." What war it may mean, or not mean, the man knows that it is one of the badges of priesthood, and often a think of priestcraft.

It sometimes happened that even a Baptist pastor sinks so low as to practice priestcraft, and affect to be a priest. That he will don a priestly gown, condescendingly bless the people to a benediction; write "Reverend" on his cards; smother himself in black dry goods up to the neck and down to the heels, except a bit of white at the throat, to make his head look like a rosette on a coffin; that he will speak in an affected tone of voice, and in a tiresome celestial phraseology, and so entirely absorb all spiritual functions in himself that his people begin to doubt whether they can hold a prayer-meeting or say grace before meat without their pastor. Catholics and Episcopalians had their excuse that they had been brought up to believe in priestcraft, and had always lived surrounded by it. But for the Baptist man, who was in theory, at least, the ultimate stage of reaction from Rome, who was the very *ne plus ultra* of Protestantism, who aspired to be considered one of the Waldenses, and as uncorrupted with Roman contagion—for this man to dress himself in funeral black, and flaunt his priestly title in Protestant faces—this, indeed, was despicable and unpardonable.

In the throng of Baptist pastors who would visit our city this week, there [illegible] be at least fifty priests, "and O!" said the speaker, "you can not imagine how I shall groan and sigh for a hogshead of dishwater, and [illegible] all of them over again in their native [illegible]. How cheerfully would I bury them [illegible] Protestant scorn that they would [illegible] make their appearance among C[illegible] their own priests, and who ha[illegible] Jesus. I never see a m[illegible] that I do not involuntarily place [illegible] my pocket-book, for, unless they [illegible] weak in their understanding, rest[illegible] are weak in their morals."

Let our pastors adopt the language of Lawrence:

"I am a man! and regard nothing human or foreign to me."

When men were disposed to worship them, let them say with John: "See thou do it not, for I am thy fellow servant; worship God." If they would be reverenced, let them become learned; let them live blameless lives; let them show a Christ-like temper; let them dress like other decent men; let them eat and sleep like other men; let them heed the instructions of Falstaff to ancient Pistol: "If thou hast any tidings further, deliver them like a man of the world;" let them say to the world: "I can do you no good but what one plain Christian man may do to another. I am imperfect, fallible, sinful. I have imprinties, faible, faults, like every body else. I do not wear the keys of heaven at my girdle. I am not a priest and do not affect to be, by speech, habit, or mannerism. I claim no titles, and exact no respect except from those whom I surpass in intelligence and personal worth."

After all, many might like him less for it; for most people, at heart, rather like a priest, but O! what a welcome he would get from his Master in the world to come. In the last day, when gouty bishops shall waddle up to the judgment seat with their mitres and crosses, he would say to them as Cromwell said to the speaker of the house of commons, concerning the royal scentre, when he dissolved the long parliament: "Take this bauble hence." Turning upon the priests, tricked out in satin and tinsel, he would say: "Aaron I know, and Caiaphas I know, but who are ye? Who commissioned you to lord it over My heritage; to teach My people that heaven could not smile or frown, except through your pampered, expressionless visages? Who told you to stand between My saints and My table or the waters of baptism, or to pronounce blessings and grand absolution? Who made you priest any more than any one of My ransomed people, one and all of whom are more priests than you, because you are children of the devil? Depart, depart."

And while these deceivers are covered with shame, the real servants of Christ, who were content to be men and not gods, who dressed like other people, and ate and talked like human beings, and spent their lives in self-denying labors of the Christian pastorate, would be crowned with glory and honor. "They shall be mine," saith the Lord of Hosts, "in that day when I make up My jewels." "They shall shine as the stars forever and ever." "They were content when on earth that I should be their prophet, and priest, and king; they shall be kings and priests unto God and my Father forever and ever."

From the Chicago Daily Times, May 18.

A crusade against the preachers seems to have been inaugurated in Chicago. When two such opposites as a Baptist minister and a Spiritualist lecture twice, on the same Sunday evening, in the effort to break down the barrier which is supposed to exist between the world's worldliness and the priest's holiness, there must be something in the wind. Such was substantially the case on last Sunday evening. The Spiritualist naturally went a little further than the Baptist. The inference from his discourse was that the preachers are not only not any better than the rest of the people, but not even so good. In support of his theory, he proceeded to rake up some of the scandals which the pulpit has furnished lately—and it must be admitted that the pulpit has been very productive of these; he showed the inconsistency of those men who advance from bowling Methodism to the most extreme liberalism, or recede from the latter to the former; and, finally, he concluded that progress was the only true religion, and every man could be his own priest in the progress of Spiritualism.

The Baptist speaker took a mild ground, which is much more conservative and reasonable. He insists that his brother preachers shall throw off their cloaks of priesthood, that they shall meet their congregation as man to man, that they shall confess themselves to be human and frail, as well as the rest of the world, and that, in a word, they shall not claim special immunity and particular godliness because they happen to have chosen the profession of the pulpit. This doctrine cannot fail to meet with the approval of the secular community, but it will scarcely be so well received by the clerical cloth. The cut of the coat and the sanctimony of the expression, frequently go further than all the other accessories of a distinctly office. Take away from your preacher the traditional idea of the sanctity and authority which are so mysteriously attached to his office in the minds of his people, and the growing individuality of the day in religious matters will broaden into scepticism, which the priesthood would find it a difficult matter to control. It is almost too much to expect of the preachers that they will voluntarily yield up the advantages of a privileged class.

The Spiritual lecturer referred to, is John R. Francis, Associate Editor of the JOURNAL. An abstract of his lecture will be published in the next issue.

It gives us pleasure to know that the position so often taken by us in regard to the assumptions of Theology, are fully corroborated by Professor [illegible], an eminent minister of the Baptist denomination.

Quite a number of Spiritualists have been infatuated with the machinery of organization, if not with its *toggery*. A ritual, even, has been recommended, and in a few instances introduced and used, until that bold *Iconoclast*, E. V. Wilson, exhibited its ridiculous features so forcibly that it was suddenly dropped.

While it has been denied that there was an intention to put forth a creed, or confession of faith, by those would-be *national organizers*, yet the only paper that assumed to be the organ of the "American Association of Spiritualists," the *Present Age*,—now *defunct*, as is virtually the institution it was the mouth-piece for—did openly avow itself in favor of organization, with a creed, etc.

Certain Spiritualists who have come out from church organizations, yet retain that shallow appendage or prefix, *Reverend*, which under the showing of Mr. McCarty, is ridiculous even while a man holds fellowship as a minister of any denomination, but how much more ridiculous in one who has renounced such faith, given up his credentials, gone out from them, and become a Spiritualist!

Let Spiritualists kick to it well, last, if they be of being in the front ranks of all reforms, they find themselves stuck fast to some *American* or some other *fossilized* association, while Mr. McCarty, Henry Ward Beecher, and other leading minds assume the reins, and lead in guiding the car of reform.

The JOURNAL will, as heretofore, faithfully protest against every movement that shall tend to fossilization, or cripple *freedom of thought*, and will give its readers the benefit of the thoughts and expression of independent thinkers, without regard to their special fields of labor.—[ED. JOURNAL.

Correspondence of the Detroit Post.

RELIGIOUS MANIA.

A Singular Case at Kalamazoo, Mich.

Last fall, a man named John Heisler, a German umbrella maker, was, after much difficulty and great resistance, arrested and confined in the asylum for the insane. For months previous, himself and family had carried on at their house in the extreme north part of the village, on the edge of the swamp, a series of crazy freaks wonderful to behold, and which attracted to his humble abode, great crowds of people, much to the frenzy of Heisler, who would attempt to drive off all who came. He seemed sane enough on other subjects but religion, but on that, he and his whole family, consisting of a wife and five children, are soaring mad. The house was all ornamented with crosses, and these they paid devotion to. A deformed daughter was placed every day upon the housetop, and then all the others of the family would kneel and worship her.

At intervals, they would all go out into the open field and pray aloud for hours at a time. These and a great many other eccentricities, excited the curiosity of the people. It was unsafe for people to pass, for Heisler would often assault them, and his neighbors complained of the family as a nuisance. If food had not been given them, and that forced on them, they would have starved to death. When the police and poor-master went to the house, it became necessary to force their way in.

Finally it was decided to arrest Heisler and place him in the asylum and see what the effect would be on the family. He remained there two or three weeks, and Dr. Van Deusen said that he was sound in all other respects save a religious mania, and on his suggestion, he was allowed to come and go to the institution as he wished, and after a while he did not come back. Since then, up to the present, Superintendent Brownell has provided the family with all the necessaries of life, and with him have visited the afflicted family frequently. Citizens of the village, who in many ways befriended the Heislers.

But the same religious frenzy, though somewhat subdued, has prevailed with all the family through the winter, and two weeks ago they refused to accept charity, or any food whatever. For days together they have locked themselves in their shanty, and refused all visits of outsiders to enter, the old man keeping stout hickory clubs and a loaded gun at hand. To prevent starvation to these six unfortunates,—all the children are in some measure deformed, and one is but a very small babe,—Superintendent Brownell had recourse to stringent measures. He reasoned that they should not starve if he could prevent it, he went to the house with some Germans who were friends of the Heislers, and by force of cold-an entrance. A terrible picture of suffering met the gaze of the visitors, but the family refused to receive any food or assistance unless it were given in the name of the Father, Son, and Holy Ghost. Mr. Barney Lechner was among those who visited the place with Mr. Brownell, became so indignant at what he saw that he seized the crosses and emblems that were to be seen on every side, and broke them in pieces.

Every effort was made for a week afterward, by daily visits, to induce the family to partake of food, but with only partial success, and only on the [illegible] of bread.

Yesterday Mr. Brownell decided to arrest [illegible] if he could have him put into the [illegible] and by separation of the family, put an end to this strange delusion, which must otherwise soon result in the death of the entire family.

It is one of the most obstinate cases on record; the efforts of the Catholic priest, of Heisler's old friends, and of others, to provide for the wants of himself and family, and to aid in every way, have had no effect.

The old man Heisler is to have an examination this morning before Justice Allen, to see what can be done in respect to committing him to the work-house as a vagrant. He will probably make no defense whatever, probably not open his mouth.

Kalamazoo, April 22d.

P. S.—Heisler has, since my last was written, been tried by a jury on the charge of vagrancy, and sentenced to one year in the house of correction. He must eat now or go to glory on an empty stomach.

He still refuses to eat. Mr. Brownell went to the house yesterday afternoon and took the woman and children to the county-house. She changed her views decidedly, and begged hard, saying she would feed the children and not act so any more, but it was thought best not to yield to her importunities.

Educational.

It was our good fortune to visit a Seminary in the little town (with a city government) of Belvidere, N. J., a short time ago, and we believe the system in operation there, much nearer a model institution for the, to many, odious place—a boarding school,—than most Seminaries of the kind. It was originally started for a girls' school. They will excuse us for not calling them "young ladies," but we found there, that *rara avis* in our American society—genuine *girls*—and many very fine specimens at that.) Within a year or two, the system adopted at that institution, has attracted so much attention, that boys have almost been crowded upon the proprietors, and the have made arrangements for a limited number.

When pupils are sent from their parents to this school, they are sent to a home. There is no impassable gulf between professor and pupil, no separate tables and different fare, but like a pleasant family all meet together at their meals, the same fraternal plan is followed throughout. The lessons are elaborated and explained for the purpose of having them understood. The pupil is encouraged by pleasant incentive, instead of forced by puritanic command; the hours of recitation are pleasant and profitable; not a place where pupils are frightened out of all they have studied, by frowns and severe looks, threatening punishment for the slightest misunderstanding. Out of school hours, the garden, the field, the woods, are made playgrounds wherein the professors and pupils obtain strength of body and improvement of mind by a study of nature and its wonderful books. In a word, the whole plan, in teaching, in government, in recreation and in opinions, might well be summed up in the words "liberty, equality, fraternity;" but the liberty does not mean license, the equality is not undue familiarity, and the fraternity is not impudence and presumption. It is a regulated fraternity, polite, respectful, considerate. We ask the question: "Do you know any discontented boarders here?" The prompt reply was: "not one, we all feel at home here." We think few boarding schools could find its boarders so unanimous.

Another very important matter in this school is the discouragement, rather than the encouragement of extravagance in dress. The attention paid to frivolity, fashion and dress, in so many boarding schools for girls, is a very serious object to them. Here, the inside of the head is deemed of more importance than the outward adornments, the health of the body more cared for than the fashionable cut of the apparel. Health of body and mind is the aim of the institution and great care is taken to develop the powers and faculties of both.—*Williamsport, Pa. Gazette.*

The above named school is under the supervision of sister Bell Bush, a lady of talent, and an outspoken Spiritualist.—[ED. JOURNAL.

Original Essays.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. H. Dowd.

(Concluded from last week.)

Now first, as regards sense as the foundation of belief. Blindfold a person, and expose him to heat, or anything which arouses attention—fumes of chemicals, for instance—and immediately belief is formed in the mind as to the cause or source of that which is sensed. Let a person smell the aroma of a rose,—who has never seen one,—and he will believe in *something* as the source of the fragrance; but when you have removed the bandage from his eyes (ignorance), and shown him the rose, the belief disappears, and knowledge takes its place, *i. e.*, mind is satisfied. So the physical mind senses the aroma of spirit, and believes in its source, but when spirit is seen, felt and talked to, the spiritual mind is satisfied,—it knows,—and immediately faith is established in the things known. This sense of spirit comes not to the mind, save the doors of physical sense are closed and the ear of the mind opened to mental things, voices, and sounds.

Belief and knowledge go hand in hand, as body and mind are inseparable; but faith is not of the mind—no more than mind of the body, or knowledge of the mind. To the body belongs sense and belief; to the mind thought and knowledge; to the spirit, all of these in an ultimated condition (which is not belief nor knowledge), which I call faith. This has no knowledge nor belief; neither doubt nor investigation, but a blind trust, a peaceful confidence and rest, void of fear or want. The mind is the connecting link between body and spirit; it is a dread-like film between two opposite conditions of the same thing, wherein the world of matter with its sights, its sounds, and its contact beats out the discord of human life. But when this drum is turned away from the light of knowledge—away from this world of motion and matter—angel hands caress its still surface, discovering sweet, ravishing melody of which the world knows nothing.

As it takes the outside world in contact with the body to cause sense and inspire belief, so it is with mind. The universe of mystery and wonder beat out the discord of knowledge which we call sublime music.

All the knowledge that has been acquired throughout the countless ages is not worth a straw unless it has added to man some lasting and abiding happiness. All the mental acquisitions of man are nothing unless they have taught him his utter helplessness and dependence. Schools of science and art, of philosophy and religion, are mere child's play unless they have taught man that the highest knowledge possible to acquire is the knowledge of mind's relationship to all. Not only this, but they must *teach* that relationship, and render it practicable to all.

Let us pause here and ask, if all the knowledge of the world has made man better. Has it made him more philanthropic? Has it increased brotherly feeling among men? No! on the contrary it has robbed the world of charity, and created distinctions false and heartless, vast gulfs of pride and dignity, which divide man from his brother, and provoke war, crime, disease and unhappiness.

Even the churches have fallen into the same slough of knowledge, and the pretended followers of him who said: "He that believeth shall be saved," etc., have no faith in anything at all, only in paltry earthly possessions and the knowledge pertaining thereto. It is this of which I complain,—the prostitution of the Cross, of manhood and freedom, to such abject and servile slavery.

The world has no faith save in material things and the knowledge thereof. Why? Because no man can have faith in spiritual things until he has a knowledge thereof; and the world has not even belief in spiritual things, unless mental assent may be called belief. You ask here, what is belief in spiritual things? Is it belief in the communion of spirits? I answer, No! These spirits are beings like you and I, only in other conditions. They are as much of earth as we; are as low and vile as any. What, then, do you mean by spiritual loves and beliefs? *I mean ideal love; spirituality is unselfishness.* This is the first step of spirituality,—love of the wonderful and sublime, the mysterious and supernatural.

To believe is to love or fear. Here, then is a guide. If we believe in a thing that we fear, we know that that belief leads to misery or hell. *It is the absence of love which produces fear.* Love in hell would make it heaven. *To believe is to have.* There is no such thing as impossible. The possible is the probable. If our belief gives us joy, peace and rest, we know we are on the true road. If we increase in manhood, liberty, and power, we know we are progressive, and by virtue thereof may reach any condition of power that we aspire to.

To believe in God is a supernatural belief. I will show you why. We believe and have faith in those we know—our friends, for instance. We believe in and fear our enemies whom we know. We love our friends in whom we have confidence and trust. This is a very small circle of an infinite number of circles which we must love in order to love God, or in order to believe in God, in such a manner as to destroy fear. Fear is torment. "Fear hath torment," and how believe in them, what merit have you? Love of individual things is not love of God. No love less than love of all things and all conditions is love of God; for God is all. *He who hates cannot love*, for the love he may have is only lust. Now in proportion as you love all you become indifferent to individual things. This indifference is destruction to all loves. Nothing can survive th's destruction that belongs to earth. Love of all is love of none, consequently this may not properly be called love. I call it such for the reason that we recognize love as the highest attribute of the human soul, and be cause of the ecstacy that thrills the whole being like waves of sweetest harmony upon a softened spirit. Ah, God! who can palpt or picture with words or pen the sounds, weird and strange, the softly modulating rapturous music which steals along the empty chambers of a body whose soul is turned away from earth,—whose contact it feels not, whose sounds it hears not, and whose light is as darkness, and meeting here in the mind—all empty of earthly loves—the infinite spirit sinks low, and sobbing with bliss, into caressings and touchings, handshakings and kissing, with lips whose touch dots fill the being with longings, with fire which burfleth lust as stubble,—whose lingering pain (in the waking state), earth's *ecstacy* of joy is far, very far inferior to.

No man can believe and have confidence in *God*, until he believes and has confidence in all his creations.

To distrust man is to distrust God. Why? Because through his works we reach him. Reader, how much of distrust, of doubt and fear, have you got to wade through before you arrive at that overarching condition of belief and trust in all men and all conditions? If your love for friends gives peace and joy, why not extend your circle? "Why!" you answer, "the world is so deceitful and false! I have no confidence in it. How can I love those who hate and distrust me? Their very looks disturb me, and fill my soul with disgust! I fain would hide away in some recladed nook, from the faces of man. Nature I love, but man makes me afraid. I look in his eyes, but I don't know what I see. Strange lurid lights are burning there, which with fitful gleams, picture deceit and horrid crime on the vacant air—this makes me afraid!"

Listen a moment, friend, I have searched the arcana of nature and of man from infancy to old age,—from the womb to that other womb we call the grave,—to find, if possible, what there is of man that is commendable, and presentable to the Infinite. In other words, what is worth saving from universal destruction. I find in man only one thing lovable, and that is, *love of his kind*, and that which is dependent on him. In the bosom of all mankind, I find a little of this; and the more extended this love, the greater the man is. I have found that in this love, dwells POWER. Selfishness is weakness. Power to control one's self, comes of charity. If you have charity for a man, how can you be angry at, or afraid of him? As you love objects, so do you draw the spirit of that object to you, and its hidden power plows into and around you, giving you more and more power, not only over yourself, but over the thing loved. Then why not love your enemies? for in so doing, you add them to your circle, becoming great thereby. *God loves the Devil*,—*i. e.*, if he loves at all,—for to love a part, is less than infinite.

To war with your fellow, is to war with yourself. You respect yourself in proportion as you respect others;—forget self in proportion as you forget individuals in universals. To love individuals is to gain in power, and to love in proportion to the unselfishness and extent of that love; so also to love all things, is to have all power, all of joy, and rest. This is not difficult, if you only know how. To control one's limbs, lungs, stomach, eyes, nerves, etc., is the first thing; this brings health. To control one's mind,—its limbs, passions, emotions, thought, or—and to acquire the power of concentration and abstraction, is the second thing; this brings the mind to that softened, flexible state, wherein the gestation of spiritual or unselfish loves is commenced and carried on,—to that state of turning, as it were, on a pivot, and looking within one's self. He who can look within himself need not be afraid of the ghosts therein seen, need not fear God nor the Devil.

To control one's spiritual nature,—to bend ones prejudices, likes and dislikes, to love as one wills, and forget doubt and fear,—is the work of a God, yet it is man's privilege to be a God.

To fashion matter, to build cities and subdue the earth, is the result of mental and physical control. To analyze matter, and combine and classify its elements, is the work of mind, with less of physical control. To create conditions and control them; to mould and fashion one's own spirit and give it *quality*; to make telegraphic lines to remote places so as to speak and be heard; or make telescopes to scan the realm of infinity, and voyage to unnoted depths; to make railways and ride thereon to spiritual heavens or hells, and the starry world of space; or wings wherewith to soar beyond the march of passion's tempestous realm; to stand unmoved amid the glare of lightnings, hell vomited—eye! and to hold as in one's hand potent spells before which tyrants upon bowed knee and helmet to obey—these are the high prerogatives of man, when he learns to control his own spirit. All this physical, mental, and spiritual control, comes of thought controlled.

Take time to think before speaking or acting; this is the beginning. Keep silent when others are boisterous and aggravating. Keep cool always. Say to the waves of emotion, from whatever cause, "Peace, be still!" and it shall be done, for the strong will is all-powerful. Turn away from rage as a thing unworthy of notice. There is more courage in daring to be called a coward, than in all the contentions of the world. Secure your own self-respect, and then keep it, and all will do you homage. Life is too short to waste upon trifles.

Wretched, indeed, must that man be, who has no hope beyond wrath and the power it brings. It hath been said by one of old, that "There is a natural body, and there is also a spiritual body;" but no one hath told me aught concerning the latter. I now say, that the spiritual body does not exist until it is created by the loves of the individual. Unselfish ideal love is its food and strength, or, in other words, the power of attraction resides in this, wherein the will works in the spirit to combine and organize the spiritual body. This body is not for all men.

Most men have only one body. The body which is organized after death *is not a spiritual body*; it is material, and subject to laws, the same as all matter, only in different conditions; while the spiritual body of which I speak is formed of the spiritual forces of *mind, here or not at all.* Its elements are matter, it is true, but perfectly under the control of the will, and may be made visible or not, at will, to pass through matter and space without hindrance, and is not subject to the laws of matter. This body acts, sees, senses, and knows altogether above and beyond all modes with which we are acquainted. It sees not as the eye sees, to distance, but hears any distance without sound—senses without contact, knows without thought, investigation or reason. Its power over matter is indeed infinite. GOTAMA, BUDDHA, APPOLONIUS and CHRIST had this spiritual body in different degrees of perfection, which they could by effort of will bring with them to earth. Some men have such a body half-organized, following them around in weakness, languishingly unknown to them, which draws its vitality from them while they sleep. CHRIST spoke of this body, when he said, "I and my Father are one." It was within him at the time, and spoke the words—indeed it was this spiritual body which he called his father, and not the body. They are not two individuals, but one, with the power to separate or unite at will.

To believe in this second self or spiritual body, is to give it strength to perfect its organization and powers. When fully matured, the individual has what has been called, and which I call supernatural power. There are none such now on the earth, albeit, there are many in embryo. It takes ages upon ages, and births innumerable, to mature the spiritual body; yet it is deathless from the first. Born of love, God's first and only begotten son, it can not die. I have written it, let the world make a note of this as it laughs. I might demonstrate the truth of the foregoing, but to such as ask it, I say, the kingdom of heaven opens not to those who ask a sign; but to the believing, the sorrowing spiritual minded ones,—those whose pathway has been strewn with brambles and thorns, and whose life-cup has been filled with gall, and yet who have trusted and looked ever upward through tears, these are the eye-witness words of such will be not a sign, and such will know as they read that heaven is not a myth, although past investigation.

To be a Spiritualist is more than the mere belief in the communion of disembodied people. *To be spiritual is to be unselfish.* This is all of any value—all that is eternal of us. This leads us to learn, not by rules, but by the spirit control. Learn us to believe in all things, to doubt not, and to pursue our even way, not looking to the right nor to the left. This is the way, walk ye therein!

I was about to close this article, when, as if by magic, a magnificent river flows past my feet. Its waters are dark, swift, and eddying its current; a mighty forest stands dark and gloomy on either side; gigantic trees lean over and trail their drooping boughs in the rushing waters. Gentle breezes fan the water into ripples, and wave the foliage whisperingly. Overhead the sun pours down molten heat. On the river are many persons in gold-gilt pendolas, and all vessels of all kinds and descriptions, both singly and in groups; some sailing downward and others breasting the current. All are gay,—laughter and shouts sound on my ear. I also see some in the water, clinging to various objects as they float. Some have life preservers, others a plank,—others have rafts, while many are naked, swimming for life; but more seek the shore. The swift current bears them swiftly away, but still they come, as if the whole world had gone bathing or pleasure riding.

What is that I see at the bend below? One man naked, without buoy or assistance of any kind, swimming against the current. He draws nearer. The others drift past, and shouts of derision hail him on all sides. As he draws near to me, I see—MYSELF! Great drops of sweat stand on his body as he deals great strokes at the eddying waters as they rush past. His eyes are fixed; he turns not to the right hand nor to the left. "Fool!" greets him on all sides from swimmers and sailors alike. He pays no attention to them. One says, as he passes in his boat beautifully modeled and caparisoned, reclining upon soft cushions:

"My dear sir, don't you know the folly of swimming against this current? Turn and go with the stream! It is so pleasant to float and bask! You don't know where you are going no more than we! Why not take it easy?"

But he is gone without a reply. The bold swimmer seems to be deaf.

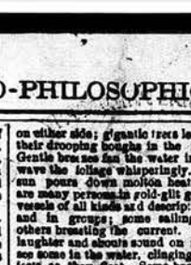
As he draws near, I question him, and am surprised to hear him answer. Here is what he said: "I have been six hours and years in reaching this stream. It is the river of life—its waters are the waters of love—it starts from God, and flows down through the forests and banks of existence, and carries man on its bosom. The waters are pure and clear at the source, but they become turbid as they recede. It was very dark and muddy when I started, and I was very weak, but the effort gives me strength, and the waters are getting clearer. I seek the source where all is pure and clear.

A magnificent sail-boat was sailing gracefully past, in which was seated a group of thoughtful voyagers, who heard my speech. They put up every sail with the wind, and the water curled in white foam at its prow as it rushed close by him in passing. One at the helm replied, "True my friend; we also seek the source of this river. God is all love; he is much easier to sail than swim! God gives us the wind; we will use it! We will be there long before you!" He replied, 'Use your strength! You'll find before you get there, that your favored something besides sails and wind!" But they were gone. "Ha! ha!" rang out from a great barge loaded with people, which came floating along with the current, lettered on its floating banners, "Nature is for us!" "We demand Nature to obey the commands of God!" "Love and be happy," etc., etc. "Ha! ha!" they shouted, "see that fool yet aiming against the current, in search of justice and God! Say, fellow, you'll find here that God is everywhere, and that you'll find him just as soon if you drift as if you swim? God made this river to use, its water to drink. Its shades for pleasure, its breezes to fan us when we will—we are using it. Here's to your health, old chap, [illegible]!" They, too, were gone. [illegible] sounding [illegible] loaded from bold to burlesque. All ages, faces and sexes, [illegible] sounding [illegible] people singing, [illegible] rushing and water swirling [illegible] to the poor swimmer as he [illegible] made me wish that he, too, [illegible] all things for me! I [illegible] past up the stream. "Behold the gates of glory! Glory to [illegible], Liebig, and all the grand [illegible] who, riding in their giant [illegible] bed nature of her garments or [illegible] hands on God himself, and made [illegible]! Poor ignorant swimmer, how we pity [illegible], too, were gone. I looked for the swimmer. He was buffeting the waves which science rolled upon him, and grasped for fresh air amid the thick smoke and sulphurous swell of her steamers, and then was lost to sight. I looked for which I sat and moved. But I was not satisfied, and when the morrow had come and gone and the shadows grew long on the earth, I turned to the shadow and said, "show me more!" Immediately I was seated on the bank of that same stream. The waters were clear now, but the river not so broad. The landscape was mountainous, and far up the stream rose a vast range of mountains, whose tops were covered with clouds which shone like burnished gold in the setting sun. Down the precipitous sides of the mountain rolled the waters of the river, falling in one unbroken sheet even from the clouds. Eye could not see the top of this stupendous waterfall. The foot of the fall was hid from view by a dense cloud of spray, crowned with innumerable rainbows, ever changing and intermingling in most beautiful tints. Above the roar of the waters was deafening, and it seemed to me as if the whole mountain range rocked and shook, opening vast caverns, out of which belched terrific thunders and lightning torrents.

Appalled at the awful grandeur of the scene, I sat like one entranced. Not a breath of air stirred the leafy canopy of the forest, not the carol of a bird spoke of the living. In a moment I looked below, and there in the dim twilight, far away in the shadows, were many sail boats which had passed me before, now lying motionless at anchor. I looked for the grand steamer, and at last found her lying close in to the other shore, close to the waterfall, half hid by the cloud of spray. Her decks were out, her machinery useless, the pilot sat listlessly watching the compass, the steamers hung limp at the masts, and music and shoutings were unheard. Then a low whisper came unto me, like a roar, and said, "Trust not to winds, for they are not reliable; nor to steam, for fires go out, or boilers burst; nay! nor to science, for its powerless here, where mere intellect ends; nor to gold, for it is a little, and see the grandeur of souls when self-reliant!" I looked, and saw the bold swimmer His eye was set upon the vast sheet of falling water. I thought his face looked paler as he neared the boiling, seething cataract. His lips moved, I bend my ear and catch these words: "O, Father, in thine infinite wisdom thou hast placed this awful barrier between thy rest, and vanity, to try men's souls! I know this not; but this power of will can pass this awful abyss!" I have sought thee, even to the very mouth of this stream, where it widens and frittors itself away into swamps, endless sands, and deserts wild, and peopled with unclean things, loathsome lizards, toads and reptiles roil in filth, and hiss and vomit poison upon the ceaseless night; but I found no peace there, and thinner in my weakness, I have striven for thee all these long ages! And now, even when the stream in its purity is a roaring torrent—even here—where I had thought I should find the grand old ocean of rest, I find instead this awful barrier to affright and turn me back. But I will not turn back! I have done my best! I have not sent the needy away empty! I have kept silent when I could not use good words! I have wept with the sorrowing, and have not laughed at the follies of man! I have always opened my mouth against the unjust, and looked with contempt upon wealth and its power! The poor and unfortunate I have never shunned, nor, as the chief priests, driven from synagogues. I have not forgotten the merit and demerit of acts, and in my weakness have I ever drawn thy strength to me in need, by heartfelt, soul-crying prayer! I know, I know, that in spite of all I can do, I lay hold on thee—not as vain boasters of scientific attainments do—but in my ignorance and weakness I trust in thee, as I have ever trusted in the good and pure. Father, to thee I come!"

And the spray and the rainbows and the gathering shadows took him in from my sight. A shrill whirl from the steamer called me from my soul musings, to the steaming room of the engine, as she passed on her way down the stream again. As she swept past where I sat, numerous bands of music accompanied with many voices, were chanting a mournful dirge:

"Man must return from thence he came,
There's no escape, so down, down 'tis glide.
All things are pure—to God the same;
In muck and crystal truths reside.
Nor will we dream of crystal shore
Beyond the range of knowledge gained;



heavy heads at me, while night birds and chirping insects told me 'twas time for sleep. For many days and nights I longed and prayed and waited for the sequel to this strange vision. At last, one day, then hours and years and years of the ceaseless struggle against the rushing tide of numberless cares, I wandered away and fought one lone grave, where I had laid a little head with golden hair, with dimpled hands clasped upon her bosom, and little feet which had trod the rude and thorny paths of life with me for but a brief season—and then I laid my head among the grass which grew over her angel form. I longed to have done with the struggle and doubt of existence. I was tired, and asked, as many, oh! how many, have asked ere now, for rest.

Then the stars found me, and when I was loth to go, and in my agony asked why I could not die then and sleep there with the congregated dead, a voice seemed to say, "Coward! Are you afraid to live, what you know that you are not at the helm? Do you not see the constant interference of God's wrath on every hand, waiting to vomit fire and blood any moment? You have one talent! Do you want to bury it? As you bury that, and ashes for bread you feel and know it, so do you bury yourself, and call to yourself the elements of discord and unrest, at which you complain. Do you wish for encouragement? Then see yourself once more!"

Immediately I was sitting on the crest of the mountain range, down whose precipitous sides rushed that majestic river of which I have spoken. Clouds rolled at my feet, obscuring the forest, and the dome of the sky, but not the face of the awful abyss rolled that vast sheet of milk-white water. Above was one vast expanse of ether, unbroken by star, moon, or sun; on the other side from the cataract lay one unbounded expanse of calm, silvery water, out of which poured the river between two great rocks, upon one of which I sat. A soft, mellow light pervaded everywhere, albeit there was not apparent any source of light. Far in the distance countless islands flecked the ocean, as stars the firmament.

I was in raptures. Irresistibly I was impelled to look down the roaring torrent, and while I gazed, the awful cataract seemed to lay upon his back, with his hands folded over his head, motionless, save as he was impelled through the water, upward, by some unseen and unknown power. Gradually he neared the top of the fall, and launched out upon the still ocean. He rests for a moment upon the calm, still waters, and then the ocean heaves and rocks him with a gentle, undulating motion. A smile lights up his pale face for a moment, and then a radiant sun of earth beams upon and shrouds him round about as he leaps to his feet and stands erect upon the heaving waters. "Home at last," breaks from his lips. He dips the water in his hands, and throws it into the air. As it descends it takes form, and clothes him in garments of pearly white, and while I gaze, a beautiful yacht of pearl and rubies, flower shaped, and of all possible colors, seemed to rise from the deep and he stood thereon. Without wind, or other apparent cause of motion, it glided to the rock where on I sat. Stretching out his arms to me, he said: "Come to me, my other half!" I stepped into the boat, and dissolved into him. We were one! Then the whole deep vibrated as a harp. I drank—and my very being was filled with melody of strongest and most ravishing character. I washed my eyes—and as I took drop from the ocean, I saw the holy hosts of seraphs and angels, whose look was ecstacy itself, and thrones, and gods thereon. I looked into the deep, and its depths were filled with coral reefs, and blossomed like flowers of rarest hue, emitting a fragrance at once delightful and life supporting.

We sailed away—the boat and I—wherever I wished, and wherever we went, I found something new. Islands with rare trees, plants and flowers, were there, whose shores glistened with gems, whose brilliancy would burst the sight of mortal man. Mosaics whose walls were built of stone, transparent. Edifices shaped, and positions, not only emitting an odor of rest, but which sounded in the breeze like ten thousand Æolian harps, wherein was no discord, nor dull, monotonous strains.

Valleys with babbling springs and murmuring brooks, with grottoes and arbors grown with meadows, all thronged with laughing, joyous groups of beings who spake and looked only love. Mountains, majestic and grand, upon whose summits were temples overlooking the world. I had but recently left. Clouds came now and then, and voices sounded therefrom, which priests wrote down in books wherein all could read and understand. They told strange stories there, of some who grew dissatisfied with all the vast things, and never returned, and of others coming from the clouds without life, and floated away over the cataract. "To stay here you must be content," said one of wondrous learning. "This is the magic word of which poets have sung, which stands between men and the gods. Some have dwelt here for myriads of ages, and are still content; while others left but a few moments ago, have been here before, but lacking power to go beyond, returned to earth to gain power. Henceforth, you are a dweller of two worlds. To you the clouds speak. To you the lightnings are flashed 'short hand,' which you shall read to many of earth."

I asked: "Is this the final condition of all the good and true, the loving and gentle?"

"No! There is no final. They come and go from here as they do from earth; yet the stay may be longer."

The boat and I—how we sailed, basked, loved and rested,—pen can not tell. The many islands and continents, cities and hamlets, the glorious beings we saw, volumes could not describe—and yet I was not happy. Of all the vast things, there was not one of the lovely females who shared my journey with me. At last, one time as I sailed, a cloud enveloped me and the ocean; as I wondered at a radiant figure, clad in robes of living fire walked upon the water. She looked at me and smiled. Smile is a poor word to describe this one. *Her whole being was a smile.* If this the smile of a lover, speaking from ligt and eyes, produced ecstacy, what would that be which was the whole being danced with the joys of a love lit eye; where the very garments smiled, sending wave upon wave, thrill after thrill through one's being, making the blood leap like fire in the moment, and then fuse like ice, only to be thawed again into living fire, and at each throb coursing through the worthless materials of one's body, until one melts into the smile with which it is surrounded? Who of earth would you call that? Yet this and more have I seen and felt. I fell gasping and fainting upon my knees, with outstretched arms, for her to come to me. She approached and said: "Not now, my darling! The ways of earth are for you for a season. Go open the gates of hell—so gilded and brilliant with gold—and let the bond go free. Teach that liberty and love are one. Be the patient toiler *against* the loves of nature and art. Remember me, for I am thine! I am the Gate of Light!" And then the vision was gone. My head was lying amid the dew-wet grass on the grave of my little dead May, and the marble monuments of the dead were looking, ghost-like, out of the gloom of night at me.

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Voices from the People.

CLARENCE, MO.—A. O. Dunham writes:—I think I can safely say that my efforts for the spread of the good cause, though feeble, have not altogether been in vain. Of late, we have been having some very interesting communications in our circle, which, as a number of persons who have witnessed them have become somewhat interested, and seem to manifest a desire to investigate the subject. There are a few liberal minds in this place who dare to assert their opinions irrespective of what popular opinion or orthodoxy may say to the contrary. I think at this time, with a little missionary or efficient lecturing labor in this portion of the state, there could be an interest awakened in behalf of the cause of Spiritualism that would be of lasting benefit to many. Your "Search after God" is going to be an eye-opener to many. I read with no little interest the many letters of correspondents on the subject, and, like some others, feel anxious to see the solution of the subject or question. If combined spiritual human intelligence make worlds or planets and evolve them in space, and it being necessary to the life of man that vegetables and animals should exist prior to man's existence, how was the first planet produced?

Remarks:—Read our articles carefully, and you will find a solution to your questions.

CASTALIA, IOWA.—L. S. Maynard writes.—I see my subscription is out, and can not well do without the paper, as it is rich with mental and spiritual food. Those articles from the "Exan," "The Mound Builders," were very interesting to me. I was very sorry to learn that the "Brinsley College Jars" was forcibly taken from the holder. Can not really believe that it was done to be a demonstration of spirit power, to right past wrongs, and demonstrate to skeptical minds beyond a doubt that they did interfere sometimes with the things of earth again. Why was the jar to be kept sixty days,—only to be afraid exposure of calm, silvery water, out of which poured the river between two great rocks, upon one of which I sat. A soft, mellow light pervaded everywhere, albeit there was not apparent any source of light. Far in the distance countless islands flecked the ocean, as stars the firmament.

I was in raptures. Irresistibly I was impelled to look down the roaring torrent, and while I gazed, the awful cataract seemed to lay upon his back, with his hands folded over his head, motionless, save as he was impelled through the water, upward, by some unseen and unknown power. Gradually he neared the top of the fall, and launched out upon the still ocean. He rests for a moment upon the calm, still waters, and then the ocean heaves and rocks him with a gentle, undulating motion. A smile lights up his pale face for a moment, and then a radiant sun of earth beams upon and shrouds him round about as he leaps to his feet and stands erect upon the heaving waters. "Home at last," breaks from his lips. He dips the water in his hands, and throws it into the air. As it descends it takes form, and clothes him in garments of pearly white, and while I gaze, a beautiful yacht of pearl and rubies, flower shaped, and of all possible colors, seemed to rise from the deep and he stood thereon. Without wind, or other apparent cause of motion, it glided to the rock where on I sat. Stretching out his arms to me, he said: "Come to me, my other half!" I stepped into the boat, and dissolved into him. We were one! Then the whole deep vibrated as a harp. I drank—and my very being was filled with melody of strongest and most ravishing character. I washed my eyes—and as I took drop from the ocean, I saw the holy hosts of seraphs and angels, whose look was ecstacy itself, and thrones, and gods thereon. I looked into the deep, and its depths were filled with coral reefs, and blossomed like flowers of rarest hue, emitting a fragrance at once delightful and life supporting.

We sailed away—the boat and I—wherever I wished, and wherever we went, I found something new. Islands with rare trees, plants and flowers, were there, whose shores glistened with gems, whose brilliancy would burst the sight of mortal man. Mosaics whose walls were built of stone, transparent. Edifices shaped, and positions, not only emitting an odor of rest, but which sounded in the breeze like ten thousand Æolian harps, wherein was no discord, nor dull, monotonous strains.

Valleys with babbling springs and murmuring brooks, with grottoes and arbors grown with meadows, all thronged with laughing, joyous groups of beings who spake and looked only love. Mountains, majestic and grand, upon whose summits were temples overlooking the world. I had but recently left. Clouds came now and then, and voices sounded therefrom, which priests wrote down in books wherein all could read and understand. They told strange stories there, of some who grew dissatisfied with all the vast things, and never returned, and of others coming from the clouds without life, and floated away over the cataract. "To stay here you must be content," said one of wondrous learning. "This is the magic word of which poets have sung, which stands between men and the gods. Some have dwelt here for myriads of ages, and are still content; while others left but a few moments ago, have been here before, but lacking power to go beyond, returned to earth to gain power. Henceforth, you are a dweller of two worlds. To you the clouds speak. To you the lightnings are flashed 'short hand,' which you shall read to many of earth."

I asked: "Is this the final condition of all the good and true, the loving and gentle?"

"No! There is no final. They come and go from here as they do from earth; yet the stay may be longer."

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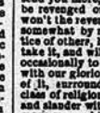
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REDFIELD, IOWA.—Wm. H. H. Brown writes: The JOURNAL is doing great good. It is the best paper in the world. The "Search after God" is decidedly rich—it pleases me well.

BALLSTON SPA, N. Y.—J. W. Foster writes.—Am doing all I can to increase the circulation of the JOURNAL. There is a great call for the numbers containing the "Search after God." I have circulated my papers as fast as I have received them. May your subscription list continue to grow until it numbers more names than the petition you sent to your legislature last winter. That was a noble act on your part.

PARIS, ILL.—R. B. Kaufman writes.—Your valuable paper comes to hand freighted with food for the hungering spirit, and I do not know how I should be able to do without it, although I do not always agree with all of the articles. Of late I receive through my own organism; but I need it for its variety of valuable essays on various subjects connected with the philosophy of life, its messages from the inner life, its records of events transpiring and phenomena occurring in the basic principles of Spiritualism, its bold and honorable course in defending true mediums, and exposing fraud and humbug in mediumistic pretenders, and, last and more, make it a necessary article of weekly consumption to the spiritual part of the dual being. The "Search after God" is to me a matter of the deepest interest and instruction, and I hope Brother Francis will eventually find somethings to have the love and adoration of intelligent beings. There is also another article in the paper which has interested me much, "Who are they?" Why, I am one, but not willingly, and hope soon to be able to say that my account is settled. I hope you will pardon me for being silent so long—not even acknowledging the great favor you have done me by sending me the first numbers of the JOURNAL so long at your expense. But I had thought to be able to remit some,—so put off writing from week to week, until now I am able to send you a part of my indebtedness, and hope soon to send you more, and hope by the end of the year to be revenged on you by paying in advance, and won't the revenge be sweet? Have tried to atone somewhat for my neglect in the paper, to the notice of others, have succeeded in inducing a few to take it, and will do all I can in the future. I speak occasionally to my neighbors on subjects connected with our glorious philosophy, but have a hard time of it, surrounded by a horde of preconceived ideas of religionists who misrepresent, misconstrue and slander without stint. But none of these things move me, and by the aid of the angel world, will go on and do battle in the cause of truth. Outside of my own family there are none who openly profess themselves Spiritualists in our immediate neighborhood, but often go to the quiet home of my friend and father in the spiritual gospel—Dr. J. Curl, of Paris—which is four miles from my residence—where I always enjoy a season of rest, and become strengthened anew for the battles of life. Excuse me for this long trespassing on your valuable time. Please find inclosed two dollars to pay on arrears, and hope soon to send you more. May the angels bless and reward you, is my fervent wish.

BRENHAM, TEXAS.—A. O. Martin, M. D., writes.—Never have I been half so interested in a subject as I am in the "Search after God," and just to think all the readers of the JOURNAL are enjoying such a glorious feast of science, philosophy and common sense. I hope when Mr. Francis sees him, he will not be making a breech presentation.

PORTLAND, ME.—F. Hatch writer.—The remark has often been made by your correspondents that your "Search after God" is truly worth the whole price of the paper for a year, but in adding anything of other valuable information inserted, and the writer of the same deserves great credit in making it what it is. Your paper is a welcome visitor to our home, and I have no desire to have it is with all others, also, unless they wish to discard the truth, which none should do. Owing to manual labor at present, my writing is poor, but I have your money here to send, and will shortly have a clear conscience and your paper, which is worth more than money. Thus we will go on the great highway of progress together, doing all the good we can, and I trust that many readers will take a common sense God he can stop his "Search," for I think such a God will give common sense beings good satisfaction.

BEAVER DAM, WIS.—Wm. A. Hitchcock writes.—Enclosed find inclosed fifty cents for one trial number. I feel that this one and the other I sent you will be permanent subscribers. God bless the JOURNAL, and the brother in the "Search after God."

PLUM HOLLW, IOWA.—L. Whitley writes.—My father says he will not do without the JOURNAL so long as one remains to be had. I read it with deep interest, especially the "Search after God" and other scientific articles.

PORTLAND, OREGON.—J. W. Peters writes.—I find the JOURNAL such an expounder of abstruse subjects that I feel like introducing it to some of my neighbors.

NEW HAMPSHIRE.

Report of the Seventh Convention held at Sutton, May 5th, 6th, and 7th, 1871.

Mr. William H. Marshall, President, and Mrs. S. L. Craig, Secretary, both of Sutton. Although it rained hard the first day, it did not prevent a successful commencement. On the 1st two days, the weather being fair, the meeting-house where it was held, was well filled with people.

The Speakers were Mrs. Sawyer, of Manchester, Mrs. Sturtevant, of Bradford, Mrs. Withee, Mrs. Craig L. Dean, of Warner, and Miss Harvey and F. Chase, of Sutton.

We had the best of music by Mrs. Sawyer and by the Sutton Choir.

There was chosen a committee on resolutions, but only two resolutions were considered; one relating to the equality of trance and normal speakers, and the other recommending free and independent conventions. The last one was voted down, and the first one the committee refused to report at all—the committee happened to be composed of four *trance mediums*. The speaking generally was excellent, and the Convention a success.

There was nothing in the speaking particularly new, except in a paper read by F. Chase on What is God. I send you, this, Mr. Editor, to add to the already large stock of "Gods" which you now have on hand.

INVOCATION

Heavenly Father, accept our grateful thanks for teaching us what God is. We desire and pray that we may be enabled to explain to this people, in a manner brief and easily to be understood. We pray for the Great Spirit of Universal Intelligence to overshadow us at this time, to elucidate, and to understand. We pray that we all may be enabled to understand what a principle is and the necessity of worshiping God as a principle.

WHAT IS GOD?

In undertaking to handle this mighty subject, we have not time to review the various ideas of God which have obtained credence by mankind, and this is unnecessary, for it is constantly being done by the various teachers of the world. Nor do we propose to fritter away time by a long harangue about what God is not, and so leave your minds befogged and mystified more than when we began. But we intend to tell squarely what God is.

Again, there are those who think it not necessary or possible for us to know what God is. In answer to such we have only to say, that the world is full of erroneous and false teachings about God, and his ways, and that it is a necessity for mankind to have some idea of what God is, and the only way to uproot or eradicate false and pernicious belief, is to teach higher and more positive truth.

God is Principle, Intelligence, Wisdom, Love, Law, Order, Spirit, Mercy, Justice, Beauty, Harmony, and all other necessary law principles. The Great, Overruling, Intelligent Powers of the Universe, established these principles, worship them, and abide by them, and bid us do the same; for in not the human mind the same in substance as the highest intelligence of the Universe?

We will lay down a few propositions that have obtained the sanction of the best minds, and we might adduce argument in support of them, but have not time in this connection, because we must confine our attention to the subject now under definite consideration. All things undergo various changes, mutations and transformations, but the best scientific mind will sustain us in the statement.

1st.—That the elements of things always existed, and never will cease to exist, as elements.

2nd.—That two general classifications of things exist, and never will cease, viz., mind and matter.

3rd.—That mind or spirit, has outwrought upon matter to produce those wise results which we see everywhere going on around us.

4th.—That which we designate by the general name of goodness, is a definite result sought and obtained by general laws or regulations, by an intelligent power, by which things are reduced to order and reciprocal use; and that evil is simply lack of order, the same as darkness is the absence of light.

We have heard it said that order was Heaven's first law.

Christ said, if ye love me keep my commandments, and strive to be perfect as those great principles which your father hath established, are perfect.

The revelator said, do not worship me, but worship God.

Take one of the Principles of Nature, Progression, and by which we all understand that things are growing better every day, and trace it back to its source, and what do we find but chaos and confusion, in the beginning of the present order of things. And how is it that we have the present harmony in nature, and upon what ground do we base expectations of happiness on earth or elsewhere. On law or order, is, and must be, the answer.

Take an earthly government for example—what is it that we as citizens of the United States, should worship and respect above everything else, if it is not those great principles of our own government, liberty, etc. We can entertain a proper respect for President Grant, Judge Chase, and other ones, the founders and defenders of our system, but, it is necessary, and the perpetuity of our institutions depends upon it, that we worship those great principles upon which our liberties depend, and teach our children to worship them.

The real statesman will tell you, that upon the principles of law and order depend the prosperity of a nation; and that without it, anarchy and confusion will be the inevitable result; it is the same in the constitution of the Universe.

The scientist knows that all things are the result of fixed laws or principles. The mechanic and the farmer, and indeed all trades and professions, recognize the omnipotence of Nature's laws.

Who established, and who maintains those laws or principles? Answer, All the good and wise intelligences of the universe, whether existing on this earth or elsewhere, and everything that grows or exists, has been the result of definite thought and arrangement; same as the present mechanical status of the world represents the best idea of the race of mankind; same as the principles of government have been studied and transferred from one age and nation to another, in what is called the principles of common law. The Principles of Nature are the common law principles of the Universe.

Those mighty spirits or in[illegible] the present order of things, o[illegible]

[illegible] us conceive o[illegible] the universe as constituti[illegible] republic, and that in their united w[illegible] beneficence they have instituted laws and principles, the exact observance of which by all, results in the greatest good to all; and in those principles we have embodied what is God.

Have you never felt arising in the soul involuntary worship for wisdom, or goodness, or order, or harmony, or love, or some or all of those great principles by which every good thing is sustained.

Those heart-felt emotions for beauty, art, order, beneficence, wisdom and love are the true and natural worship of God, and now what will be the practical effect on mankind, when God is worshiped as a principle.

War will become of the infallibility of popes, or the divine right of kings; of despotic rule of man over man in every form.

Special legislation will be sure to go overboard from the ship of state, when God is worshiped as a principle.

When Wisdom and Justice are recognized as supreme, the sexes will stand on equal ground politically, and the right man or woman will be elected to office.

When order and harmony reign supreme, there will be no more war. When love and wisdom prevail, evil, which is simply ignorance and lack of principle, will be entirely dispensed with, and death and hell will deliver up the morally dead which pretend to believe in them.

There's not a star whose brilliant light
Illumes some distant earth,
Or cheers the solemn gloom of night,
But Goodness gave it birth.

There's not a cloud whose dews distill
Upon the parching clod,
And clothes with verdure vale and hill,
That is not sent by God.

There's not a place in earth's vast round—
In ocean deep or air,
Where skill and wisdom are not found;
For God rules everywhere.

Around, beneath, below, above,
Wherever space extends,
All heaven displays a boundless love,
And power and goodness blends.

Letter from George Watt.

DEAR JOURNAL:—As my time has about expired that I have paid for the JOURNAL, enclosed find $3.00. I wish I could send you many more subscribers. I have taken a new plan to circulate the JOURNAL. After I have read it (which is food for my spiritual system), being a tailor and clothier, I wrap the JOURNAL about my packages, and tell all to read it. I have done so with preachers and people for some time, and I expect the fruit of this will appear before long by being able to send you a number of subscribers.

Augusta, Ill.

REMARKS:—Brother, we most heartily approve your independence. You will lose nothing by it. People like an honest, independent free thinker. If our people were generally as independent and outspoken as yourself (even avoiding offensive language, yet firm and conscientious), they would find opposers would respect them and the cause they advocate. How many there are who hide their JOURNAL away for fear a neighboring church-member will see it on their table! Slightly weak in the knees

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MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums who will favor us with their address. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

☞ It is lamentable fact that some mediums so forget their self respect as to speak evil of other mediums, not frequently even of those who are for their support. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their virtues, and [illegible] so, too, and all equally honest and earnest in their pursuits.

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A SEARCH AFTER GOD.

NUMBER XL.

Will the Orthodox God Vanish like the Orthodox Devil?—Prayer and its Influence—The Prominent Question, "Who Made the First World?"

In the Search that has been inaugurated for the Divine Architect of the Universe, we have endeavored to render our pathway clear, and so present this question, that the mental horizon that surrounds each mind, would contain no clouds to obscure the vision. Long ago, the idea of an orthodox Devil vanished away as a myth, and while the various orthodox churches retained in their code of belief one being whom they called Deity, and whom they could love, they banished the other that they feared. It was indeed a rapid stride in progress, when the various religious denominations eradicated the belief in the existence of a personal Devil,—a being whom they constantly dreaded. In the early days of that eminent divine, Henry Ward Beecher, the lawgiver of an aristocratic congregation—the dispenser of progressive doctrines to wealthy nabobs, who worship God on soft carpets and sing his praise beneath letters covered in gold—he believed in a personal Devil, and it calculated such a doctrine to thoroughly subserve his ministrations. Luther, it is said, threw an inkstand at his Satanic Majesty, and the Savior was tempted by him,—carried by his Lordship to an exceeding high mountain, and then elevated to a prominent position on a steeple, with the request that he cast himself to the ground." In all ages of the world the idea of a personal Devil has been firmly engrafted within the plastic minds of the people. Poor Eve was tempted by him, induced to partake of the forbidden fruit, and do many naughty things, and in consequence thereof, God became terribly excited, and in a fit of anger, cursed her, and compelled her alone to suffer the pangs of childbearing, and finally drove her and his excellency, Adam, from their rural retreat. Now, the Devil has acted as prominent a part in the history of the world as the Lord God or Holy Ghost, so often alluded to in the Bible. Between the God and Devil of the Garden of Eden, our admiration is only excited for the latter. He did not lie to Eve—told her the simple truth, and because she accepted and acted upon his advice, God cursed her. Now, this God conducted himself very foolishly,—exhibited an exceedingly weak, vacillating nature in the vindictiveness he manifested, for it is well-known that he had never even hinted to Eve that she must not partake of the fruit of that tree. From the conversation, however, that took place between her and the serpent, we are induced to believe that Adam had imparted to her a knowledge of the commands of God. His lordship, the Devil, is constantly manifesting his obnoxious presence in the Bible, and therein are unfolded many remarkable doings of his. His treatment of Job, his generalship as manifested in that battle in heaven, and his constant efforts to overthrow the works of God,—gave him, of course, a prominent place in the litgrature of the various churches. Calvin, the founder of a religious sect, used his name more conspicuously than any man who ever lived on the face of the earth, and gave him a prominence that he had not enjoyed for a long time previous. Luther, too, upheld in the assertion that a devil existed, and even asserts that he threw an inkstand at him. Gradually, however, this mischievous personage has been compelled to take a back seat in religious places of worship, and the minister who would dare to insinuate that his lordship is in attendance, examining those present to see whom he could influence, and finally consign to endless torment, would be regarded as a fanatic or a fool. Now the account of the creation is regarded as illustrative of certain events, a mere shadow of a fact without any of its realities, a piously gotten up allegory with no vein of truth bubbling in sweet accents within it, while the history of Job,—the meek, the patient—whom Daniel Webster regarded as a great poet,—is now considered a mere picture, drawn to represent the peculiarities of an eccentric, imaginary being, who was afflicted in various ways on account of his own base infringement of law. It is even now generally admitted that Jesus was never taken upon that exceeding high mountain, or that very tall steeple by his majesty, and, in fact, the belief is rapidly gaining ground that this remarkable personage has no existence whatever; but still the various orthodox churches tenaciously cling to his great archetype, God, and ascribe to him all power. Religious worship now is attended with but little difficulty compared with it many years ago. Ministers then were not only compelled to serve God, but constantly battle with the Devil, hence had a two-fold work to perform. Their arduous duties have been somewhat relieved by banishing the Devil. Now all they are compelled to do is to worship a God, pray to him, sing psalms in honor of him and in his praise, and ask him to bless all food prepared for the use of mortals. In the grand step which the progressive minds of the various orthodox churches have taken, they have banished their ideas of a personal Devil and a lake of fire and brimstone, and now all there remains is their God,—and the time is not far distant when he will vanish also, and nothing remain on which the various churches can rest for a foundation. Progression, grand in rapid strides, sublime in its manifestations, and exalting in its results, has opened the beautiful avenues of free thought and free speech, and sown their seed, and straightway there has sprung therefrom fruitage that has disclosed the mysteries of creation. On all sides, the masses are advancing. Behind them are crumbling ruins, decaying monuments of ignorance and superstition, and the blood of innocent victims, making the moral firmament of the past a hideous night; behind them are wars, murder, the gibbet, the rack, the funeral pile, all that is horrible to contemplate, all caused through the false ideas of the nature of a Deity; behind them are rivers of blood, the groans and agonies of tortured victims, the cry of the widow and the orphan, while priests, under the supposed sanction of the God they worshiped, claimed that the "grace of God," as Paul said, "might abound through lying;" behind them are cities laid in ashes, works of art ruined, and the smiles of peace and love turned into fires of anger, while before them are the retreating shadows of an orthodox Devil and God, and the dawn of a glorious day. As the Devil with the cloven foot, his horns, his sulphur, his fire, his angels, his constant presence, has vanished,—passed away,—and is now regarded as a myth—even so will the God whom humanity worship to-day, soon cease to exist, and man will learn that there is no limit to his progression.

But the Devil has vanished, and will God vanish? Verily, that is the important question. Once the world was shocked when the belief was announced there was no Devil, no destroyer to fear, and now when we make the assertion that there is no Infinite Personal God to answer prayers, none to love, none to bow in holy reverence to, many sensitive minds shudder, and feel that in our hands is a shining blade, keen as a razor, that we have sent to their vitals, to draw therefrom their life-blood, and those who have been accustomed to kneeling in reverential prayer, to seeking their closets for devotion, and uttering fervent supplication, will regard us as an innovator, one who has taken from them the foundation on which their soul rested. Well, let the shock be felt, it must come some time. To those who have been accustomed to kneeling in reverential prayer, we would utter no word of disrespect. We, too, were once accustomed to pray. In our devotion, in the prayers we uttered, in the reverence our soul manifested, we were sincere, but finally, we found that our assistance came from a circle of spirits; that the aid we received was direct from them; that they heard our prayer and the aspirations of our soul, and responded to our many needs. Had we not prayed, and still aspired as we did, those kind, loving friends would have lent us their aid, and the result would have been the same. Prayers are generally for self-aggrandizement. The prayers that are uttered are understood for self,—to benefit principally the one who utters them,—to exalt him in the scale of existence, and while the request is made to bless all humanity,—we aim to influence a God who is infinitely wise. Prayers, which in many instances are useful in unfolding the soul and unfettering the aspirations thereof—he who utters one, expects to gain favor in the sight of that God. To gain favor from him is to influence him,—to change him. Now, he who secures the blessings of a God through prayer, changes his programme of action, and induces him to do that which he did not intend to. Prayer when uttered, is indicative of the fact, in most instances, that God has no well-defined course marked out in reference to you, and that you expect, through the instrumentality of your intercessions, to induce him to favor you. A prayer that is expected to gain favors from any being, acknowledges its own weakness, shows that existence is not founded on a substantial basis. When you acknowledge that you owe your existence to any God, it is well that you adore him, pay him homage, for that power which creates, forms, etc., can destroy, and our existence is really established on a very insecure foundation. It is easy for the world to acknowledge the fact that an infinite being whom they cannot, from the very nature of things, comprehend, always existed, but it is absurd to suppose that the germ of every human being the nature of which can be comprehended by the higher order of intelligences, has had an endless duration in the past, and will have an endless duration in the future.

The world must soon recognize the sublime fact that man is as important a part of creation as matter, and as the latter has always existed, and is indestructible, we can reasonably infer that the former is also. Now bear in mind that in assuming for man an eternity of existence, we are taking his absolute creation out of the hands of any capricious being, and establishing it on a substantial basis.

But here is the grand question. "Admitting your position to be true, who created the first world, and prepared it for the reception of human beings?" Well, is our theory demolished, our position overthrown, and all our efforts vanquished, by a single question? Surely, that is a pertinent query, and well worthy of the questioner. "Here is a stumbling-block really, and you must remove it, or all your efforts will prove abortive, and "failure" will be written on your Search." How easy it is to interrogate, to query, to suggest, to make distinctions, to draw hair lines, to puzzle through the instrumentalities of shadows and barriers by constantly throwing stumbling-blocks in the way of the investigators. Why, when it was determined that the earth was round, and old women knew it was, "for all the water would spill out when it got around on the other side;" and when the telegraph proved a success, an old gray-headed veteran could not understand how electricity could traverse a wire when it was perfectly solid,—it was impossible, utterly impossible! An old woman could not see how the cackling of geese saved Rome, or the barking of dogs, Hannibal's army, until it was explained to her that the sleeping sentinels were awakened thereby. Well, we will heed the question, and answer it, too, in a future number of the JOURNAL.

Let the light shine. The rays that scintillate from thoughts that bear upon them the impress of truth, will grandly illumine the soul of the world, and each one will be made better thereby. If our thoughts appall you, alarm you, because they are innovators, remember that they are freely given, and go forth in the "spirit of love," and that wherever their influence is felt, no bad results will follow. Did they send fire to burn and devastate, a dagger to pierce your vitals, a poison that would corrupt your soul, then you really might feel alarmed. But dear reader, while they bear with them strange teachings, encroach upon old established landmarks, they tell you that your destiny will be grand, your final success certain, and that eventually, when eons of ages shall have passed away, and you have observed the formation, the sustaining, and final dissipation of worlds, then perhaps you will be able to perform that which you now ignorantly ascribe to a God. Oh! how our feelings expand as we contemplate the grandeur of man's destiny. Onward, upward, scaling the starry heights, by and by his genius shall find a field of operation where now it would dazzle our eyes to look. Then struggling one of earth, ever remember that you are one of an infinite number, and while some are almost immeasurably above you, others are far below you, and if you would merit the assistance of those in the higher spheres, you must kindly grant assistance to those whose life is less fortunate than yours, and thus marching along, with the hands of all humanity interlinked, the destiny of each one shall be grand beyond your present conceptions.

But who made the first earth?
Wait and see.

(To be continued.)

Letter from Allan Harvey.

BROTHER JONES: Our small village has been thrown into a hub-bub of excitement, caused by the visit of one B. Frazer, styling himself the "Great Philosophical Theologian," and professing to expose every class of spiritual phenomena, by tracing them to mundane causes. The idea is entertained by some that he is an ex-Spiritualist, and was excommunicated for his great rascality. Will you be so kind as to answer through your inestimable journal what you know of him—if any thing.

Webster, Ind., May 31, 1871.

REPLY.—We know nothing of him, but presume he is a *mountebank* who finds that the gullibility of the devotees of old Theology is yet keen, and that he being as unprincipled as they are, takes advantage of it to replenish his pockets. It is well. Such persons serve the very excellent purpose of agitating thought. Old Theology is subserving a very excellent purpose in that direction, in thus bringing her own corruptions prominently before the scrutinizing eye of the people. In her death struggle she employs assassins to do her dirty work, who invariably give thrusts which recoil upon her own devoted carcass, and lay bare her festering sores. She is covered with pollution from the crown of her head to the soles of her feet. Wherever a blow is struck, festering corruption oozes forth. All denominations, even as of yore, fight one another. Their clergymen are most corrupt in their morals, and despite the efforts of the *simple deceivers* to screen the scoundrels who poison, drown, and otherwise murder their wives, whip their children to death, because they won't pray, seduce little girls, school children, and married women, marry a multiplicity of wives while all are living, steal horses, and hold camp and other protracted meetings to cover up deeds of darkness. These are the people who employ S. P. Leland, Van Vleck, Frazier, Grimes, Mc Queen, H. Melville Fay, and others of like easy virtue, (to say nothing of another class nearer home, who denounce physical manifestations), to *pretend* that they expose spirit manifestations. These men know well that their whole theological fabric is founded upon a *stupendous lie*, that the same is being exposed by spirits, and that their iniquity in demanding of the people their money, on pain of never-ending *hell torments* is becoming too shallow a pretense to weigh with any but the veritable simpleton and cowardly poltroon, hence, they resort to *all manner of finesse*, to divert the attention of the people from *themselves*, and like other thieves are loudest in their cry against honest people. We have this to say to them, *go on*,—give employment to the whole diabolic,—*dance, and pay your own fiddlers*. Nero caused Rome to be set on fire, and fiddled and danced as the devouring element consumed that which he was in duty bound to preserve; even so the professed ministers of the gospel would destroy the very evidence of immortality, and *fiddle and dance over its destruction*. But thanks to the powers invisible, as these assassins would destroy, so in an increased ratio the people are enlightened and the evidences sought to be destroyed are increased.

"I am a Methodist."

S. N. Walker, writing from Baldwin City, Kansas, observes with deceit and fraud infiltrated into every line—with this declaration, "I am a Methodist."

By his letter, which follows, of April 20th, 1869, it seems that he had got the JOURNAL six months, and then sent *seventy-five cents* (just half price, accompanied with honied words), for six months more. Now, after having received it a year and a half on credit, he writes, claiming an exemption from a just debt, because he is "a Methodist!"

LETTER NUMBER ONE.

S. S. JONES—Dear Sir:—Enclosed, please find seventy-five cents, for your valuable paper for six months more. You will hear from me occasionally.

Yours in haste,
S. N. WALKER.

Baldwin City, Kas., April 20, 1869.

LITTER NUMBER TWO.

S. S. JONES—Dear Sir:—You can send your paper as long as you can afford to send it for nothing. I sent you word a year ago, that I could not pay for it. It still comes—you can do as you please about sending it. I am a Methodist.

Yours with respect,
S. N. WALKER.

Baldwin City, Kas., April 29, 1871.

We can understand easy enough how a dishonest man can be a Methodist, but it is not so easy to understand how it should release a man from a legal and moral responsibility.

Ah!—yes, now it is clear—clear as mud. It is the blood—"the blood of the Lamb" that does it!

Foster, Bross and Evarts.

Possibly the first information that General Benedict Arnold had concluded to ally himself with the British, or that John Tyler had given Whiggery a set-back, carried no more astonishment and dismay to their friends and adherents than will the intelligence to the admirers of the "American Huxley," Colonel Foster, that he has a "bone back" on Darwinianism. A red hot thunderbolt from a stormy sky, at midnight, in mid-winter, or the rock of Gibraltar suddenly lifting itself into upper air, and sailing away like a balloon, or anything else extraordinary, would not possibly develop more openmouthed astonishment than this recusancy of the scientific colonel.

This retraction occurred at the Academy of Sciences on Tuesday night. It was listened to by a select audience, of whom only the great American traveler, Deacon Bross, and the great American camp-meeting, theolo-scientist, Dr. Evarts, could retain sufficient presence of mind to applaud the Palæthian conversion, by giving utterance to fervent amens and hallelujahs over the singular and altogether unexpected position assumed by the lecturer.

Possibly what will present itself to the majority of thinkers with the greatest force is the fact that both Bross and Evarts seemed on the point of getting up an impromptu prayer-meeting over the announcement of Foster that he disagrees with Darwin. Evidently they regard Darwin as a most dangerous opponent to the faith of which one is an exponent in the shape of a deacon, and the other, in that of a clergyman. Now, we see no reason whatever for holding any such belief. There is nothing in all of Darwin's teachings that conflicts either with the idea of a Great First Cause, or with the integrity of divine revelations, when properly understood. His views do not certainly contradict the account of the creation of a single pair named Adam and Eve; but the whole intelligent Christian world has long since ceased to regard this account as a literal narration which must be accepted as it stands.

The man who accepts Darwin has no good reason to deny Deity. There is nothing in the theory that all life is derived from some single, original germ, and that it has reached its present multitudinous character by a peculiar process of development, that for a single instant necessitates the denial of a God. Underlying all these forms is the vital principle of life, a spark which must have come from the altar upon which flames the eternal fire of Divinity. Hence, despite the hurrahs and moans of Bross and Evarts, there is really nothing gained for religion by Foster's denial. What appears to be the truth is, that these two individuals represent a very large class of professional believers, who, themselves knowing the Mosaic cosmogony to be something which has no literal basis in truth, are yet unwilling to accept anything which seems to weaken the literal acceptance of the Mosaic account of the creation. They evidently fear that there are weak-minded people in the world, who, becoming convinced that Eve did not bite into an apple at the instigation of a serpent, will at once reject all revelation, and precipitate themselves into infidelity. Rather than thus convince such men, Messrs. Bross and Evarts would prefer they should accept the apple-biting theory, with all its attendant consequences of human depravity and eternal damnation.

Such a view of the case results from pure and simple laziness. The position of Foster was to those two men an assurance that there was less work to do, because it is easier to convert a man and retain him who accepts the Mosaic account, than it is one who repudiates it as a fable. Still, as we have said, the recantation of Colonel Foster is no substantial assistance to Christianity. There is no intelligent believer who has had his faith in a Supreme Being shaken in the least, by the teachings of Darwin, nor have the great scientists of the age, with the exception of those who are professed infidels, employed Darwin other than in purely scientific matters, and for scientific ends.

As to the motives of the colonel in taking the back track, they are of course proper. They must be the result of conviction. The colonel is getting old, and the grave seems nearer than the cradle with its mysteries of birth and of development. He has given Mr. Darwin a second look, or, rather, he has taken a look through the straitlaced rocks, and finding no bones of Mr. Darwin's intermediate animal, he has concluded there never was any. The man who should look for the bones of his great-grandmother, who came over in the Mayflower, and not finding them, would not be entirely warranted, even in the presence of Bross and Evarts in concluding he never had any such ancestor; nevertheless, he might have grounds for feeling some doubt about the whole subject. Should it happen that a thousand years hence the bones of Colonel Foster should not be visible in the rocks, or anywhere else, we are still satisfied that there will even then, in his contributions to science and other efforts, including his remarkable speech to Bross and Evarts, be proof that he once had existence, although the inquirer may nowhere discover any osseous remains which once belonged to our "American Huxley."

The foregoing we copy from the *Chicago Daily Times*, of May 11th, not that the opinion of Col. Foster, Governor Bross and Dr. Evarts upon the subject referred to, will have any more weight with the public than the opinions of any *other three ordinary men*, but to indicate the tone, or sentiment of the public, reflected through the *press*.

It is apparent to observers that our *secular press never* go in advance of the people. They to some extent reflect public sentiment, but never keep up with radical pioneers. Such work devolves upon the RELIGIO PHILOSOPHICAL JOURNAL, and other independent newspapers.

This article in the *Daily Times* shows that public sentiment sustains Darwin. If Col. Foster desires to make a record that will stand the test of science he makes a great mistake in catering to men of but moderate talents, however high they may stand in the estimation of superficial devotees of an effete system of theology.

Darwin will live upon the page of history, while such men will be forgotten.

Darwin's works are for sale at this office. See catalogue, or price list, in another column of this paper.

Laura V. Ellis.

A subscriber writes:

"Have you seen 'Correspondence of the Presbyterian.'—Spiritualism Exposed?' If you have, and think it worth a notice, attend to it. The substance of it is: A Mr. Ellis and his daughter, from Springfield, Mass., held meetings in Wheeling, Va., and after they left, a young man in one of the stores there, did all that Miss Ellis did, by sleight-of-hand, etc. There seemed to be great jubilation over it in that old hunker town."

REPLY.—No; but we have seen denunciations by *another correspondent*, and yet have every reason to believe, from reports published in the BANNER OF LIGHT, and letters from many close investigators, that Miss Ellis is a very excellent medium, notwithstanding a certain defunct *quasi*-Spiritualist paper, during the last moments of its *procrastinated death throes*, denounced her through a correspondent, as an impostor.

Willis, the Spirit-Artist.

Mr. Willis is yet at the gallery, corner of Clark and Madison streets, taking spirit pictures. He is having good success. Those who desire good pictures, should at once avail themselves of the opportunity of procuring them before he leaves the city.

Those at a distance, who desire the likeness of a friend, can send a lock of their hair to him, and follow the directions in his advertisement (to be found in another column of this paper). If he gets no spirit picture, he refunds the *five dollars* sent to him.

We have no hesitation in vouching for his being a *genuine spirit artist*.

D. W. Hull

Has published a "Pamphlet on Christianity, its Origin, Nature, and Tendency, Considered in the Light of Astro-Theology." This little work of seventy-five pages is as compact as the meat in a nut, and equally as nourishing. It is written with great care, brief, concise, and in every particular to the point. It will be a valuable addition to our literature, and clasping hands with the "Common Sense Thoughts" of Denton, and the "Bible in the Balance," by Fish, they will form a grand army of aggression, and will do much toward breaking down superstitious notions and eradicating false teaching.

Charles H. Read,

The wonderful medium for physical manifestations, or the "Mysterious Man," is now in the city of Chicago, and will make engagements to hold seances at any place within a hundred miles of Chicago. He will also hold private or public seances at the residence of those who desire it in this city. He can be addressed in care of this office.

Letter of Fellowship.

On the 12th of May the RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination, in legal form, to Bro. O. S. *Lont*, of Mazeppa, Minnesota, authorizing him to solemnize marriages in due form. Brother Lont is well recommended as a speaker.

"The Descent of Man."

This remarkable book by Charles Darwin, is having a very great sale, the demand being greater than the supply thus far. We have secured one hundred copies, which will fill the orders on our books, and we shall hereafter be able to fill our orders without delay, we hope.

See advertisement in another column.

Dr. Kayner

Having got settled at the beautiful village of St. Charles, Illinois, is healing the sick with his usual good success, and lecturing. We cheerfully recommend the Doctor, as a highly educated and skillful clairvoyant physician, and an able and eloquent lecturer. To our friends in Northern Illinois who wish to hear a good lecturer on the Spiritual Philosophy, we would say, correspond with the Doctor.

St. Charles, Ill.

We are in receipt of a large number of letters, saying that the writers and many of their acquaintances are intending to make their homes in the above-named beautiful town. It is located on Fox river (one of the most beautiful streams of pure water in Illinois), and only thirty-seven miles by railroad from Chicago.

Come on, Brethren. Let us have one of the most delightful towns in the world, with a majority of Spiritualists.

Secure lots for permanent homes while they can be had cheap. A better location for mechanics or those who wish to do business in Chicago, and live cheap, can not be found. Good farms in the vicinity, range from $40 to $60 per acre.

Letters addressed to JONES & BUNDY, at this office, will be promptly answered.

Personal and Local.

—The address of J. R. Francis at Crosby's Music Hall, on Sunday last, will appear in the next week's JOURNAL. It has attracted the attention of the secular press in this city, an abstract of which appeared in the *Daily Times*, a special reporter of that paper being present. Dr. Briggs follows Mr. Francis.

—The subscription list of the JOURNAL is rapidly increasing; an evidence that it is a favorite with the people.

—Mrs. Emma Hardinge will lecture in Boston during October, and will be happy to form other engagements in Massachusetts and its vicinity during the coming winter months. We welcome her back to the United States. Perhaps if she could be induced to come here again, she might succeed in reviving into harmonious action our Spiritual society here, which, since her ministration, has only kept up the meetings at irregular intervals.

—Moses Hull is lecturing in Dayton, Ohio, during this month.

—Prof. Wm. F. Lyon, writer of the "Hollow Globe," will receive calls to speak and travel at points within reach of Chicago.

—We learn that Dr. J. K. Bailey has been doing a successful work at Pinno, Ill., in healing the sick, speaking and inculcating the principles of our cause. The Latter Day Saints tendered him their church, and warmed and lighted it gratis.

—Dr. E. E. Perkins, of Kansas City, Mo., speaks in high terms of Jennie Adams, as a clairvoyant and healer.

—Dr. S. P. Fellows, of Philadelphia, is now in the city, and stopping at the Adams House, where he will remain for thirty days.

—S. A. Delbrick, of New Hampshire, writes to us that he can converse with his spirit friends as easily as he can with mortals.

—M. B. De Lano, of South Barre, N. Y., writes to us that Mr. Millerson has drawn a correct likeness of their child in spirit life, a little daughter who passed away at the age of ten years. No likeness was ever taken before she died.

—A little boy asked Dr. Burgen, the preacher, if he would have a light. "No, child," says the doctor. "I am one of the lights of the world." "I wish then," replied the boy, "you were hung up at the end of our alley, for it is a very dark one."

—We are glad to see that "The Science of Evil," by Joel Moody, is meeting with the attention its great merit demands.

—S. A. Merrill, of Council Bluffs, Iowa, speaks in high terms of J. M. Holland, of the same place, as a healer, clairvoyant, and test medium.

—Mrs. M. J. Wilcoxson speaks this month at Decatur, Ill. She is doing a good work in the field of reform.

—G. M. Ramsay, M. D., has announced his intention to lecture a portion of his time on the spiritual philosophy. His address is 75 McDougal St., New York.

—We do not suppose any of our readers are troubled by a fear of the devil—but they all have friends who are, and they should place in their hands the "Biography of Satan," by Dr. Graves, which will save them from the fear of endless damnation.

—Mrs. M. J. Wilcoxson writes as follows in regard to the proposed Convention at Decatur: "We hope the Spiritualists and friends of free thought in Illinois and at convenient distances, will not forget the 'feast of reason and flow of soul' which is to come off in this city, at Smith's Opera Hall, the first Friday, Saturday and Sunday of June. The friends here are sending out posters, and making every proper arrangement for the occasion. Though few in number, every effort will be made by them, to make the meeting a successful one, and speakers, as well as others, as far as means will allow, will be entertained free. We look upon this convention as the initial of a universal uprising of the people on the side of free thought, and as tending to break down the distinctions of creed and party; and unite in fraternal fellowship and unity of spirit all opposed to theological aggression. In view of the ecclesiastical spirit so boldly manifested in repeated conventions of the Evangelical Alliance in this country, and their avowed purpose to destroy the sanctity of our National Charter, by the introduction of a creed in the Constitution, let all who hold inviolable the legacy of religious and civil freedom for which our revolutionary fathers gave their best blood and treasure, meet with us in this convention, and add their united voices in *one grand declaration of principles*, that shall be felt throughout the land, and for coming generations of time. Let us form our alliance upon the broad foundations of humanity and unshaken loyalty to the genius of universal right. Come, come, come! Thine for a just equality.

M. J. WILCOXSON.

NOTE.—The committee are trying to make arrangements with the Toledo, Wabash & Western, and Illinois Central Railroads, whereby those attending the Convention can come at reduced rates.

—"Artificial Somnambulism," and "Underhill on Mesmerism" are still furnished by us, postage paid, for $3.

—Margaret Lovegate, of New York, a colored woman, aged 45, became religious and entreated God to fetch her Elijah's chariot of fire, but he, not heeding her warning voice, she jumped from the window, a distance of one hundred feet, to the ground, and soon after died from her injuries.

—The pleasure of the guest is always the study of the hotel proprietors—so say Sparrier & Co., of the Sparrier House, Louisville, Ky.

—Artemas Baker writes that Lancaster, Texas, would be a good field for a reformatory speaker.

—Mrs. N. W. Bush speaks in high terms of the ministrations of N. Frank White.

—Our Wisconsin readers will please notice advertisement of Brother Barrett's appointments, in another column.

—We would ask the special attention of the reader to the advertisement of "The Hollow Globe," in another column.

—J. H. Lemon, *please give us your post office address.*

—Dr. E. B. Wheelock has been lecturing at Pleasanton, Kansas, creating great interest there. See the notice of three days' meeting, at which he will be the principal speaker.

—There will be a basket picnic of Spiritualists and others on the north shore of Lake Mimatooka, just south of G. Leas' farm, two miles west of Long Lake Station, on Saturday, the 10th day of June, at half past ten in the morning, and at two in the afternoon. Good speakers and music will be in attendance.

—J. Madison Allen's address is Alcona, N. J., or care of BANNER OF LIGHT.

—Many of our readers are getting bit, of late, and seem well pleased by it—eg. mean Dr. Mary E. Walker's book entitled "Hit."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail; at 634 Race street, Philadelphia.

What Shall we do to be Saved?

NUMBER FOUR.

On the spiritual plane there are many things to be done. Let us inquire what the spirit is. It is a spark of the divinity,—immortal in its nature and identity, hence has existed and will exist forever. It is like its divine author, immutable and unchanging, save in one thing, that it is subject to progression and unfoldment. Our knowledge of spirit in this life, is derived from the influence which it produces upon the physical and mental natures of man. It comes to the physical in its first inception as an embryo, and there is a mutual action.

Whenever the physical is properly unfolded, the soul gradually expands and progresses, and when the mental powers are awakened, they act in a similar manner. Sin, or the violation of law produces stagnation of those powers, which the old writers called death; but there is no death to the soul, and they realized this, hence the absurd ideas of eternal punishment for temporal violations of law.

All through life the soul is dependent upon the other powers for its most beautiful growth and unfoldment, and if there be a fair opportunity furnished by the physical and mental powers, man kind will realize the grand truth that they have souls. How few, however, have come to this blessed knowledge. Realizing the existence of this, the problems of life become much more easy of solution. A community who do not recognize this, are not in a condition to realize the mission of life.

To be saved spiritually, then, we must lay the basis in mental and physical salvation, but it does not stop here; after this basis is laid, and the soul is recognized as a power, higher fields of usefulness and happiness open before mankind. Many degrees of refinement on this plane, are real zed alone through this knowledge of the existence of the soul within us.

The conditions of humanity, when we have thus done all that can be done on the three planes of life, will furnish the very best basis for the transition into the higher conditions of existence. The soul entering these under such circumstances, will find itself prepared for a rapid career of progression, in the realms of beyond this earth.

But even under the most favorable conditions there will still be much to do to be saved in the spheres beyond this life. It may be strange to those who have accepted the idea that heaven is a place of perfect bliss; that there can be any thing to do there. But we know from our experience among the spirits, as well as the testimony of thousands who have come to us, that there as here, there is much to be done on the three-plates, in order to reach the highest conditions.

Spirits in the interior have similar labors on the physical plane to those which we have referred to here. They find numerous imperfections in their spiritual bodies, which they take with them into that life. One of the first labors there is to purify and unfold these systems to the proper conditions, for the new scenes which await them. The same is true of the mental, and there are schools for mental and physical training there, in which the errors of earth are to be remedied, and more harmonious conditions brought about.

The lessons of that life come home to the spirits in such a practical manner, that they are at once perceived and appreciated.

The great central fact, which is the basis of all life here and there also, that we are continually living in the consequences of the past, building upon the foundations which have been laid, and must modify our structures more or less in accordance with these, becomes more and more apparent to us, as we advance on along life's pathway. Therefore, we may all look forward to a great work in this direction—a work of the most practical importance to ourselves.

Spiritualism teaches more emphatically than any other system of ethics, that it is not wise to peep into such matters, but that we should really take these questions home to ourselves in their fullest extent, and seek for the appropriate answer on each plane of life, and we should learn one very important lesson which all future experience will confirm, that the present is never a better time to do this than the present. Now is the accepted time; now is the day of the Lord, and the great work is for us, not for others. We must inevitably seek to know what we shall do to be saved. And knowing it, seek to it that we do it. We know that ignorance is the cause of a great amount of the suffering that exists in the world, but mankind are kept in ignorance, as much by their unfaithfulness to the knowledge which they have, as from any other cause. The angel world are somewhat like an old lady preacher, who was rebuked for preaching the same sermon over and over.

"Well," said she, "when you practice what I have told you, I will have a new sermon for you."

When we have done the best we know, we have unlocked the door that leads to higher wisdom and more perfect knowledge, and each upward step reveals a broader plane and grander views.

Signs of Progress.

We have received the following letter, and would be glad to receive from any author or publisher, such copies as they may feel disposed to donate for said library:

HISTORICAL SOCIETY OF PENNSYLVANIA.

H. T. CHILD, M. D., DEAR SIR:—Efforts are being made by the Library Committee of the Historical Society of Pennsylvania, to obtain, as far as possible, the standard publications of the various religious societies in the country; and we have presumed that you would esteem it a pleasure to place in our library, those issued by the people denominated Spiritualists.

Philadelphia, April 21st, 1871.

A Fragment.

Seated with some friends a few evenings since, a medium, who was present, was entranced, and gave a beautiful poem, but as we had not the means at hand for writing, we can only give from memory a fragment:

Each human being is a book; some with coarse, rude letters and scrawls unsightly; others filled with classic lore, and from each page and line some useful lesson we may learn.

Some are full of tragedy; others with farce and comedy abound. Some in calm and peaceful notes do flow; others by post hands are touched till every page doth shine with high divine, and pictures rare are ever there. Some are bound in rich and costly forms, with naught within to pay for searching there; others with plainer binding, when opened reveal their treasures rich and rare. Some never read their own book, but ever eagerly into others look. But wise then, and make thy book so that each line and page shall tell of truth and wisdom, garnered from the past, and treasured for the future. Pictures fair and lovely, of noble thoughts and holy deeds, should find a place in every human book to cheer us on our way, and strengthen others too.

Thus in God's great library each human being would find its place, not alone ranged upon the shelf for show, but ever ready for use.

Missionary Work in Wisconsin.

J. O. Barrett, State Missionary will lecture as follows:

Lone Rock,	Friday evening,	May 26th
Richland Center,	Sunday "	" 28th
Orion or Muscoda,	Tuesday "	" 30th
Pinemore,	Wednesday "	" 31st
Woodman,	Thursday "	June 1st
Bridgeport or Prairie du Chien	Friday "	" 2d
Patch Grove,	Sunday "	" 4th
Bloomington,	Tuesday, "	" 6th
Mt. Hope or Lancaster,	Wednesday "	" 7th

NOTICE OF MEETINGS.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 1871; to commence its first session on Friday, June 2d, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has connected a series of meetings to gradually change the good social conventions that have found many good homes for worn, wearied, and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive just support. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception, H. Righter, Box 209 Decatur, Ill.

By request of Mrs. M. J. Wilcoxson, Moses Hull, D. W. Hull, Harvey A. Jones, Dr. Samuel Underhill, and Addie L. Ballou.

H. S. BROWN, M. D., Chairman.

NOTICE.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota, will meet at Farmington, Dacota County, Minnesota, June 2d, 3d, and 4th, 1871.

All delegates attending will please notice the following rules of railroad companies. On St. Paul and Sioux City R. R. excursion tickets will be sold by agents at the various stations (return tickets included), for full fare one way. Up Milwaukee and St. Paul R.R., including Hastings and Dacota R. R., parties will purchase excursion tickets at various offices, for 60 per cent. of full round trip fare. On Lake Superior and Mississippi R. R., including Stillwater R. R., delegates will be returned free, on certificate of Secretary of Convention that they paid full fare over that road in going to Convention. On St. Paul and Pacific R. R., delegates will find Convention tickets in the hands of the conductors on the trains only. Delegates can get board at the hotels in Farmington, for $1.00 per day.

It is expected that Peter Weet will be present.

HARRIET F. PUTT, Secretary.

Morristown, Rice Co., Minn.

A Voice from the West.

A special notice is hereby given to the Spiritualists of Kansas, and a general notice to the rest of mankind, that the Spiritualist's and Liberal friends of Pleasanton, Lynn Co., Kansas, will hold a series of meetings on the 2d, 3d and 4th of June next, commencing with a lecture on Friday evening, and continuing the meetings through Saturday and Sunday. Rev. J. B. Taylor, of Fort Scott, and other speakers, are engaged.

Let the friends and enquirers, both at home and abroad, give us a call, and a word of cheer. Free entertainment will be given as far as possible.

Mr. Stephen D. Potter, for the promotion of Spiritualism and free thought in general, has just erected a new hall, and he wishes the meetings dedicated to the general benefit of mankind, and not to the God of the Jews. Pleasanton is a railroad town, being 75 miles south of Kansas City, and 25 miles north of Fort Scott, and 7 east of Mound City.

Given by order of the Executive Committee.

S. WADE,	STEPHEN DECKER,
JOSEPH BARR,	HENRY DECKER,
ELI BARR,	DR. E. B. WHEELOCK,
WM. MILLER.	WM. GIBBINS,

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The following named persons owe for this paper. They have either removed from the town or post office where they formerly took the JOURNAL, without requesting the address to be changed, and paying arrearages; or they have requested some *pious* postmaster to notify us that the paper was not called for, thinking thus to evade payment. Such of these as remain unpaid four weeks, without reasonable explanation, will be placed in the Black List. Our subscribers who know the present residence of either of these persons, will confer a favor by informing us of the same.

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The Rostrum.

LECTURE XXV.

On the Relations of Matter and Spirit. By Mrs. Emma Hardinge, Delivered at Harmonial Hall, Philadelphia.

Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION.

O Thou Great and Wonderful Spirit, Thou who fillest all space, All Sustaining and All Pervading Counsellor,—Father,—God! once more we meet within the temple dedicated to Thy name, to counsel with Thee, and seek, through Thy ministering spirits, to comprehend Thy holy purposes, and to worship Thee. Lord of the Ages, we look back upon the dim past, and marvel to behold in how many forms men have sought to comprehend the light that was shining in the darkness. The Hindoo hath worshiped Thee through the power of Nature. The Egyptian through the mystery of life. The ancient Chaldean hath sought to trace Thy shining footprints in the sparkling skies. The Parsee hath worshiped Thee in the orb of primeval light. The Jew hath heard Thy voice amid the thunders of Sinai. The Christian in the still, small voice of love that spoke through the gentle Nazarene. Man of the latter ages have comprehended Thee alone, through the majesty of Thy works. They have sought and found Thee in the glorious revelations of arts and sciences. We worship Thee as God, the Spirit. We know Thee only as Lord of Life and Spirit, and in the name of all who have ever lived, and whom Thou hast made, we now invoke Thy sacred presence in our midst. We ask Thee to be the strength of our mortal weakness; to be the power of light and life to us, seeing and knowing Thee to be our High Priest. Here on this altar, wherein we lay naught but our hearts, and the floral blossoms which Thou hast made so beautiful, so sweet, in evidence that Thou dost stoop to the lowest as well as to the greatest of Thy works, in Thy name and our own, and of every spirit, who in ages past has witnessed of Thee, we dedicate the services of this hour to Thee.

LECTURE.

We propose this morning, to speak on the relations that exist between spirit and matter. Our subject is selected with special reference to the cause known amongst us as Modern Spiritualism,—with special reference to those who lovingly believe,—and mean to prove that Spiritualism has come to us as the last, best gift of the Great Spirit,—as a ministry of comfort from all its darkness, all its sorrows and pains. To these we propose to address the counsels of this hour. Let all others concede, that for one brief hour, at least, they must yield up their special thoughts, aims, and purposes to the Spiritualists.

We have come out of strange places and much darkness. We have wandered far and wide to seek the highest and holiest truths of religion, and we have thought we have found these in Spiritualism. So much of darkness has been piled upon our belief, so many cruel shafts have been aimed against our beautiful religion, that sometimes our hearts faint, and our faith grows cold, and our hands grow slack in attempting to guide the car of this revolution forward to success. Therefore, it is, that we propose, outside of all phenomenal revealments, outside, even, of the evidences that have been so abundantly showered upon us, to consider what are the permanent and enduring relations that exist between spirit and matter.

We desire to find a philosophy as firm and unyielding as the eternal rocks, upon which, they say, the faith of God's church must be builded. We desire to find such a foundation as this for our belief, that it may never more be shaken, or turned aside by the psychological influence of the unfaithful.

We have heard since Modern Spiritualism has been amongst us, the voices of the unfriendly repeating many times in each crisis of our movements, in each time when some special mystery darkened upon us, ere we have learned to comprehend its history. "We have heard the unfriendly voices crying out, "Spiritualism is dying out."

We now hear the cry taken up by some of those who have the best reason to fear in this. We hear it from the ranks of Spiritualism itself. We hear it, too, pronounced with some shade of reason. First, it proceeds from those who are weary of the interminous nuisance of individuals that have been forced into the ranks. They perceive that amongst those who profess a belief in spirit communion, there is often no evidence of a change to a purer life. They see that with some a dark Materialism still prevails, which denies a spiritual cause for all things, and from these, the shafts of many have been aimed against Spiritualism. Those who faithfully and reverently believed that Spiritualism had come as a savior to the world, mourn when they perceive that this testimony concerning the hereafter, this assurance that we shall all live in the consequences of our acts and deeds—seeing that Spiritualists fail to apply these sublime truths, and enduring degrade the name of Spiritualism to animalism. We know that the spirits have brought to us wonderful evidence of supra-mundane power, proving that disembodied spirits could perform many signs, and give evidence of power to operate upon matter in a manner different from, and superior to, that which the various branches of science have enabled man to do.

Notwithstanding these sublime revealments of spiritual power, there were those who failed not to make capital of our belief, who made trade in the form of simulated imposture. There were others who received the new revealments of spirit, and acknowledged the fact of its phenomenal manifestations, and yet looked upon these as the last amusement of an hour, as the last and most wonderful sensation; who gathered around where its demonstrations occur, and for a time considered it something superior in marvel, and who now weary of the sameness of the phenomena, in which they have no longer any vital interest,—have cast it aside, because it no longer yields to them the sensual interest for which they sought. Our ranks are full of such as these, and yet we marvel that on the human side of Spiritualism, we no more behold the triumphant progress of the cause, whose former manifestations have chiefly depended upon its numerical strength to astound the world. Some now shrink back, because they find that numbers of those who have not yet become Spiritualists, but are Spiritists in the most absolute sense of the word, are falling away from our ranks, and leaving us alone to bear the brunt and jeers of the world, whose cry is now echoing again, that Spiritualism is dying out.

It is time that we took stock of our religion. It is for this reason that I ask your attention to the subject of the hour,—the enduring, unbroken, and immutable relations that subsist between spirit and matter.

In the first place, I ask your attention to these facts in the physical world around us. All that we behold, we have been accustomed to refer to the action of a creative power, that first formed, fashioned, and manipulated matter into the shapes we now behold. Even the material sciences have brought us the conviction that this is no longer a truth, but that all that we look upon is a phantasmagoria of external forms, fashioned by matter, and vitalized by an all-pervading, universal spiritual principle.

Whether we gaze upon the shining stars, or turn our eyes upon our own globe, wheresoever we look, we behold a sea of external forms, vitalized by an invisible, universal soul. We behold vast bodies launched into space,—shining and sparkling worlds,—outnumbering the power of the astronomer to calculate—all of these launched into the fine ether, are upheld by means of an invisible power that has bound together all the countless lines of invisible magnetic chords, sustaining each one of these in their orbits, and sending them out on the path of life, and enabling them to move forever without jar or discord in their paths of glory, bound as they are by the immutable force of spirit or life that we call magnetism.

Here we stand upon a round, rushing world, launched into space, and upheld, in this same vaporous mass in the midst of the vast, unknown void, still upheld in the strong and masterful arms of gravitation, bound in a path from which it can never diverge,—not even a single grain of dust aside can it turn,—we can neither rush into the arms of our parent sun, nor turn aside from the path where countless planets march, strengthened by the hand of the Infinite God in its place, and bound there by the invisible spirit of magnetism.

On this earth, we stand upon firm ground, while it is moving with inconceivable rapidity. It is whirling off into the vast realms of space, and we move not, but firmly poised, and with all the strength and power of mankind, we walk upon the solid earth, and are sustained in this vast world of moving life by magnetism. We build cities and lay out vast roads, construct great bridges, erect vast palaces and mighty cathedrals, with a feeling that they will stand, and this ever moving ball rolling in space, will still be sustained by the invisible power of magnetism. Wheresoever we turn our gaze, even in the apparent commotion, we find everything in its place, every drop of dew is there, through the all-controlling power of magnetism. The garments we wear, the fabrics of our dress, are full of life,—throbbing with life to-day. We know they are living the instant. We know that in given periods of time they will perish and decay, because the life will pass out of them. They are in existence because they are supported by the invisible power of magnetism, because each thread, each fibre, is sustained and bound together by an invisible life; without it, those blossoms, so fair, so very beautiful, so filled with sweets, will become disagreeable and unlovely, the perfume shall pass from those sweet petals, and no science of man shall retain the life within them. When it has departed, they shall be dead matter. Their beauty, their fragrance, their shape, their perfume, are all expressions of the invisible spirit of life within them, and shall pass away. Even the mountains and the vast crushing gems of the mine, the waving grass beneath our feet, like the shining worlds above our heads, the mighty solar system, and the little dewdrop, —each and all are but expressions of atoms, aggregated together, and rounded into form and sustained in being by the invisible soul-principle or magnetism within them. Even more, we have learned by the revelations of clairvoyance, that while the external perishes, the interior and true essence of form shall remain forever.

Worlds, suns, systems, stars, planets, earths, rocks, rivers, seas, winds, waves, fires, and all elemental forms,—all that is fair and beautiful, from the least atom to the larger system, shall change and perish, but the forms of all these shall remain in their integrity forever,—life can never perish, once fashioned in the mold of matter, it lives forever, for the spiritual part of all things is imperishable. These are the relations of the invisible and unseen, the indestructible life principle, to the external forms which come within the ages of the Nineteenth Century consider as the realities. It is to the atoms that they are looking for their God,—that dust upon which they vainly conceive they shall find the law written on the external instead of the internal. They are looking to the decaying dust for the spirit; looking to the perishing body for the living, immortal soul. What are the relations between the all-pervading spiritual principle and you and I?

In former lectures, we have reviewed the grandeur and beauty of these complex and wonderful structures. We have traced up the rock principle into bone. We have beheld the wonderful order in which the tissues and fibres are arranged into the muscular system,—and have traced all the various parts of the human body.

We have beheld the final loveliness of the blossoms, modeled forth in their most exquisite forms in external expressions, with which these wonderful structures are overlaid. We have traced out the grandeur and use which is displayed in every single atom of these forms, and have seen that they all belonged to the microcosm, man. We have seen that all that ever has been or ever can be, comes up to man, and is bound up in his wonderful form. Even the systems of worlds that the astronomer has discovered, are nothing more than dust bound up by this same living principle.

We have beheld a single cell, and perceived how this grew and elaborated into a living being. We have perceived it aggregating to itself elements of life, until at last it stood before us the miracle of the human form. We have traced it up from the first infantile state to the strength and vigor of manhood. We have seen it turn the hill of time, and gradually give off the ebbing tide, until we have beheld it a mass of clay. We have endeavored with all the power of science to call back life. We have striven with all the intellectual power we could command to gather up the solemn invisible mystery of time from investigating the wonderful structures, until it breaks asunder, and now it becomes a handful of dust, and is scattered to the four winds of heaven. We have seen all this, and know that its integrity, its power, depends upon the preservation of the invisible spirit within. Here we find, therefore, another and higher evidence of the relation of spirit and matter. We perceive it is the only existence—the only true governing power. It is the power which builds and fashions everything; it is the power which lays the foundations of all the arts and sciences; it is the power which throbs in all the vast multitudes of living beings; it is all that is, and I repeat that the external form which we look upon, are nothing more than the mere phenomenal pictures that are to-day gathered around an invisible spirit within the life principle. This great and wonderful mystery of life is the real existence of manhood and of every thing. We have it—the real soul principle, that which sustains and vitalizes our earth. So long as it permeates these bodies, we are men and women, but the very moment it passes out of these atoms, we cease to be,—the human form is no longer a man or a woman. Now arises a question, Can we pass to the beyond? The materialistic philosopher determines that the spirit is but an expression of matter, and hence there is no spiritual existence, but that which is manifested in matter. They, therefore, judge thus far the relations subsisting between spirit and matter,—they acknowledge that matter as an existence, hinges upon the presence of the invisible power of spirits; but is there any lots of evidence throughout the universe known to man, that spirit can exist without matter? That is the question which we ask,—the problem which no philosopher has ever been able to answer, which the religious believer has accepted upon mere faith; but it has never been demonstrated until the middle of this nineteenth century. We now stand in the midst of a host of living spirits, existing and demonstrating their presence and power, independent of the external forms of matter—representing themselves whilst they come to us through phenomenal manifestations. By acting upon matter they prove their presence, and all that we can learn of these mysterious visitants, who for twenty years have been in our midst, and have made themselves known to multitudes—all that we can learn of them, is that they do live independent of matter; they do not belong to it; their world, their existence, whatever it may be, is independent of matter. We know that these people of the spirit country are in the invisible world, which bears no relation and has no affinity to matter. We may call it substance, we may call it essence, as we will; but when we consider the attributes of matter, its divisibility, its impenetrability, and all that which makes up matter,—there is not one single attribute that belongs to the spirit that raps on my table; there is not one single particle of weight, of density; there is not one obstacle in space to the spirit that telegraphs to me. I still live. I do exist, therefore, that modern Spiritualism has carried us far beyond all the demonstrations that have ever been brought by art or science, faith, or tradition or religion. We go back to the days when the foundation of sectarian beliefs were laid. We know that angels were the revealing power. We know that the vast Being whom we worship as God, has ever manifested in all ages and countries, through the same phenomena that we see to-day, and it has ever made its marks through the action of these invisible spirits, but never till now did we comprehend that they come to us through the same laws, through the self-same laws that call this blossom into existence; that vitalizes this earth with magnetic power; that gives us strength to stand upon this round, rushing world, through gravitation; that warms and vitalizes us, and causes the pulses of life to throb in our veins, and flow through every artery and channel until we are living entities. We know and comprehend that it is one and the same power forever, and that this vast soul-world, this realm of the invisible is the spiritual abode, the country, the place where the spirit people who once dwelt in the shadow of this material earth, and have now passed out of it, live. It is the soul-world that permeates and penetrates our own. We talk of the spirit land, we go to God. We write upon the tomb stones, that the spirit sleeps in the dust. We speak to one another as Spiritualists of the forms we have loved, being dearer to us than our own souls. We speak of souls that have passed away, but they are neither gone nor departed, nor passed from us,—these spirit people penetrate and permeate our chambers; they are in our homes; they fill our city streets; they are the soul of the universe, the aggregate and totality of life that is throbbing throughout space, that animates our earth, that sustains and vitalizes ourselves. It is the soul-world whose inhabitants are made up of the spirits that have passed from this mortal world. There is proof, there is no lack nor hindrance to the spirit from out of this material form into the spirit world, when the garment is thrown aside, these bodies are laid off like well worn garments, and the spirits remain forever.

In a word, the spirits are here, and the spirit world's relation to us is that of the soul of the universe. Thus much, therefore, for the relations of spirit and matter; we cannot turn from it; we cannot sever ourselves from spiritual existence; we can no more do so than we can break apart the integrity of the spirit that dwells within, or call ourselves living beings without the soul principle that makes us such. Deprive this earth of the soul-world,—rob it of the spiritual principle, and like the clay form that we still dead it begins to decay before our eyes, and our beautiful planet becomes like the clay-cold form of the dead; nothing but dust.

We return now to the question, by what means does the soul-world manifest its presence to the material world? By what means do we find the difference between the manifestations of spirit in the unconscious movement of Modern Spiritualism, and the various phenomena that have laid the foundations of the various sectarian beliefs? Has it not come again, like a mere convulsive throe of power, which in past ages the Almighty has designed as the means of laying the foundations of new religions, when the great demand of the hour went out as a prophet against the corruption of the old forms; when the cry for daily bread for the soul went up, and God answered it by inspiration, and he poured out the spirit without measure upon his beloved, the good, and true, and faithfully inspired men of past days who came in order to meet the soul demand, and for special purposes ministering angels came and gave signs and tokens, and wonderful visions floated before the eyes of the seers, for special purposes, and in special conditions of great convulsive or national changes. Man was permitted to look through the golden gates that lead into the land immortal, but these visions passed away, and the gates were closed, and it became only a memory. Will it be so to-day?

We know they have come with power,—with signs and tokens; they have come with the evidences of that same deep, internal relation to the external, which in former ages have assured us that God's ministering spirits encompassed around about, of which we now have certain evidence, so that we know that this power shall not recede; that the dark veil of mystery shall not fall again before our eyes, so that we shall be left once again comfortless. It comes to us in two forms; first, it comes to us in the effort of man to discover through science the mystery of his own being. In every direction he has explored the mysteries of creation throughout the world of imponderable matter, until at last he has launched his intellectual spirit away into the dim ether, where he has captured the lightnings, and now we have to apply the lessons of wisdom, and master the mystery of matter, and some of the mysteries of life have been revealed to us. Two Sabbaths ago I showed you how by the inevitable progress of man's intellect,—how by the march of the tramping ages he had arrived at that point where he was capable of solving much of the mystery of life. We saw that the hand of science first opened the door and displayed to him the wonderful power.

Through the genius of Mesmer,—through the revealments of this inspired champion of truth, we have learned that in every human form there exists an imponderable force, neither matter nor spirit, which we call the life-power, which is capable of being projected from one body to another, which is, therefore, no mere expression of life.

Spiritualism now comes to show us that that power subsists beyond death; that that power which we perceive is capable of giving off that which may be transmitted from one body to another,—comes from the spiritual body which passes out of the clay form. There, then, we have direct evidence that the power of life, the power of magnetism, and the power by which the phenomena of nature are outwrought, is one and the same, and its basis is spiritual.

Mesmer gave us the evidence that by putting themselves under favorable conditions, into rapport with each other, we could transmit mesmeric or magnetic elements from body to body. Spiritualism carries us one step further, and shows us that this mesmeric or magnetic element can not only be transmitted from one human being to another, but can be transmitted from one spirit to another, and from these to and from human beings. Mesmer gave us the clue by which the whole phenomena is outwrought. He showed us the very elements of life that throbs within us as human beings here and spirits in the Spirit World; that by a scientific union of two magnetisms, all the phenomena of power that we could produce in the mesmerized subject, can be produced by the spirits. We must either forget Mesmer's experiments and go back to the dark ages, when magnetism was known only as magic, or we never can lose this. The Spirit World will never lose this knowledge and fail to come into rapport with us through magnetism. We know the method; we know the force. The element exists within us, and no longer need we wait to make our knowledge a power; no longer need we wait to hold open communion with the Spirit World.

There is something more. Modern Spiritualism has taught us that they not only still live, but they still love. It has brought us the assurance that the martyrs who died for humanity, the heroes who died for it, the patriots who toiled for it, the great-hearted philanthropists who lived only for others,—that all these have carried their great hearts' love, their burning devotion, their God-like unselfishness and love of humanity, with them; that heaven is made up of such; that whilst the spirit in leaving the perishing form carries with it the effects of sin, and of habits, it leaves behind many impulses, and for a brief period carries its memories, its loves, its affections, its habits, into the other world; yet just so far as we have overcome these lower impulses, and have placed them beneath our feet, and in their stead substituted the great love of humanity,—just as far as we have done this, we have risen above matter, and have conquered even vice and death.

We know that our heroes and philanthropists are happier and wiser, more loving and stronger than they were when they were on earth; that nothing that is beautiful is lost, while all that is sinful and false perishes and falls away.

What, then, do we suppose to be the employment of these mighty ones? What can we suppose to be the purpose and aim of these great souls that have thus loved humanity? Are all these to be quenched in the delights of a selfish heaven?

Oh! mother, father, child, [illegible] put in your protest against this [illegible] fallen of a heaven, where you shall [illegible] full of the toiling pilgrims that you have loved and left. We know that they do live and love us still, and the memory of their life-struggles and toils mingles with their present experiences, and if the still undried tear is on their cheek, as the memory of the grief and pain through which they have struggled comes back to them, it will prove to be the holiest tokens of love and following in their footsteps.

Do you not believe that it is given to them as the highest means of their eternal progress, to be ministering spirits? Is it not the fulfillment of the very condition of progress, that they in their more glorified state shall become ministers unto us,—shall answer the question that has sounded for eighteen hundred years "Are they not all ministering spirits?"

What will you be when you pass from this life? You see what they are

How many to-day pass from the earth with smiling faces, because their dying eyes are gazing into the bright and beautiful land, and so there is no fear, no sigh, no evidence of grief upon the face of the dying. Is it not because they perceive the presence of the spirits, and know that there is no death, that there is no separation,—that in that better life the chain of affection and love is not broken? They perceive that there is no bereavement to the spirit; it is only for us, whilst we remain here. Whilst we can here say, "Good morning and good night. But we should remember that the love that binds man to man—that divine element that God has written in the human heart—is immortal.

They cannot pass from the earth—these spirit people; they cannot part from it; they cannot sever the ties that bind them to it. Fathers, mothers, children, friends, patriots, philanthropists, heroes and martyrs—they all still live around us; they still labor for earth—they need but the means of expression for their affection. They tell us that God is nearer to us than our spirit friends,—than our own spirits, and we have believed it. What evidence do we have of this presence? The evidence in the external world do we find of the existence of a God, except through spiritual revelations which he has written all over creation in intelligence, will, wisdom, love, and power? Is it not so with these spirits—his ministering angels that have made themselves manifest in our midst? We are convinced of their immortality. We are convinced of the fact of their immediate presence, of their intimate relations to us; but there is something more. This same phenomena that I claim to exist in the demonstrations of magnetism,—this same life-principle that enables us to commune with spirits here upon this earth is an eternal principle, since we have discovered its existence here and hereafter.

Modern Spiritualism has been much abused. The cheat and the imposter have pressed into our ranks, and they have left the dark stains and spots of their selfishness upon it.

We do not hear the voice of the spirit always pleading with man; but we have evidence that there are invisible eyes upon us, watching our secret acts, and reading our secret thoughts. We need not suppose, therefore, that because they make no sign of this that they do not comprehend and read and know it.

Do you suppose that the purpose of the Infinite is to great revelation to be thwarted by you? that your coldness, your unfaithfulness, your trespasses, can keep back the army which for ages has been culminating up to this point, until the gates of the Spirit World are thrown wide open, and we perceive them marching through the ages, from one eternity to another? We perceive how these spirits adapt means to ends, and we see that those instruments which are found no longer worthy to proclaim these truths are laid aside and the power is silently but surely passing away from these; yet we see that the power is still there—still at the door of the human heart knocking—still with patient, persistent love working in the depths of the earth, to captivate judgment, to compel reasoning and our reason to acknowledge the invisible and intelligent power that is in our midst.

There is no failure in any part of this work. We have now the evidence that modern Spiritualism is a phenomenal power; that it is based upon the science of mind and matter.

We know that the spiritual world permeates this material world; that its inhabitants will never fail to respond to us so long as they can find minds to receive the truths from them; and we may make these truths our own. This spiritual science only waits for faithful, persevering investigation.

When you speak to me of the receding tides of spiritual forces in past ages, I tell you it was only in the days of ignorance and bigotry when men mistook the laws of spiritual communion, —the days of miracle, and not in the days when spiritual manifestations were placed upon the foundations of science. Now it cannot perish—it will remain forever.

Every human being, by placing himself or herself in the attitude of receptivity, by means of the imponderable forces within himself or herself, may become a medium for the spirit. It remains for us to study the mediumistic forces reduce them to a system—a science. It is but a question of time how soon you shall take part with these telegraphic operators, and work the lines for yourselves.

Spiritualism may die out with some who are unfaithful, but not with the tried and faithful who have come through the fire of persecution, who have gone through the furnace blasts of transformation, and have come out after all their trials resolved to labor more faithfully for the spread of the grandest truths that have ever been vouchsafed to man. Many have read the footprints of the Creator in all this. Many are worshiping him through images and ceremonials, but he calls on us to proclaim that he is a spirit and they that worship him must worship in spirit and in truth. These are God's facts, not man's, and the day has come when a more faithful army must rally around the white standard of Spiritualism, and proclaim his religion forever and forever.

SPEAKERS' AND MASS CONVENTION.

Letter from H. S. Brown, M. D.

In the call which was published in the JOURNAL of April 1st, I gave the statements of our prophets that the Christians will not permit the peaceful triumph of mediums and scientists, but will try to prevent it by war. Many persons say that such a war is impossible, because the people are too enlightened to permit it. This ought to be so, but experience has taught perhaps most reason or sight. And every person who refuses to settle all questions by reason, which allows every person their just right to life and liberty, is on the side of war, no matter how much they deprecate its horrors.

Whether these prophecies prove true or not, the duties of the convention are the same,—to continue the progressive work of the association; to establish the order and love of the angels of heaven among the people of the earth. How is this to be done? is the question of the day. I think that Spiritualists generally will agree with me that we should build houses for worship, and associate together to do the duties of life, and work for the benefit of mankind, rather than for God, and where they can meet occasionally to worship him. Experience proves that such organized God-worship fails to make heavenly love and order among the people of the earth.

If we have agreed upon the first step in the progressive work, let us try another. The house is our home, and the best material family to give the best specimen of a heavenly house on earth, that I have seen. Now enlarge that house and home to as many apartments and occupants as can be together to give the greatest good to all the members of the family, and continue that love and order, and you have the second step in establishing heavenly home on earth, that all people may enjoy. These are the general rules I have given about the special regulations of the last house, but there are a few leading elements in it that will hardly be denied. First, the mother's love, which forgives every child all its sins, and takes all back to the house. Second, the father's wisdom, that separates the good children from the bad, and the useful from the useless, and determines how many can be provided for in the household where love reigns, and who among the children of men should be admitted to the family as their children. Third, when the house and the heads of the family are obtained, then comes the rule that all children born or adopted into the household must be children of love. All should rejoice that they are there, as a blessing to the family circle. Fourth, then the rule should be adopted that there shall be no family or association debts. Persons joining the association will put in what means they are required to, and as much more as they please; but when once in, it belongs to the association, and can not be demanded of it again. Pay as you go, is the philosopher's stone that gives people all the gold they need. Fifth, then the rule should be adopted that none but the poor who work for a living and those who will adopt their mode of life are expected to belong to this home circle, and these only who are able and willing to do a sufficient amount of work to be self supporting, and enough more to give satisfactory financial progress. Sixth, here is the home of all the weary, the poor, or like the poor, in any trade, profession or business, if accepted under the other rules, to obtain all the comfort, society, nourishment and rest which is afforded by the best of homes, and to enjoy the use and trials of the labors of the day, and when in sickness and affliction, they will receive the kindest attention from loving hands and hearts.

It would extend this article too far for me to say all I wish to on this subject at this time, and it is not expected that the convention will take any decided steps to form such an association, but will make such progress in this, and other relative subjects, as have characterized all our conventions, which have been under the personal and spiritual inspirations of Mrs. M. J. Wilcoxson and others.

Milwaukee, Wisconsin.

Mrs. E. A. Blair.

S. Hayford, of North Greece, N. Y., writes:—I have a splendid picture from Mrs. Blair. It will cost $15.00 when all framed and finished. It is 22 by 28 inches. It puts the church people to their wits ends in explaining how it is done. They say no man can paint three words of the poem, with both eyes open in the time (three hours) she was engaged in painting the whole. I send you the following certificate of facts in regard to it:

The time occupied in painting this picture was less than three hours, each stroke of the brush covering new space, requiring no mending.

We the undersigned certify that we saw Mrs. E. A. Blair paint this picture in an unconscious state, and blindfolded so that it was impossible to see.

A. D. HANKINS,
A. A. NICHOLS,
E. A. BLAIR.

Sworn and subscribed to before me, and I certify that I saw the same executed under the condition named above.

JOSEPH NICHOLS,
Justice of the Peace.

Manchester, N. H., March 16th, 1871.

Letter from L. F. Hagar.

BRO. JONES:—Please find enclosed $5.00, for which you will please mark me in advance for another year's subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, as I see that my subscription expired on 17th April, 1871; also send me the Bible in the Balance, and the thirty cents remaining add to your benevolent fund, to help those who love to read the dear JOURNAL, and are not able to pay for it.

Cardington, Ohio.

REMARKS:—In behalf of the widows and orphans' fund, we thank you. No matter how small the donations to that fund, they are gratefully received.

—Be not depressed because friends leave thee, or because thou canst not attain to this or that friendship, which thou mayest suppose essential to thy happiness or well-being.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

Age of Reason and Examination of the Prophecies,	12	16
Analytical Somnambulism. By Dr. Pahnestock	1.50	20
A Revelation of Departed Spirits among the Shakers,	.25	03
Alice Vale, a Story for the times, by Lois Waisbrooker,	1.25	16
American Crisis, by Warren Chase,	.75	03
Answers to Questions Practical and Spiritual. Device,	1.50	20
Apostolic New Testament,	1.25	16
A Peep into Sacred Tradition, by Rev. Orrin Abbot. Paper,	.50	08
Age of Reason, by Thomas Paine. Cloth,	.50	08
A Woman's Secret, by Mrs. C. F. Corbin,	1.75	20
A Lecture in Rhyme—The Past, Present and Future, by Mrs. F A. Logan,		
Arcana of Nature, or History and Laws of Creation. Vol 1, by Hudson Tuttle,	1.25	20
Analogy of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2, by Hudson Tuttle,	1.25	20
A B C of Life, by A. B. Child,	.25	02
Arabula, or the Divine Guest, by A. J. Davis,	1.50	20
After Death, or Disembodied Man, by Randolph. Cloth,	1.00	08
Approaching Crisis, by A. J. Davis,	1.00	16
Apostles, (translated from the French) by Renan,	1.75	20
A Stellar Key to the Summer Land by A. J. Davis,	1.00	16
Astro Theological Lectures by Rev. Robert Taylor,	2.00	24
A Kiss for a Blow, a Book for children by H. C. Wright, small edition,	.25	12
Large do.	1.50	12
Antiquity and Duration of the World by G. H. Toulmin,	.25	4
An Eye Opener, by Zepa. Cloth,	.75	12
Paper,	.50	04
A Russian Lawyer in Jerusalem in the first century by W. W. Story,	.15	2
Address on Spiritualism, by T. G. Forster.	.25	02
Analogy between the Facts of the Bible and the Facts of Modern Spiritualism, by T. G. Forster.	.15	02
Arcana of Spiritualism, by H. Tuttle.	2.00	24
Biography of Satan, by E. Graves. Price 85 Cents		
Better Views of Living, by A. B. Child,	1.00	12
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Nora Tuttle,	1.25	16
Beyond the Breakers, a Tale of Village Life in the West, by Robert Dale Owen,	2.00	24
Mrs. Fay's Book. Mrs. Fay Hudson. Cloth,	.75	2
Branches of Palm, by Mrs. J. S. Adams, a book for every Spiritualist,	1.25	16
Bro'n'ell, by Professor W. Denton,	1.50	16
Bragg-ism, or Bible Rebuked,	1.25	10
Bungal-ism against the Laws of Life and Health, by A. E. Gardner, A. M. M. D. Paper,	1.00	06
Cloth,	1.50	16
Bumbug Constitution of Man,	1.75	16
Common Sense Thoughts on the Bible, by William Denton,	.10	02
Cosmology, by G. W. Kenney, M. D.	1.50	20
Christ Idea in History, by Tuttle,	1.25	16
Christ Idea in History, H. Tuttle,	1.25	16
Chester Family, or the Curse of the Drunkard's Appetite, by M. M. Ireland, with an introduction by H. C. Wright,	1.00	12
Christ and the people, by A. B. Child, M.D.	1.25	16
Christianity; its Influence on Civilization, and its relation to Nature's Religion, by Caleb B. Weeks,	.25	02
Christianity No Finality or Spiritualism Superior to Christianity, —W. Denton,	.10	02
Criticism on the Theological Idea of Deity, by M. B. Craven,	1.75	16
Character of man, by Davis. Two Vols. ($2.00 per Vol)	4.00	48
Davenport Brothers, their Remarkable and Interesting History,	1.50	20
Day of Doom, A Poetical Description of the Great and Last Judgment with other poems, from the 4th edition of 1715,	1.00	12
Devil's Pulpit, by Rev. Robert Taylor, with Sketch of the Author's Life,	2.00	20
Dawn, A Novel of intense interest to progressive people,	1.75	24
Dealings with the Dead, by P. B. Randolph,	.75	12
Death and the After Life, by A. J. Davis, paper 50, postage 4 cents,	.75	12
Errors of the Bible. Demonstrated by the Truths of Nature. By Henry. C. Wright. Paper, 35 cts; postage, 4 cts. Cloth,	.35	4
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Footfalls on the Boundary of Another World, by Robert Dale Owen,	1.75	24
Familiar Spirits and Spiritual Manifestations, by Dr. Newton Crosby,	.20	2
Free Thoughts Concerning Religion, or Nature vs Theology, by A. J. Davis,	.20	2
Fugitive Wife, by Warren Chase, Paper,	.15	6
Farewell Night, an Inspirational Poem, Mrs. M. J. Wilcoxson, Madison,		2
Gazelle, a Tale of the Great Rebellion, by Emma Tuttle,	1.25	16
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Great Harmonia, by A. J. Davis. 4 vols, viz: Vol 1 The Physician; Vol. 2 The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker,	6.00	96
Gymnastic Manual for Teachers and Students,	.10	2
God Idea in History, by Hudson Tuttle,	1.25	16
God Dealing with Slavery, by Gerrit Smith Richmond. (Ind.) 50; postage 12 cents. Paper,	.75	06
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Health by good Living W. W. Hall M. D.	1.50	20
Harbinger of Health, By A. J. Davis,	1.50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis, Paper,	.50	6
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History and Philosophy of Evil, by A. J. Davis Paper,	.50	8
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Waukegan Passenger	6.30 p. m.	9.30 a. m.
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LAWS OF LIFE AND HEALTH,

AND

THEIR EFFECT ON THE FATHER MOTHER AND CHILD.

BY AUGUSTUS K. GARDNER, A.M., M. D.

Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONT

Frontier Department.

BY.....E. V. WILSON

A Loathsome Fiend.

Below we give our readers a few statements from the press, of the doings of religious free lovers and retired Christian ministers. May Spiritualists never be cursed with settled speakers:

No. 1—From the *Murrey Weekly Times*, Delaware County, Ind:

For some days we have been in possession of certain facts concerning the beastly career of a pseudo minister in Wells County, but have withheld them in the interests of justice. The circumstances demanding their being withheld have ceased to operate, and we lay them before the public, in the hope that they may aid in bringing the diabolically beastly scoundrel to the condign punishment he so richly deserves. The facts are these:

For some years past there has resided in Wells County a sort of base wood preacher by the name of Sutton. What denomination he belonged to we have not learned. He had a wife and a family of grown up daughters. In the course of a few years he seduced three of these daughters, and made an attempt to ruin the fourth, but failed, and the girl informed her mother. Investigation then disclosed his other beastly crimes, and steps were taken to bring him to justice, but he, hearing of his danger, fled from the officers, and came, as is supposed, to this county.

On Saturday, the 6th ult., the sheriff of Wells county arrived here in pursuit of Sutton. He had fled on hearing that he was in danger of arrest and as he had relatives in this county, the sheriff of Wells supposed he could be caught here. He expected to catch the fugitive while he was making some rallies in the vicinity from here, on Sunday, the 26th ult., as Sutton is very fond of exercising his pulpit gifts, but he had probably received information of the presence of the sheriff of Wells in this county, for he did not put in an appearance at the meeting referred to, and has probably fled to distant regions, it may be to continue his career of incomparable villainy.

Nor is the seduction of his children the only crime that Sutton is charged with being guilty of. If stories in circulation in Wells County are true, there is a lower deep still to the immeasurable villainy of this fiend, in human form. It is openly charged in Wells County that he was accessory to the death of one of his unfortunate daughters, whilst attempting to hide the results of his devilish criminality.

We are sorry we have not an accurate description of this human ghoul, that by its publication we might do something to ward bringing him to the punishment he so richly deserves. Let the press pass this infamous record around, and it may head him off yet.

From the Boston Sunday Times, Oct 9th, 1870.

CAUGHT AT LAST.

The Story of a Clergyman Who Is Not a Saint.

The life and adventures of a man calling himself Rev. James S Green, who has just been arrested by the police for various charges, must have been eventful and exciting, if we may judge from the following story of his doings:

He is a native of New York, and a Japanese by trade. The police were first acquainted with this man just four years ago, when he was living in Middleville, Ct., as pastor of a Methodist church. While there, his first wife appeared upon the scene, and found him living with a second wife, and obtained money from him in some way, so that he became pecuniarily involved to the amount of about $600 Shortly afterward, the parsonage in which he was living was burned, and he and his wife, according to their representations, escaped with what little clothing they could don. He also claimed to have lost $300 in money by the fire. His little flock had their sympathies aroused, raised money enough to reclothe them, and made good the $300. They disappeared immediately afterwards, and nothing was known of them until lately. Some time afterward, a lot of baggage which had been lying in the depot unclaimed for a long time, was advertised for sale, and on being opened, was found to be the household goods and clothing of the missing minister, which he claimed to have had four wives.

The next known of him was in Greensburg, Ind., where he was settled as pastor of the Baptist Church, as Rev. James S Green. He was very popular, and obtained the confidence of many of the best men in the county, from some of whom quite large sums of money on his personal note, which they endorsed. He pretended to own large property in Baltimore, where he should shortly go and sell it, and with the proceeds take up the notes which were deposited in the bank in Greensburg. He left ostensibly for that purpose, and returned with four notes of $1670 each, all signed by Wilson & Co., and dated Baltimore, Jan. 1st, 1870, and running one, two, three and four years. These were deposited finally in the bank in Greensburg. He left the place as soon after as possible, and the notes were found to be forgeries, and it was also discovered that he never owned property in Baltimore, and that the whole story was a complete humbug. He probably came to Boston, but did not get off at the Boston and Albany depot, where detectives were on the watch for him in response to a telegram that he was seen on the train at Albany. Baggage belonging to him was traced to a house on Cambridge street, but he eluded the officers, and he was finally found to be living in Cambridge. When the officers went there they found he had gone to Connecticut, and they finally arrested him in Middleville, as stated. He is a fine, smart looking man, of about fifty years, and a good talker. He is said to have had four wives. He admits the whole thing.

He is wanted principally in Indiana, as there he is alleged to have committed forgeries to the big tune of $30,000. He was brought to Boston yesterday morning, *en route* for Indiana.

A Striking Coincidence.

The last number of the *Medical and Surgical Reporter* contains a communication from M. Reece, M. D., of Abington, Ill., relating to a clergyman of this city, which is, in substance, as follows:

The Rev. James B. Dunn delivered, not long since, a sermon on the death of Sir James Y. Simpson, which was printed in the August number of the *Journal of the Gynæcological Society* of Boston. It seems that a portion of that sermon was "conveyed" from a discourse on "The Sacredness of the Medical Profession," delivered in Philadelphia, 1865, before the students of Jefferson Medical College, and the Medical Department of the University of Pennsylvania, by the Rev. E. R. Beadle. The following are extracts from the two sermons:

"It may be said that Parker opened the gates of China with a lancet, when European cannon could not break a single bar. Dr. Halley entered the island of Madeira with a single companion, a sick wife, leaning on his arm; he left it with eight hundred men, won for the truth and God. Thomas was an early medical missionary in India. A Hindoo came to him with a dislocated shoulder. He reduced the luxation, and then told him of Christ, who came into the world to save sinners. He was touched, subdued, soon broke caste, became a changed man, became a Christian. He was the first Hindoo convert, and the leader of a mighty host who have since entered into the kingdom. It was a physician who gave India to England; it is a physician who is winning Africa to civilization, and preparing a high way and home for the African race. It was a physician, well known and dear to the hearts of many in this community, who forced his way to the north magnetic pole, and brought to the doors of Christianity those unknown and wandering tribes of the icy north; and a physician who followed in his steps, did his best to complete the discoveries which he inaugurated, and made the frozen and inhospitable regions of our globe warm with the love of Christ. Physicians led in the van of that army which lifted the South Sea Islands from cannibalism, and lighted on those distant groups a civilization which is never to go out."—*Rev E. R Beadle.*

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*Gabriel Broughton, in 1656

From the New York Standard, May.

Disgracing Their Creed.

The examination of those engaged in the religious riot at Rockville Center was to have been entertained on Saturday last, owing to the illness of Justice DeMott, an adjournment was unavoidable. The examination was set down for a week from next Wednesday. A large party of men had gathered to be witness of the legal proceedings, the latter lasting about two hours, being marked by the clemency of the weather. The prevailing opinion was that had the examination proceeded, there would have been a free fight before the closing of the day. Both sides were out in about equal numbers. An altercation occurred between some of them a few evenings ago, and Mr. Sherwood had his pants torn almost entirely off. However, it was the intention to conclude the previous encounter on equal ground, and in the presence of equal numbers. The conversations among those interested, were disgustingly absurd. One man, a member of the church, said that to become a thief and respected, it was only necessary to join the church. Another added that there were more thieves in the church than out of it. And another said that to find an honest man it was necessary to go among the heathen. After rubbing several times, some one proposed a game of "sewer-up." Some demurred, but at length consented, and the game proceeded for several hours. All were very willing to take their refreshments, and the great crowd dispersed with interested countenances. There was much talk concerning the trustee's philippic against Mr. Kelsey and the elder of the district. They say they will swear to every word of it, which augurs badly for the ministry.

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RELIGIO-PHILOSOPHICAL JOURNAL.

CHICAGO, JUNE 1, 1872. VOL. X.—NO. 11.

J. R. FRANCIS ON THE ROSTRUM.

His Lecture at Crosby's Music Hall, May 14th, On 61,000 Ministers of the Gospel, their Morality and Immorality, and the Effects of their Teachings on Society.

There are to-day millions in the United States, who point significantly to the garden of Eden as the place where evil originated in the world, and they will, with evident sincerity, narrate that wonderful incident that occurred there between God, the Serpent, and Adam and Eve—believing every word that is uttered. The world to-day is very bad; licentiousness and crime of all shades abound, and the human mind shudders, turns cold, in contemplating the condition of affairs. Bad to-day—yet on taking a retrospective view, we find that it was much worse a century or so ago,—the people being much more superstitious then than those living now, and inclined to violate those laws that constitute the moral code of to-day. Louis the XIV, during the eventful period of his reign, touched twenty four hundred persons to cure "king's evil." Eighty-nine years ago, in civilized Europe, the land of scholars, refinement, and the garden of science and philosophy, a strange scene might have been witnessed. Look! there was a woman with disheveled hair,—eyes streaming with tears, an expression of countenance with dismay and terror depicted thereon. She was surrounded with a pile of fagots. There, in the light and civilization of the eighteenth century, was a human being prepared to be burned, and for no crime—for we to day do not consider it possible for any one to be a witch. The torch was applied to that pile of fagots, and soon another sacrifice was offered up on the altar of superstition and ignorance!

In 1787 a woman was stoned in that excellent Quaker city, Philadelphia, as a witch. Some [illegible] British Empire, and the American Provinces. In fact, we might review the condition of the country hundred years ago, and compare it with the condition of affairs to-day, and we would find that the world had made rapid strides in the improvement of mankind, and that to-day the world [illegible] this world to-day is bad enough, but we need more Howard's, Nightingales, Dixs, and those whose hearts beat a true love for humanity.

Evil existed in the past, and it exists to-day. In the city of Chicago are twenty-seven hundred saloons, six thousand fallen women, hundreds of gambling hells and houses of prostitution. What a scene! Young men ruined! The fairest flowers of creation stricken down,—blasted, and that within the sound of the church-bell, and the echo of the minister's voice. On all sides are the fruits of crime. Not only in Chicago, but in every city in the United States, the same state of affairs exist. To resist this evil, to act as a *counter-irritant* on the minds of the people, there are in the United States to-day, sixty-one thousand ministers of the gospel. This grand army, as large as Grant's was before Vicksburgh, presents itself a solid phalanx, to resist the portentious waves of evil, as they rise up covered with putrid sores, and all manner of unclean things. They represent a God somewhere,—their God, who showed his hinder parts to Moses, and he is their imaginary Commander-in-Chief. He controls this grand army. Did Logan, Sherman, or Hitchcock, command a braver army than this? Before proceeding further, we desire to examine the character of this God who commands them. We will examine his own inspired words. His character is not good, and any jury would condemn him for incompetency. In order to accomplish a nefarious act, he sent forth lying spirits, and visits the iniquities of the parents on the third and fourth generations—besides, in Deuteronomy it is said that "his anger burns to the lowest hell!" He builds up; but one of his own naughty children pulls down. What he creates, satan attempts to destroy. With this Commander-in-Chief, they go forth with organs sounding, choirs singing, lips preaching—armed with the moral precepts that they find in the Bible, and which they rarely, if ever, practice. These ministers that compose this army, are said to be moral reformers, and pretend to have a call to preach, but whether humanity ever had a call to hear any of them sermonize, is very doubtful. It would be well to critically examine the condition of this army of religious teachers. As the United States has officers, whose business it is to inspect its army, and pass judgment thereon, so will I constitute myself an agent to examine this phalanx of praying Christians. How was it with Elder Kinderick, of Iowa, while attending a convocation of Ministers of the Gospel, and while in the presence of one of the daughters of a prominent church-member, he insulted her,—yet to-day he is retained in the church, and we never learned that he was ever reprimanded for his conduct. And then, according to the Indianapolis *Sentinel*, one "Dr. Fuller, a practicing physician and local preacher, had long been suspected of holding sweet converse with one Sarah Stevens, a gay young widow of about forty-five years of age. The wife of Dr. Fuller, a very estimable lady, became jealous, and by reason of said jealously, became insane, and has been for near two years under treatment at the Insane hospital.

"About two months since, she was returned home restored, and went to her residence. Her husband refused to let her remain, and she was forced to seek a home with her married daughter. On the evening of the 4th she went to the home of her husband for the purpose of seeing her children. There are five remaining at home. Upon appearing at the door she was ejected by the brutal husband, and her package of clothing kicked by him from the door step. The neighbors, upon hearing the noise, at once rallied, and then, learning the cause, took the gentleman aside, and, after some pretty rough treatment, stripped him naked save his pantaloons, and treated him to a coat of tar and feathers. While the male portion of the town was thus engaged, the female portion of the inhabitants had proceeded to the residence of the widow, administering to her similar treatment. After they were both thoroughly coated, they were then taken and placed astride two rails, and carried side by side down the main street.

"After the ride on the rail, the doctor was taken to his house, and some gentlemen kindly offered to help get the tar off, and get him cleaned up and dressed, after which he was given until midnight to leave the country. The woman was given a similar notice, and both availed themselves of the offer.

"This riot was of no low grade, but was composed of the best citizens in the town. Many of them rank among the stable members of the Quaker Church."

Then there was the Rev. McWilliams, an M. E. preacher, while holding a protracted meeting at Rensselaer, Ind., was arrested for horse-stealing and bigamy. Another at Winamack, Ind., was tried, and sentenced two years in the penitentiary for attempting to rape one of his charge. And Trinity Church, N. Y., with its tall spire, its carpeted aisles and golden bound books, is not altogether innocent, for near by is a building owned by the church that is rented for a house of prostitution. But our mind sickens when examining this grand army of *moral* reformers, whose business it is to resist the encroachment of evil, and open the gates of heaven, and assist sinners in repenting. I do not allude to these erring ones exultingly, but to show the world that these men clothed with the garb of sanctity, are not altogether faultless.

Connected with this grand army, is Henry Ward Beecher, who ought to be next in command to God himself, as he has more brains than a whole regiment of these from the state, and his ministrations are extended to a wealthy and aristocratic congregation. He is a great man, a wise man, influential, progressive and energetic. He is a peculiar man; deals with sin as Robert Collyer used to with his iron,—pounds it, shaping it into a moral code. He wisely says that some coates [illegible] of these. He says [illegible] Lord, I am proud as he can be, but [illegible] Lord, I am so mean and stingy, that it is only with great pain that I can unloose my fist—make me generous!" This liberality is like the tides,—how rises grandly up, then recedes to suit the pulse of the members of his church! He said in a recent sermon, that if his mother had danced and sung more, and studied the catechism less, it would have been better for all the family. He has remarkable colloquial gifts; he is verbose, but that constitutes one of the elements of his success. He regards Plymouth Church as his family. The pulpit to him is no more sacred than a green-carpeted mound in the pastures, or an arbor by the side of some purling stream. He is not arrogant, don't look like a man who worships much. In his lecture-room, he is at home. He steps upon the platform, and as one of his hearers said, "He flings down his hat on the floor, picks up his hymn book, manipulates it as a mechanic would a tool before using it. What other ministers would say to half a dozen brethren around the pulpit, Mr. Beecher would say to his whole congregation in the pulpit. In the lecture-room, he comes in at the side door, and, if it is cold, stands awhile over the heater, tumbles up his hair, washes his hands in invisible water, with his face toward the congregation, mounts his platform and takes his seat, with neither table nor desk between him and the people. He begins the service abruptly, without prelude or introduction. He does not say, 'Let us sing,' or 'Let us praise God,' but simply says '134.' He sits during the entire performance, except when he leads in prayer. His talks are given in a sitting posture. He puts one leg over the other, tilts back, puts both feet on the rounds of the chair, and takes his ease during the service."

In case it could be demonstrated that no God exists, we believe that these sixty-one thousand ministers would vote to have Henry Ward Beecher take the reins of the universe in his hands. Not like many other ministers of the gospel, his moral character is above reproach, and his religion is of the most harmless character, as he sends no one to hell.

In the city of Chicago, is one of these moral reformers. Robert Laird Collier is an eminent divine of this city—eminent in the sense that the world uses the term. Intellectual worth does not always make a man great in the estimation of others. Greatness depends upon the minds of those with whom you are surrounded. A man of diminutive intellect might, by those far beneath him in point of knowledge, be considered great. I had the satisfaction of hearing this *eminent* divine preach. I approached the church with a feeling of awe, mingled with a sort of the old reverence for orthodox institutions, impressed upon me by a mother, and which I have found somewhat difficult to get rid of. Who can approach a tabernacle of God, with its tall spire, its beautiful windows, carved stones, and exquisite paintings, without feeling that they all mean something. I am not accustomed to praying, but I am free to confess, as I walked up the carpeted aisles of this aristocratic church, I felt just like praying, and regretted that it was not in order, for me to advance into the pulpit, and pray to Brahm the Hindoo God, to Osiris the Egyptian God, or to Phœbus Apollo the God of the Sun,—a statue of which the sturdy old Greek carved out of Parian marble, or to the Great Spirit, the Indian God, or to any God, to all Gods, to the angel Michael, to Jesus of Nazareth, to St. Augustine, or to Nature! Ah! I would have prayed to Nature, in the Church of the Messiah—yes, there, where Nature is crucified, and where in her agonies she protests against select aisles, select pews, select men, select women, and against worshiping God by rote, by rule, by formula—there I would like to have prayed,—prayed to Nature!

In this church all is deception. I was deceived—badly deceived—when I first entered; for back of Mr. Collier, I saw a cross standing some six feet in height, but the nearer I approached him—*presto change!* the cross flattened against the wall, and we found it was only a representation of one. The columns all stood out from the wall until you approached them, when they all seemed to pass away. Yes, all was deception—no reality! The cross disappeared, the columns disappeared, and we thought for a moment we were not in a house dedicated to the worship of God. This church is a fine one. The altar was crowned with a beautiful festoon of flowers, and over it was an arch that contained the following passages of scripture:

"Thou shalt serve the Lord God, and him only shalt thou serve."

Underneath these two passages stood this eminent divine. He is a small man, with a massive forehead, features that show the effects of age, an eye that is inclined to well upward, not only when he is praying, but when he is preaching. In this sacred pulpit, standing behind a beautiful festoon of flowers, and beneath two brilliant passages of scripture, he gives expression to his sentiments in an earnest, emphatic manner. His elocution is miserable. He has cultivated those peculiar inflections which make his sentiments sound sanctimonious, and his words die away on his lips like the expiring notes of an æolian harp. Standing in a church where all is calculated to deceive the [illegible] esthetic, for thirty minutes [illegible] thoughts to the few [illegible] "weary souls."

But there is another Collyer. He is physically and intellectually strong, and presides over a large and intelligent congregation in this city. A few years ago—perhaps fifteen—he was a blacksmith. As a mechanic, he was a success. [illegible] the mighty hits that he would strike and [illegible] the mighty hits that he would strike in the pulpit. He graduated from the blacksmith-shop into a Methodist pulpit, absorbing its doctrines, its hell, its brimstone, its devils, its traditional history, all its mysticisms, and leaving off the apron and dropping the hammer, he assumed the title of "Reverend," and entered the grand army of 61,000 ministers of the gospel, to fight Satan! As a Methodist, he believed that slavery was right, morally so, and that the four million of slaves in the South were in their proper position. While connected with that church he believed that Thomas Paine—the patriot, the statesman, the moral reformer, and the friend of humanity *was in hell!* My blood chills me as I think of such contemptible, foolish, absurd, insane ideas! Thomas Paine in hell? Yes, and by his teachings and philosophy, he consigned Jefferson there, too. Finally a grand change came over this remarkable man. What a grand stride! In a few hours' time, he was changed from a shouting Methodist into a Unitarian, and during the transition he took Paine and Jefferson from hell, and declared the negro entitled to his freedom. What a step in progress! Madame Sarjeah can not be excelled for physical gymnastics, neither can Mr. Collyer for his mental gymnastics. They should travel together,—one as a physical acrobat, the other as a mental and religious expert. But I will leave him. He is doing a good work, and he can remain in his glory.

While a few of this grand army are doing good, many are sowing a most pernicious influence. There was the highly-inspired Theodore Parker, whose name I only breathe with a holy reverence. In Boston, all the members of the orthodox church hated him,—*yes*, worse than a fighting gladiator hates his successful antagonist. There is a magnetism in hate, in love, in all the breathings of the mind. These orthodox ministers centered on this prominent divine the magnetism of their hate, and through the influence thereof he died, and they *murdered him!* They are guilty of causing his death.

Ah, who can desire to officiate in some of the positions that have been occupied by ministers of the gospel? In the Union army were a thousand chaplains; in the Rebel army as many more. Their prayers were influenced with fire and swords, and sounded as harsh to an angel as the cry of the wild hyena. What a scene! Do you admire it? But then there was another minister who, filled with patriotism for the South, let his voice always sound forth in favor of slavery. He was a chaplain in the Rebel army, and was earnestly and faithfully devoted to the cause of the rebellion; and when the flag whose cause he had so devoutly espoused was trailed in the dust, he resolved to die in the arms of a government that was devoted to slavery; so he went to Brazil, and finally becoming deeply involved in debt, his two daughters, highly intelligent and refined, were sold into slavery, in accordance with laws existing there, to liquidate the father's indebtedness. Perhaps this minister of the gospel, when he saw a practical realization of his teachings, was not in favor of slavery.

In this army I find but few really liberal men. At Newburgh, New York, a church organist committed suicide. Poor fellow! he was weary of the cares and toils of this world, and under the insane impulses of his nature, destroyed the vital spark of life. Through the instrumentality of the church organ, for years he had given a holy expression to the music, and under the influence thereof, the minister felt that he was much nearer heaven. This church organist was a sinner,—a *pious* sinner,—who was used, as the monkey used the paw of the cat, to serve the interests of God. No doubt the songs he *blew*, the notes he *touched*, and the sweet expression that he gave to the solemn chants and lively airs, had an elevating effect on the minds of those who listened to him each Sabbath. But he died. Could he have committed suicide and lived,—killed himself and still been a walking human being, with eyes to see, ears to hear, and a mind that could feel, he certainly would have had his mirthfulness and pity alternately excited, over the feeling that his demise created. Poor fellow, he died, and as no suicide can enter the kingdom of heaven, no minister of the gospel, of this town, would consent to preach his funeral sermon. Unfortunately for him, he committed suicide in a town where there was no "church round the corner," with a decent minister of the gospel, to utter the last solemn rites over the dead body of one of earth's children. We pity Newburgh. Her ministers are a sickly class, devoid of justice, common sense or decency, and have forgotten that "charity covereth a multitude of sins." Such ministers of the gospel will sometime see the need of charity. Now, with their fat salaries, and the blood of Jesus, which they have patented, they think "they are lord of all they survey," and they will not officiate at the funeral of one who has committed suicide.

Oh, for a "church round the corner" in Newburgh, New York. One is also needed in New York City, and the refusal of the Rev. Mr. Sabine to officiate at the funeral of George Holland, because he was a theatrical performer, gave rise to the following poetry:

"It was thought of old, when a man was cold,
And dress'd for his last long journey,
A parson should come to direct him home,
By clerical power of attorney:
But now men of grace, from a holy (?) place,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
With, "Excuse me, I [illegible]
Of the little church round the corner!

"A soul with the stain and the brand of Cain,
[illegible]
[illegible]
[illegible]
But a man of worth who had *charity* for one's
By promoting harmless laughter,
Is thrust in the cold, from the sacred fold,
With no hope in the great Hereafter!
But all are not lost of the Christian host,
So we'll silence the jeering scorner,
And all honor pay *one** for an act well done,
In "*the little church round the corner.*"

* Rev. Dr. Houghton, who officiated at the burial of George Holland, comedian, after the Rev. Mr. Sabine had refused his services.

Perhaps this integral part of the army of the Lord, entertained the old fossilized sentiment, that poor George was in hell, where he must remain forever and ever. Perhaps he had made engagements in the Spirit World to take a prominent part there in some comedy, while this Divine had consigned him to hell. Fortunately, however, all the ministers in New York city are not Sabines—the Rev. Dr. Houghton kindly offered to officiate, and George Holland was *decently* buried. This little incident made Dr. Houghton popular.

The old woman's dream is illustrative of the characters of those ministers, and holds up, in beautiful contrast, Spiritualists. She died, as she thought, and went to heaven,—knocked at the gate, and the angel, Gabriel admitted her. Around the throne of God were ministers of the Gospel singing psalms and shouting his praise. This looked natural that they should be permitted to be under his immediate supervision, and they were regarded by him, she thought, as under his especial guardianship. Everything seemed grand, beautiful, and eminently well calculated to enhance the happiness of all. She opened a conversation with God by enquiring what the various denominations were in the distance. First, there were the ministers, then Methodists, Baptists, Episcopalians, Unitarians, and Universalists, in regular order; but away off in the distance, just as far as she could see, she caught a glimpse of an innumerable host of men and women, enjoying themselves splendidly, and when she asked God who they were, He replied, "They are Spiritualists,—the only class of my children that I can trust away from my throne." This vision of the old lady teaches an important lesson. Those that are constantly teaching so much austerity, are the ones that need the most watching, and they are generally guilty of some misdemeanor, and those who use in their religion the most "blood of the lamb," are those who have the greatest sins to answer for.

Leaders of a religious character can only be recognized to the extent that the intrinsic merit of their teachings and general deportment demand—anything any further than that should not be endorsed for a single moment. The ministers representing this grand army have a lesson yet to learn. The cry of "great is the mystery of godliness," should no longer be tolerated. They consider themselves infallible, and are now anxious to have their "Commander-in-Chief" take especial supervision of the Constitution of Uncle Sam, and have his name written thereon in tablets of gold. They have never seen him, never heard his voice, never felt his influence, yet they have named him, and are acting under his imaginary guardianship. They claim to be "Doctors of Souls," acting as prominent a part in the world as the doctors of physical ills. The only remedy that they use, however, is the "blood" of Jesus, the reputed son of God. Too cowardly to suffer for their own arrant tricks and sins, they are mean enough to exult in the fact that an innocent being was crucified that they might be saved, and while they could only be saved "through Jesus," they condemn Judas, who is really the genuine Savior, for it was through his instrumentality that he was crucified. Their doctrinal teachings are eminently well calculated to inspire the thinking mind with disgust, for they show the inherent weakness of those who inculcate them. The world is gradually growing better, is making rapid strides in improvement, just in proportion as the people become more liberal. The blood of Jesus is no longer an antidote for sin of all grades, and that which a man sows he must reap.

The austerity and consummate arrogance of many in the religious field to-day, was illustrated recently in New South Wales. In January last a theological discussion occurred there, between those religiously inclined and Mr. Jones a sculptor, and member of the Royal Academy of Arts. Mr. Jones entertained the opinion that many parts of the Old Testament were of an immoral character, and could only exercise a bad tendency on the minds of the people, and in consequence thereof, he was accused of blasphemy, tried in a court, and found guilty, the principal witnesses being two local Methodist preachers, and sentenced to two years imprisonment with hard labor, and to pay a fine of one hundred pounds. This occurred in the "boasted freedom' of the nineteenth century, in a country under the jurisdiction of England, the object of the severe punishment being to "check infidelity." Perhaps it may check it for a brief period, keep for a while the smouldering fires in bay, but only to burst forth again with renewed vigor. Those that comprise the grand army of ministers, would to-day, if they had the power, institute hard and unjust measures to "check infidelity," and prevent the people from worshiping God according to the dictates of their own conscience.

The time is not far distant when all sectarian [illegible] will [illegible] Spiritual Gods vanish the world [illegible] [illegible] devils [illegible] [illegible] [illegible] [illegible] and superstition never [illegible] any A blind adherence to any doctrine, can result in no good. Ever keep the eyes of reason open, and the mind clear, and receive truth from whatever source it may come.

The teachings of these ministers should not be received as authority. [illegible] carefully weighed, the wheat sifted from the chaff, and their erroneous conclusions banished. Spiritualism has no creed, no men or women who speak as one having authority." They believe that which a man sows he will reap, and who so cowardly as to want some innocent being to suffer for him? The teachings of these sixty-one thousand ministers of the gospel, tell us that an innocent being suffered death in order that the sins of the world might be washed away. All the Orthodox churches believe this absurd dogma, and men of profound wisdom, such as Beecher, Chapin, Collier and others, entertain the idea that the death of Jesus is an antidote in some sense, for the sins of the human family. But the world is making rapid progress in becoming liberal, the dawn of a new day is near at hand, and the influence of ministers of the gospel rapidly on the wane.

Angels speed the day, when the doors of the Summer Land, fully opened, will give all a view of celestial glories, and induce each one to lead a purer, better life.

What Is the Cause!

It is with deep mortification that we witness the disposition so openly manifested among mediums and lecturers to speak disparagingly one of another, as if Spiritualism were to make headway in the world by pursuing the same selfish methods that have finally wrecked the vitality of the creeds. We allude to this visibly growing evil with pain, and regret even more to discover its appearance in several of the spiritual papers. It ought not to exist. Those who are conscious of feeling at all hard toward others, should test the key-principle which they profess to possess, by resolving once more to change about and practice only a spirit of forbearance and forgiveness, let the case be what it may. We are not set up as judges over one another. If those who are addicted to this habit are determined to take no pains to correct it, knowing it to be a vice, if it is anything, they had better make up their minds to go over to the church forthwith, where carping and condemnation are the rule, and not the exception. The Orthodox fold has abundance of room to contain not only the lambs, but the wolves, too, and there is where morose, jealous, fault-finding natures, that snap at others as if they would devour them, rightly belong. Each to his own. Genuine Spiritualists are bound by their profession to show a larger liberality in every sense than the creeds; but it excites the most unsatisfactory reflections that so many who march under the broad banner of Spiritualism, suppose they can be allowed to have a troop of evil passions at their heels.—*Banner of Light.*

—Unless you wish a premature death you will let all poisonous hair preparations alone. NATURE'S HAIR RESTORATIVE is perfectly harmless, as any druggist will tell you. See advertisement.

—Greenlanders having all become converted, the question arises, what shall be done with the hymn, "From Greenland's icy mountains?"

Original Essays.

Written for the Religio-Philosophical Journal.

ANSWERS TO MORE QUESTIONS.

By Wm. B. Fahnestock.

I have just returned from a visit of a week to Castile, State of New York, where there is a "water-cure," under the superintendence of a very worthy, capable, and intelligent lady, who through the influence of others sent for me, with the view of learning the somnambulic art, and while there many of the inmates were taught to enter the condition with benefit to themselves, and somnambulism will hereafter also be practically employed for the cure of diseases in that institution. I have no time nor disposition to enter into details, or to blazon the cures about —they will in due time speak for themselves.

Upon my return I found the JOURNAL again crowded with questions that have been answered for others many times before; and I will here only reiterate that as no one has ever demonstrated or proved that animal magnetism has an existence in nature, I deny that it does exist, and again state, that because *some* susceptible persons *imagine* that they feel heat proceeding from a hand that has been held upon loc—or to a hand held two or more feet above a so-called operator's head—is no proof that a "strong current" of any kind *is* passing from the hand to the head.

I have often stated that I do not deny that cures have been effected in *susceptible persons*, by the method usually adopted by those who suppose themselves to be a "human battery," or a magnetic operator,—but because cures have been thus made, is no proof that they were effected by magnetism, and not by faith, or a belief upon the part of susceptible persons, or [illegible]ld not have been effected even better [illegible]y were in a proper condition,—the [illegible]lic,—and the mind or will-power of the subject exercised upon them.

I could detail any number of cases that were cured in the old way, and could effect them again in susceptible persons if I deemed it as well to do so. But to show that it is not magnetism that is the agent in effecting cures, I will state a case in point, which occurred in Philadelphia, in a young girl whose foot was drawn or turned completely around—directly opposite to the natural position of that member, viz: the toes were where the heel should have been. The case was under the care of a Dr. Child of that city, who had been operating in the usual manner of magnetic operators, for a long time, without any benefit. He described the case to me after one of my lectures, given in the parlors of Dr. Noble, and desired to know whether I could suggest any thing for her relief.

I at once told him that if he would abandon the old method and direct her mind to the foot, and get her to make a resolution, while in the somnambulic condition, that the foot should assume and keep a natural position when she threw herself out of the state, he could effect it in an instant.

On the following day he succeeded in getting her to do so, and brought the young lady round to Dr. Noble's parlors, the same evening, perfectly restored. She was then able to keep the foot in its natural position, and during the evening walked and ran about the room as if it had never been out of place.

The case was notorious in that part of the city at the time, and the cure by [illegible]

[illegible] It is, therefore, evident that it is the power of [illegible] subject's will, or a faith, a belief, or a desire [illegible] their part that effects it in all cases, al-

so), I would like to know whether they cannot feel any other sensation they please, believe, or imagine,—or even suppose that a current (which really has no existence) is streaming from the hand or head of any one else out/de of the so-called operator.

I have again but to say to those who still cling to the idea of an "animal magnetic" or a nervous influence, that they certainly will save themselves a great deal of trouble and *useless* labor if they will study the true nature of the condition which is natural to some persons at *all times*, and can be brought about in others by instruction.

I will conclude by stating, that I have always found that diseases cured by the power of the subject's will, are *more permanent* than those effected in any other way; and the remedy, when once acquired, is always at hand, and can be exercised at pleasure, independent of any one, or of any theory, and is the only *true practice*, because it is independent of both, and being natural can only yield the truth.

I hope I am understood.

Written for the Religio-Philosophical Journal.

UNDERHILL VS. FAHNESTOCK.

When Doctors Disagree, what shall be done?

BY D. G. MOSHER.

Both these philosophers seem to be doing a good work in developing principles, and in relieving human suffering; each in his own way, however at variance their modes of producing the same or similar results. One affirms the existence of a magnetic fluid, or refined element as brought to bear by the action of the will-power to produce certain results; the other denies the existence of such a fluid or element, as controlled by the will or volition of the operator, as directed upon the mental and physical organism of a second person.

Both of these philosophers claim to believe in the Spiritual Philosophy, or that disembodied spirits have power to produce upon the mental and physical organization of mortals, manifestations that are not only *wonderful*, but incomprehensible even to be most profound philosopher. Fahnestock claims to teach his patients to produce by their own mentality and will-power, the same or similar effects upon themselves, that Underhill claims to produce upon others by what he claims to be a magnetic fluid

[illegible] men [illegible] independent of the mag- [illegible] of Underhill, or the [illegible] the teachings of [illegible] is sensi-

tive to their sufferings, she being "clear-minded," and that the symptoms of her patient as reproduced in her, are the result of false teaching.

How, I ask, does Mr. Fahnestock know that the controlling spirit does not, for wise reasons, produce these symptoms and that all "clear-mindedness" is not spirit impressions? On the other hand, does Mr. Underhill know that the results of his system are not produced by spirit impression?

Who that is susceptible to spirit impressions, in any great variety, believes that disembodied spirits have not greater power over the mental and magnetic forces of mortals, than can be exercised in the form? Who that is in a good degree mediumistic, and endowed with a fair philosophical capacity, does not believe that in the spirit world, there are ample facilities for obtaining immediate or instantaneous information, even at vast distances?

Admitting this to be true, and that mediums or persons in a somnambulic condition, are susceptible to spirit impressions,—whether in the form of words of our language, or to the "impressional language of the spheres,—all mysteries in regard to a knowledge of places, persons, answering sealed letters, or any other transaction, must forever be solved.

It is an established fact in Spiritualism, that certain kinds of manifestations, are witnessed only in the presence of certain persons called mediums, and this is according to accordance with an invariable rule, at least with few exceptions, we can but suppose that a pre-arrangement is effected, on the part of the controlling spirits, for the prosecution of each particular manifestation.

I shall include among the mediums for the various phenomena, Mr. Fahnestock and Mr. Underhill. With these considerations in view, I leave these worthy philosophers for a while, to fight their own battles.

Mosherville, Mich., March 6th, 1871.

SPIRIT COMMUNICATION.

From Charles S. Bingham, Through A. M. Lewis.

My dear friends, I improve this, the only way I have at present, of communicating with you

I know you will think it very strange, and will not know what to believe about it, and will, perhaps, feel mortified that my name should appear in this way. But I feel that the time has come for me to make the attempt to try and break the spell that hangs over your minds in regard to this spiritual communion.

I have been very anxious for a long time to make known to you in some way the fact that I have a conscious existence, and that I am very near to my friends on the earth, and am knowing to their thoughts and acts. Am as happy as I deserve to be, or as I am capable of being under the circumstances. Every justice is meted out to every one in this life. There is no way of escaping it as on the earth. We are here taken for what we really are in heart, and not for what we have seemed to be while dwelling in the flesh.

This is a very different world from what I expected to find. I could not realize for a long time after my spirit left the body, but what I was still on the earth,—for I was so near to it, and every thing looked so much like the earth-life—but to convince me, my spirit friends here took me to the grave where you had laid my body, and I could see right down to it, through the earth and coffin, and could see that decay had begun its work. Then they took me to my friends, whom I could see were sorrowing over my departure. I was then convinced that I had really passed away from the earth, at least from your sight; for I saw that al-

[illegible] Friends, who have [illegible] thankful for your [illegible] joys and sorrows, but who are ever ready to sympathize with and cheer you on in your journey through life.

It is not, and th[illegible]

[illegible] that when [illegible] would and [illegible] ed for a time, until some kind spirit can succeed in enlightening their minds, and causing them to understand their true condition. Various means have to be resorted to, before the desired result is found. Some spirits are more easily convinced than others, owing entirely to education, and their powers of reasoning. Those who are the most prejudiced against the idea of spirit communion, are the hardest to be convinced of its truth. You know I did not believe in this communication between the two worlds; but when I realized that I could be so near you as to touch you, and you not be sensible of it, it then occurred to me that perhaps there was some way whereby I might be able to make you know that I was with you, and could read your thoughts. I thought of the Spiritualists, and what they professed to do which, of course, I had been led to believe was all a delusion, or the workings of the evil one; but in my anxiety to comfort you, and make you know that I was not dead to you, I was willing to make use of any agency whereon to accomplish my purpose.

Last night Uncle Lemuel came to talk with me. He said he could take me to a medium who would help me to commune with my friends. Said Cousin Abbie was a medium, developed as a writer, though not of a very satisfactory kind. She was not a test medium, but could be easily impressed to give messages of a general character, and that her husband could control through her, and Cousin Planchette. Uncle said he would help me to get control. At first I told Abbie by the Planchette that I wanted to send a message to my folks. She said they would not believe it, and was very loth to comply with it. But we have impressed her so strongly with the idea, that she has given way to our control. I say "we," for I could not do this alone. Several spirits are helping me, and that is why it will not sound much like my talk, being the work of combined minds.

We want to do something to arouse your attention, and set you to investigating this subject, that your prejudices may no longer keep you from seeking to know more of this most beautiful and consoling of all religions. Would it not be a comfort to you all, if you could hold intercourse with the many dear friends who have passed over the river? Remember it would be no more a comfort to you than it is to us. We are as anxious to communicate as you could possibly be, supposing you had gone to some distant country on the earth, and wanted to hear from your friends left behind of your safe arrival and present happiness.

Mother, I have seen grandma and grandpa—but they occupy very different spheres. Grandma is a very bright and pure spirit. She comes often to me, and tells me of the beauties and glories that await me in the upper spheres; but I have got to earn them, and second step by step, the ladder of progression. She wants me to try this experiment of sending a message to you, in order, if possible, to convince you of the fact that spirits of the next world do come down to earth's children to comfort and bless them, and that it is a great pleasure and satisfaction to them, developed as they have succeeded in arousing the attention of mankind, and caused them to think seriously of this matter. She says, "Tell them that spirits are not above God their Father, and if he condescends to have a care over, and labor for his children, to lead them up higher and nearer unto perfection, why should not his workers, the spirits, be engaged in the glorious work?"

Grandpa is still prejudiced, and does not believe in this doctrine, but he will have to learn it, little by little, as any child learns the great lessons of

my ministrations of love. I would not be placed back again in my old body, if I could, for now I can see that it is better as it is. I can now improve my powers and talents much faster than I should, if I had remained longer on the earth; and am in hopes to be made the instrument in God's hands, of drawing your minds up to contemplate the realities and beauties of the Summer Land.

I shall be with you when you get this message and I do hope and pray that the good Father will so send the rays of light into your understandings, that you will not lay it idly by, and say it is all the work of imagination. It is placing our cousin in a very embarrassing position, but she has been chosen for this purpose, and is willing to suffer wrong and persecution for the truth's sake.

No more this time, and may the light of truth descend and rest upon you, is the prayer of Charles N. Bingham, from his home in the Summer Land.

Letter from Dr. T. J. Lewis.

BROTHER JONES:—As Mrs. Grundy, priest, nor creeds, find favor in your liberal paper, the following may in a measure solve the problem recently agitated in the BANNER OF LIGHT, as to whether stimulants are or are not beneficial to mankind.

By comparing the habits of men and women under the present *false* system of civilization, based upon too much *art* and too little *nature*, we will find that women are more virtuous, more susceptible to spirit control, possess greater endurance in times of adversity, commit less crime, suicide, lust and divorces, than men, because they use eighty per cent. *less stimulants*, or more generally follow the man medium, Jesus' teachings, gathered from the bible of nature, of practicing temperance in all things that are a natural necessity to our well-being.

In regard to Darwin's theory that the origin of man can be traced back to monkeys, let me say, if Mr. Darwin be correct, how does it happen that mankind, both savage and civilised, are now so much inferior to monkeys? Man, with a Bible under his arm, a prayer book in his hat (and sometimes a brick), a lawyer in front of him, a doctor and priest on each side of him, and surrounded by jails, prisons, churches, police, and jail-locks to keep him straight, yet, in spite of them, will persist in the practice of false pride, egotism, big salaries, laziness, lust, intemperance, abortion, murder, suicide, slander, creeds, selfishness, war, slavery, and gambling for office and money, while on the other hand, monkeys are entirely free from all such unnatural hells, and require no human straight-jacket appliances to keep them on the track of living natural lives!

Monkeys, and all other animals, birds insects, fishes, plants, atmospheres, chemistries, and planets can do many things that are impossible for man to do, and man can do many things that they can not do, hence, *equity* is the universal, natural condition of all nature. The reason that the artificially civilized man behaves worse than the so-called brutes, is because he follows *art* rather than *nature* or *spirit*, and because he is the *last born* animal on this planet, and has not lived on it long enough to ripen up his good behavior on as high a natural plane as other forms of life,—falsely termed brutes.

The real cause why all bodies in the universe differ in their *forms* and *actions* from each other, and make what are called different species, is simply owing to the difference of *density* or rarity of the matter composing them. The cause of that difference of density and rarity, is a brain-cracker to the would-be anti-spiritual scientists. Angels only can answer

[illegible]

On the 19th of April last, we wrote a [illegible] S. B. Fayette, spirit-artist, Oswego, New [illegible] for a spirit likeness. We sent him the [illegible] of two persons in spirit life.

[illegible] what is contained in the following extract, [illegible]:

"I send you the name of my wife's sister, who has been in the spirit world over twenty-nine years. She was about twenty-four years of age when she passed to the higher life. Her name was Huldah R. Camp,—the daughter of Philo G. Camp, who is also in spirit life.

"I will also give you the name of a daughter of mine, who was nine weeks old when she died, and she has been in spirit life about twenty-one years. Her name was Lavinia M. Jones. Only four days ago, she gave me a palpable kiss upon my forehead—an affectionate little dear —always presents herself, and communicates when conditions are favorable."

On the 13th of May, we received by express the likeness of a young lady, from Mr. Fayette. It is executed upon paper board, in fine, life-like colors, artistically shaded. It is a well executed painting. The color of the hair—golden—is the same as that of our deceased Lavinia. The forehead strongly resembles that of our eldest daughter,—with a striking family resemblance in the other features. Indeed we are quite content to receive it as a true likeness of our beloved angel-daughter, Lavinia.

On the receipt of the likeness, we immdiately wrote Mr. Fayette, requesting him to give the particulars in regard to the manner in which he executed the work, and here is his reply:

S. S. JONES—Dear Brother:—Yours of the 13th is received, and contents noted. I am happy to learn that the painting interests you or gives you pleasure.

Your letter of the 19th of April, containing the names of your wife's sister,—Huldah, and that of your daughter, Lavinia, introduced them to me, as they both came with the letter, and have been with me several times since. Some spirit friend held Lavinia up in their hands, and presented her as an *infant*, in a *long dress*. She remarked, "This looks too babyish, and I do not wish to be painted in this manner," and immediately presented herself as a young lady.

When I sat with the letter for painting, I desired to paint Huldah first, as she would be more readily recognized, but when the sitting was ended, the academy board (the material used to paint on) contained the face and features of Lavinia. After a few nights, I again sat with the letter, desiring Huldah's likeness. Again I was overruled—a gentleman's likeness was given,—one that had been ordered or desired by a friend.

I then relinquished the idea of getting Huldah's likeness, and turned my attention to Lavinia's picture, which was finished, and sent to you by express. The Spirit friends say it is a good likeness, and she appears satisfied, and said she should try and convince her father, that the painting is a likeness of his daughter. It was executed at two sittings of about forty minutes each.

You ask me if I see the spirit while painting. Sometimes I do, but as a general rule, I see or [illegible] of the spirit before sitting. [illegible] son is clear and vivid, and I can see the spirit likeness constantly before me. At such times, I use very vicious attitude until I do the task required. While painting, I seem to be guided by impressions, and at times, seem to be wholly absorbed in the task, yet the spirit artists claim to do it themselves, and tell me that I have never painted a picture but what was first impressed upon my brain by their influence. I have no desire to dispute them, as experience has shown me that the results I get are perfect copies of the impressions received before the sitting. Hence, if I receive a correct impression of a spirit, the painting will be correspondingly correct, but the whole matter depends on conditions that I can not control.

A number of years in the past, a spirit came to me, giving his name, and claiming to have been an Italian artist in the earth-life, and wished me to follow certain directions that would be given me from time to time, by my spirit guides, as they wished to use me in painting the departed loved ones of earth, and this they claimed would be accomplished if I could be induced to follow rules. I promised to follow all directions, on condition that they would satisfy me that they did and could manifest themselves in an unmistakable manner. I wished to be satisfied of the reality of Spirit manifestations. They promised me that I should have all the evidence my skeptical nature required, and that they would give me positive and unmistakable evidence of their existence and power. This was fulfilled to the letter, and the skepticism of my nature departed, and I tried to be obedient to all demands from my spirit guides. They have fulfilled their promises to me in all things. Many in the form can testify to this fulfillment of their promise, in the loved faces that have been returned to them by spirit influence,—faithfully portrayed on the canvas,—at least I have very much evidence in this direction, that has been received by me from the mourning and afflicted ones in earth-life.

You ask in regard to the price of paintings. The price of such one is ten dollars. All I can do for any one is to try. The matter depends on conditions, and what the spirit friends are able to do at the sitting. I have no desire to paint for any one, unless they feel a willingness to accept what the spirit friends can do for them in the premises, as it is a matter I do not control.

Very truly yours,
J. B. FAYETTE.

Oswego, N. Y., May 16th, 1871.

Letter from J. L. Potter.

BROTHER JONES:—I have just read "The Fountain," by A. J. Davis, and am in quite as much of a dilemma as the Dutchman was when he heard the preacher explain the meaning of "into," as used in the Bible: "It did not mean 'into,' but near, or close by." So I am at a loss to know whether Brother Davis means just what he says or not.

That others may see how badly I am puzzled, I will send you a few quotations of his, and let each one judge for themselves. On page 53 of "Death and the After Life" Brother Davis says:

"It is known, and can be demonstrated, that this subject of the future life came upon me years ago. I stand before you educated to some extent, by that advent."

Page 58rd and 54th:

"My position is that of a person who, without forethought or intellectual preparation, became slowly acquainted with realities and scenes that were transmitted or impressed, day by day, from a higher sphere."

In "The Fountain," page 216, we read:

"That the reading of books and reflection, as a means of [illegible]

[illegible] able mansion, *and without the aid of books*, but with the aid of clairvoyance, proceeded with his researches, etc."

On same page read what C. O. Fool says:

"A little over two months ago, Mr. Davis took possession of his writing room in my house. *No book was in, or has been used in the room except Webster's Dictionary.*"

On page 13 read:

"Not only was this volume written without referring immediately to *any other book or author*," but the term, "as usual," implies that "The Thinker" was written as *all* others had been, without either reading or referring to books or authors.

If Mr. Davis has done thus in all that he has written, why may not others approximate something near it, without being accused of promulgation a great error? How did Mr. Davis come to write "The Fountain?" In the introduction page 9 we find:

"One bright morning last May, as I was idly sleeping at the foot of a grand mountain, the *voice of a reverend instructor* said, 'Arise! Go up to the very top, survey the ways of wisdom, observe the needs of the world, be healthful and hopeful, and perform thy work.' And in the beautiful light above the forest, *a friendly voice said, Write a 'book.'* In obedience to the voice of wisdom, I proceeded to write, and the present volume is the result."

Who has done more to impress the Spiritualists with the idea that books were of no avail in spiritual matters than Brother Davis? Still I do not find fault with him even if he does say that he is not all right, or has anything like error clinging to him. It looks like this to me—that Brother Davis has shown himself quite fallible in judgment.

Lake City, Minn., May 6th, 1871.

Letter from an "Investigator."

ED. JOURNAL:—Many years ago when in San Francisco, I sought the church of the Rev. Starr King for the purpose of hearing that eminent divine preach, who at that time was universally conceded to be the ablest pulpit orator on the Pacific coast. But it was not my privilege to hear him, as he was at that time suffering from ill health, unable to be in his pulpit, consequently it was to me a very great disappointment, as I had long had an anxiety to hear him, and in fact had gone from Sacramento to San Francisco for that very purpose.

Though many years have elapsed since then and his decease, I can truly say, the evidence of my senses being admitted, that it has been my privilege to hear him. It was upon the occasion of a circle of friends at West Elkton, Ohio. At this sitting there were some very remarkable manifestations,—such as the moving of articles of furniture, and the playing of musical instruments. But the most remarkable manifestation was, the talking through the trumpet by what purported to be departed spirits. To me, it was a most convincing test, as many of my departed friends gave me most unmistakable evidences of their presence and power to identify. As to the evidence that was given, I would refer to their relating some of the incidents of my experience during the day, known only to myself.

But the most surprising to me, and remarkable of all, was what appeared to be an address of some kind. Though it lasted some minutes, I was unable to understand exactly the drift of the remarks, as many of the words were not distinctly articulated, although they were in tone of voice above an ordinary conversation. At the close of this, the name of Starr King was given. This gave me much surprise, and greatly excited my curiosity. To ascertain that I was not mistaken, I asked again for the name, which was promptly and with emphasis given,—Starr King. Thinking here was an opportunity to get an additional test to what I had already had, he being a stranger to the others of the circle, I asked, "Where did you depart this life?" to which the reply came in as plain and distinct a voice as any living person can speak, "San Francisco."

I then asked, "To what religious denomination did you belong?" and the quick reply was "Unitarian." I then asked him if he could give me the name of the street upon which his church stood in San Francisco. This he attempted many times, but failed to articulate the name sufficiently plain to be understood. I next asked, "What of Universalism?" "None," he replied, "If I were upon the earth, I would go into the streets to-night and proclaim the truth of Spiritualism."

Letter from H. H. Smith.

DEAR JOURNAL:—I see in the issue of the 22d of April, that Mr. Hicks, of Rashford, Mich., feels sure that his spirit left the body and was gone some time, and then came back again and took possession of the physical form. It might be made to appear so to him and to others, but does not every one know, who is conversant with mesmerism or psychology, that the subject can be made to think, see, feel, hear, or taste, just what the operator may choose with him to? The person does not always know that he is psychologized. His generally feels as though he was performing or seeing things himself, when in fact, he does not really see any object, he thinks he does.

For instance, the operator wishes to make a snake appear before his subject. He only has to say to him mentally, that there is a snake on the floor in front of him, and he feels as though it was surely so, when, in fact, there is none there. The subject can be made to swear, dance, fight, pray, clog, describe any place at a distance that the operator wishes him to. Is this real because the operator makes it so? Is it not psychologically just what the operator wills, and the subject is ready to swear to it? Upon the same theory, or by the law of mesmerism, can it be made to appear to the subject that he is out of the body and in different places, viewing scenaries and things at a distance, when, in fact, the spirit must be in possession of the body to sustain life? I hold it firmly that when the spirit really leaves the body, it can never get back and restore again the body, and that spirits in or out of the body can not go beyond the power granted them, as finite beings; in other words, no mind can give forth intelligence it does not possess, be in the body or out. And this is now proves to me the existence of spirits in the spirit world; that is, when the subject, whether knowingly psychologised or not, gives intelligence that he does not possess, it is done by an operator, and when not in the body, some mind psychologizes that is out of the body.

When I sit down to give a test by writing a spirit's name, I do not know that it is through the mediumship of some spirit psychologist that I give the name, and this is what proves it so to me, and why I am a Spiritualist. Brother Hicks, it is by this psychological fact that I am convinced of their presence and power.

When a medium describes a disease that he does not know himself,—it is done by some spirit that does know. This again proves a spirit presence. So with all the tests,—they prove spirit presence and power, and not mind alone. Upon the same theory can the appearance out of the body be explained—instead of its being really so, it is only made to appear so by the spirits. They psychologize subjects many times, and give sights that appear real.

Osseo, Minn.

Dr. Abba Lord Palmer.

DEAR JOURNAL:—While Mrs. Palmer was visiting a short time since at our house, several persons requested her to give them a psychometrical reading of their characters, and she acquiesced, perfectly describing the past and present, and the disposition of each; also stating what would happen in the future, which we have no cause to disbelieve, as the other reading was so correct.

A young man then requested her to [illegible] letter a likeness that a number in the room said was the lady which the medium had described, and he said he supposed it was his intended wife.

We write this statement, as we wish the world to know that she is a reliable psychometric and test medium.

SARAH HALL,
CHARLES HALL.

New Boston, Ill., May 1st, 1871.

Letter from Wm. W. Campbell.

BROTHER JONES:—Will some of the many scientific writers of the JOURNAL, answer, or give their opinions on the following questions:

First, what is the difference between mind and matter? If mind is not substance, what is it?

Second, what is heat, and is it not the cause of all life and motion?

Third, is space a substance? Space being unlimited, or endless, is it absurd to think it all filled or occupied by worlds; that there are worlds without end?

Fourth, if man came from the lower animals, would that be any proof that he has not a spirit or soul?

Fifth, is there any matter in the universe different from the matter of this earth?

I have been taking your paper for a short time only, and thus far, as a happy to inform you that I think—like most of the readers—am willingness to discuss on any religious topic or creed.

Camden, Ohio, May 16th, 1871.

Letter from Dr. Daniel Reed.

ED. JOURNAL:—As it seems your very excellent paper is regarded by Spiritualists as a medium of thought between friend and friend, as well as the source from which is to be derived much valuable information in regard to the advance of the great and beautiful truths of spirit communion, I take the liberty to say that we have lately been enjoying a feast, as shown through the powers of that very excellent lady, and powerful test medium, Mrs. Jennie Ferris. Coming here as she did, just on the eve of the Brinkley College ghost sensation, the minds of many were ripe for investigation, and the result has been that she has done us great and lasting good, and it was with sincere regret that we parted with her, and we shall joyfully hail the day of her return.

Memphis, Tenn., May 16th, 1871.

"The Bible vs. Spiritualism."

The above is part of the title of a pamphlet by Professor G. T. Carpenter, A. M., of Oskaloosa, Iowa. The amount of the Professor's argument is, 1st, that the Bible condemns Spiritualism; 2nd, it is denounced by certain persons who call themselves 1 and 2nd, it is a species of Infidelity. This is about the substance of the arguments used by Prof. Carpenter, A. M. (hasn't he got any more titles?), and although we are not believers in Spiritualism, yet if we had no better arguments to bring against it than those which he offers, we think we should have sense sufficient to keep still. But the vanity of certain Professors to appear in print, when they have nothing to say, is wonderful, even for so promising a State as Iowa.—*Boston Investigator.*

—The nineteenth century demands a religion based upon science, and it is fast achieving it.—*S. A. Merrill.*

Original Poetry.

Written for the Religio-Philosophical Journal.

TO MY OLD WIFE.

BY H. WINCHESTER.

I love my old wife
Though wrinkled and old
Far more than earth's treasures
A thousand times told;
For she's richer and fairer
And purer to me
Than all things of earth,
Or gems of the sea.

Oh, yes! I love my old wife,
Though sixty long years
Had made in her cheeks
Deep channels for tears.
Though all that was mortal
In me now laid away,
Her spirit is with us
To greet us each day.

Yes, I love my old wife,
For she's purer by far
Than the light that comes down
From the beautiful star.
Her spirit immortal
Forever will bloom,
And her heart be my heaven
Beyond the dark tomb.

Yes, my darling old wife
Is my guard and my guide
The angel that loves me,
Who stands by my side,
Ever blessing and cheering
My pathway in life;
Oh! I LOVE HER—God bless her—
God bless my old wife!

Lower Lake, Cal.

A REVIEW.

To Mrs. Emma Hardinge Brittan.

DEAR SISTER:—I have seen your article recently published in the BANNER OF LIGHT, in which you have been pleased to defend yourself against the critic'sms of *a few* "Spiritualists" of America; for I have not the least idea that the grand majorities of Spiritualists in this country (even reported by our opponents as reaching ten millions) have ever indulged in any very unjust opinion concerning your course in employing a clergyman of the English church to make legal your recent marriage.

Spiritualists are very much like other people; and the few who have so ungraciously intruded their questions or opinions upon you, have done exactly what the members of the English church, or any other orthodox denomination would do, should one of their eminent bishops or elders go to a dissenting ecclesiasticism for the performance of the marriage ceremony. And especially would this be the case when long years had been spent by this expounder in a zealous and devoted service with voice, pen, and influence, to establish the merits of his special faith. And while your reasons are quite logical in some respects, showing the necessity of *conformity in England*, and the perils, as well, of *non-conformity*, the results of your obedience, according to your own confession, have not proved very flattering in defense of your personal and private rights. For after all, it seems those "persecutions and threats of harassing law-suits," which have beset you "from bitterly antagonistic family causes," do not betray a better or higher consideration of your peace and comfort, or a profounder respect for English authority than the curious and critical questions of Spiritualists, of whom you complain, have done.

Except, then, in a civil or legal sense, the English law of marriage *does not* protect you—and it understand you aright, your own people, whose laws you seem to elevate to such a dignity, are [illegible] as any Spiritualists of whom you complain. [illegible] "persecutions," those which [illegible] the [illegible] law which you elevate to such an imposing authority, in contrast with the not less honorable claims of Spiritualists, which you so sweepingly condemn, prove it.

At your position in the last paragraph but one of that article (BANNER OF LIGHT of Apr. 29th) I am more than surprised. You say, "legal enactments become legal only when they emanate from duly constituted authorities." "When the Spiritualists, who are so fond of repudiating law, but are so particularly strong upon *the law of their own opinions*, are sufficiently in harmony with the laws of right, good order, God and Nature, as to be recognized for a law-abiding, law-loving people, their enactments will, no doubt, be acknowledged as legal, and ceremonies by their ministers will not endanger the good name of those who participate in them."(!)

As an advocate of Spiritualism, I deny that our people are fond of "*repudiating*" any law "*founded upon right, good order, God and Nature*," or that they are not a "law-abiding people. *No more loyal or patriotic people are to be found in these United States than Spiritualists*; and with the exception of a few fanatics, who are found hanging upon the skirts of any powerful movement, even your dear England can not compare favorably with them in point of "good order" and a high-toned morality.

Why, think you the Spiritualists of this country would have "harassed you with law-suits," "ever since we have been here," or did *Spiritualists* do it in England? Have not the advocates of English law just proven themselves opposed to its same legal result, this obedience to good order, and shown to us and the world that it is only the high military court, the crown police, that holds them in restraint? Where, then, is their superiority to Spiritualists, whom you sink so low in the scale of civil obedience? Let the criminal records of the last twenty-five years give us the exact statistics. Let the tables of dissention and divorce, the Richardson and Crittenden murders, the long catalogue of curtained crime which festers in the arms of English law, and Protestant American law, to say nothing of the excesses of Roman Catholic priestcraft, which fattens on the lives of the innocent. Let all this foul pool of human licentiousness be fathomed, and tell me, wise is republican *for* the glaring immolation of these hundreds of thousands of public prostitutes in all the proud cities of "law abiding" England, and "law-loving," orderly, and virtuous orthodox America!

What beautiful morality this, which stares us in the face from all the high courts of Christendom! Add to this the greed of speculation, the sanction of enormous frauds, and villainies in every species of respectable swindling that curses the marts of Christendom, the deadly dragging and sale of liquors, and the [illegible] crimes that are sanctioned by Protestant England and America, from all of which they secure their revenues, and you will discover why Spiritualists want to see consistency. Nor are they without "a bar, a rostrum;" and the select that bar and rostrum is, in the present, as a prophecy of the future. Besides, what you imply is not true in fact, for we have our "legal enactments," which have *emanated from duly constituted authorities*. And ceremonies sanctioned by us *do not* "endanger the good name of those who participate in them." The RELIGIO-PHILOSOPHICAL SOCIETY of Illinois is a duly chartered society, with full power to bestow the ministerial authority upon its worthy and gifted members. The Louisiana State Society of Spiritualists, the Indiana State Society, and others in this country, are on just as good legal foundation as any Episcopal or other Protestant denomination. Nor are these "the enactments of the self-elected authorities, who rise up in our midst and proclaim upon their own witness their right to make, and even break, laws at their pleasure"(!)

I am not willing such charges should go out to the world on the score of a personal grievance, and, therefore, have felt moved to reply to your position. I must believe that those words were uttered without consideration of their use by our ever watchful opposers, and with too much asperity of feeling against *a few* honest or censorious inquirers. But should any conduct of theirs tempt us to betray our Christ, or weaken our native fidelity to a great and noble cause? And is it just and right, in the hour of painful trial to wound the sacred cause which has poured angel benedictions upon our lonely pilgrimage, and lavished upon us the very best gift to give? Let us remember that the true mariner can not, must not expect exemption from all the vicissitudes of a tempestuous ocean. In our commerce with the world and with Spiritualists, we shall find captious, dogmatic, and curious minds, who may not regard the sensitiveness of their victims, but my candid conclusion is, that no one religion practically accepted provides a higher security to society and to the individual than does our angel gospel, which makes every man a law unto himself. And while you may be worldly wise in choking obedience to orthodox authority, I doubt much if you do not find our free country and free religion far more endurable with its ten millions of Spiritualists, and in every respect a far more genial home under its present administration, than that of any arbitrary system the fruits of which are intolerance and persecution, though it be a "a duly constituted authority" of church and state.

Again, while we profess a spirit of almost unlimited toleration toward the rights of private judgment; we may still regard it as a healthy token when the advocates thereof attempt to throw off the dogmatic claims of any aggressive power seeking the subordination of the reason. In this, I have not found Spiritualists "*dictating*" to any one, that they should "throw aside all forms, law, and order;" and I look over our great congregation of so many millions, and find them quite as true to their principles, as our High Church adherents.

If Brigham Young attends our meetings, he is a Mormon still. If John Noyes attends, he is still the high priest of the Oneida Community; and if Father Hecker goes over the land defending the truths of Spiritualism, and teaching their wondrous purity in the church—their diabolical nature outside of the church—he is a Roman Catholic for all that. But the resolute, open, fearless and uncompromising character of *vital, genuine Spiritualism*, which now refuses to be represented by any counterfeit issue, is more active than any other power in America, in arresting the perpetuity of tyranny in any and every form of civil and ecclesiastical oppression,—as witness the recent defeat of the ignominious medical bill in four different States, the Chicago conspiracy against mediums, etc. And thus it is that *legislatures* are defining who we are and what we are, without any great fear of losing their "good name" by it, and we do not have to pay for the respect we have earned in a heroic and consistent defense of our just rights.

Spiritualism is not so much despised in this country as many imagine,—and if it were, who has made more of its converts than our sister [illegible]

Truly, M. J. WILCOXSON.

"Science of Evil."

Well, Evil is at last reduced to its proper rank among the sciences. No problem has presented half the difficulties to the moral [illegible] [illegible] [illegible]

Religio-Philosophical Journal.

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CHICAGO, JUNE 3, 1871.

A SEARCH AFTER GOD.

NUMBER XI.

The first World—A Retrospective View—Improvements in Different Planets—Who made the First Engine or Telegraph?

You ask the orthodox divine in reference to the first man or the first world, and he will unhesitatingly answer you, "This earth was the first habitable globe made by God, and Adam was the first man." The geologist, however, will impart to you different ideas in regard to this matter, and sustain his position by evidences which seem to be correct. Whatever question the human mind may consider, this idea invariably arises in reference to the first cause, and many even are so foolish as to inquire, "What was before the eternal?" In explaining the nature of any law intimately connected with the material world, the query invariably arises, who instituted these laws, who controls them, or do they, from some inherent impulse, work independent of supervising intelligence?

It is easy to perplex any philosopher with queries, embarrass him with suggestions, and throw [illegible] in his way that he finds it quite im-

The little child who asked her [illegible] the birdies?" and, in response thereto received the answer, "God made them, darling," had another query immediately arise in her mind, and she still desired to know, "Did God make the mice?" and received an affirmative reply. Still inquisitive, she desired her mother to inform her, "Does God keep a cat?" The mother, in answer to her last question, said, "Darling, you had better go to bed."

Since we commenced discussing this intricate God question, from all sides interrogatories have come pouring in, and we have been intensely interested in studying them, and obtaining from the influence that accompanies the letters, the character of the inquisitive writers. Some are investigators, who have no well-defined opinion in reference to Deity, and who are following our Search with great care, hoping to find some safe place where they can securely rest without danger of having some profound thinker create a squall, or a hurricane, or earthquake, or volcanic eruption, or pestilence, or war among old notions, and banishing all of them through the force of his will, establish others in their place. Well may thinkers seek for a sure foundation on which to rest, knowing that some iconoclastic thinker may come along to take from them the foundation on which they stand. The Devil has gone; poor Adam is regarded as a myth; Mother Eve long since vanished like a will-o'-the-wisp; and now the Christian God is about to take his departure also. Old theories are passing away, to give room to encroaching new ones, and the world is all aghast at what will come next. Well may humanity query, throw in obstructions here, cut off our retreat there, harass us by criticisms, and regret the failure of our efforts to overthrow existing ideas. We stand in the position of an invading army, and opposing us is the whole Christian world and many who have no well defined notions in regard to this question.

Now, the great obstacle thrown in our way, to embarrass us, cut off our retreat, and compel us to relinquish our Search, is the question: Who made the first earth? This, really, is an important question. On its correct conclusion all depends. If our previous position be true we must have it in our power to answer this question in a manner to be easily understood. Really, how can we answer the inquiry, "Who made the first earth?" when time is of endless duration?

A RETROSPECTIVE VIEW.

We go back in the misty past, millions and millions of ages, until the mind is lost, as it were, in the contemplation of the number of years, and still we see worlds revolving on their axis and inhabited by intelligent beings, and we find the same grand achievements then as now. The magnetic telegraph, the steamboat, all the vast and complicated machinery of earth, has always had an existence on some of the older planets. The engine, railroad,—in fact, all improvements that have a place on the surface of this earth, have acted out as important a mission on numberless other worlds. Ask me the question, "Who made the first engine," and so far as this earth is concerned we might trace its history from Stevenson, Newcomen, Fulton, and others, but still I could not answer the question, "Who made the first engine?" In yonder orb that twinkles so beautifully in the azure dome, and whose light would require thousands of years to reach the earth, and which would continue to twinkle, if annihilated at once, for the length of time its light requires to reach us, had the engine long before this earth was conceived,—in fact, had all improvements that characterize us here. Yes, there, suspended, as it were, by a hair, is a world where the improvements inaugurated exceed those of earth as much as the light of the orb of day exceeds that of night. There, too, long since, the telegraph has been laid aside, and an invention adopted that is a marvel of simplicity and usefulness. Through the operations of a simple contrivance, the people there converse with each other, though thousands of miles apart, and all the characteristics of the voice are sustained in the transition. Yes, there, on that glorious world, the arts and sciences have reached a grand height indeed, and the philosopher in his wisdom there never asked who made the first engine, for should he, there would echo throughout the vast corridors of the heavens, "Who made the first hour?" Who started time on its ceaseless wings? Who combined matter, and maintains its laws? On each planet, on each throbbing world, in the vast regions of the inhabitable space, the most ancient historian has never attempted to chronicle the date of the creation of the first engine or the first telegraph. In essential particulars, all worlds are the same. It is true that human beings differ somewhat in different planets; so do all classes of machinery, though in essential particulars they are the same. The engine that moves the commerce of the world, that goes belching along with terrific speed, and is the wonder and admiration of all, resembles those that have existed for millions of years, yet if you should see one that has been constructed in the older worlds, you would not at first recognize it as an engine; in principle the same, but in appearance as widely different as you can imagine! Would you ask me who made the first engine, who first conceived the magnetic telegraph, or the spinning jenney? Please go with me to yonder planet. Our spiritual eyes discern activity there. Spread out before us on an inclined plane, are many strange devices, and we are lost, as it were, in contemplating their nature. These are inventions that have had their day, acted their part in the race of progress, and now have been laid aside in a cabinet designed for the purpose, like the Patent Office at Washington. What magnificence! The various machines there, in order to illustrate their character, are in motion, and the noise created almost deafens us. [illegible] for weaving and spinning and casting metals, that have been laid aside—they are no longer essential to the people there, having been superseded by others more useful. Then, what scenes greet us! The eye is bewildered, the mind lost, as it were, in the contemplation of the grandeur of the view. The engine superseded—in fact all of our useful inventions here have had their day there.

Shall I carry you, reader, to another world in space, where your eye can not reach, and from which light has never struck the children of earth? We will wend our way thither. There, too, we are appalled. What progress. Why, all the inventions of the world just visited, have been superseded there, and the engine there would no more compare in usefulness with our present mode of conveyance, than a train of oxen would with a train of cars! Thus it is, progress is written on all things. You might search for the first engine, or the first magnetic telegraph, and yet never find it. The first important invention—well, who conceived it? The question is a pertinent one. Yes, progress will never cease. The earth is only in its teeth year,—it is growing yet, scarcely able to stand alone. You gaze at its arched domes, tall steeples, palaces, and wonderful improvements, and imagine, perchance, that they can not be excelled. You trace the history of important inventions on earth, but can not follow them in other worlds. Thus it will ever be. Man will constantly be presenting questions for solution. A little child can puzzle and perplex the wisest philosopher. Who made the first earth, the first engine, the first telegraph—who first conceived them? Where shall we go for an answer? Shall we philosophize; shall we glance in the horoscope of the past, place ourselves in rapport with the soul of things, penetrate the arcana of nature, in order to find a solution for it? The world desires to know. An answer to the question is demanded. If individualized intelligences make worlds, who made the first one, and if individualized intelligences make engines, who made the first one? Now, as it would be impossible, as you can see at a glance, to tell who made the first engine, would it not be equally impossible to tell who made the first world? But we know *how* an engine is made, and in essential particulars all engines are constructed like it. We know that *this* earth was made by individualized intelligences, and in essential particulars, *all* worlds are made like it. But how can we solve this question, so it can be understood by all—who made the first earth? Supposing we should ask the interrogator to date the commencement of time, when it is endless in duration, both past, present, and future. But if individualized intelligences are developed, brought forth through the instrumentality of worlds, and in no other way, and they have the power, in turn, in eons of ages, perhaps, to became world makers, the question is a pertinent one, and well worthy of the exercise of the ingenuity of the mind of man. Obstacles are in our way, and we must remove them. Puzzling questions have been asked, and we must answer them. Clouds have arisen over our pathway, and we must dissipate them. Amidst all these difficulties, we will proceed in our investigation, knowing ere long, the lights we are reaching for, will burst in upon us, revealing the footprints of the being after whom we are searching. Thus it is with life,—onward and upward, with an eye on the celestial glories above, marching with stately tread, humanity moves on. The firing of cannon, the tolling of bells, the cry of the widow and orphan, the moans of the dying, the shouts of revelry, the hearty laugh of joyous mirth, and the music of happy hearts, all unite in one grand song—still the column moves, the masses falter not, the material recedes, and the celestial opens up in grandeur to receive the advancing columns, but, remember as passing along in this grand phalanx, that you are only one of a grand army, beautifully interlinked with all the rest, and that in proportion as you try to make others strong, pure, and self-sustaining, you will grow strong, pure, and self-sustaining yourself.

(To be continued.)

Joseph Potts and his two Sons, William and Andrew.

We had the pleasure last week of receiving a call from Joseph Potts, a resident of Harrisburgh, Penn., and were highly entertained by his conversation in relation to the wonderful mediumistic development of his two sons, Andrew and William, twin brothers.

Mr. Potts is well advanced in life, having reached the good old age of sixty-seven years, and, judging from his quick step, bright eye, and hearty appearance, he is destined to live many years yet. He is somewhat mediumistic himself, and being constantly under the ministration of loving spirit friends in his own family, he indeed leads a happy life. Mr. Potts is an honest man; every lineament of his face, every word he utters, every movement he makes, speaks in emphatic language his purity and integrity. "An honest man is the noblest work of God;" such is Mr. Potts, who favored us with a brief narration of the spiritual experiences of his own family. He formerly resided with his family at York, Penn., some eighteen years ago, and it was there that the development of his sons commenced. Sitting in circles that were harmonious, the peculiar mediumistic traits of his two boys were soon brought grandly out. The raps first came, then the tipping and moving of the table, which was followed by writing and speaking.

William's mediumistic nature is entirely different from Andrew's,—his being more of the artistic color, ably sustaining those claims that the Spirit World can use in painting likenesses and landscapes,—and the wonderful manifestations through his organism excell the remarkable levitations of Home, an account of whom was published in a previous number of the JOURNAL. [illegible] with the work of his spirit band—they do not use his hand, and, in fact, his presence is not always demanded.

The room dedicated to the work of this circle of artists, is of small dimensions,—only 12x15 ft.,—and when they are at their labor, it is partially darkened. No one is allowed to be present in the room when they are at work, and no material is required,—only the paper on which the picture is to be projected,—not even a pencil, brush, or colors of any kind, is required. The paper is merely put in the room, and it is moved to a place suitable for the work of the artists, when they accomplish what they desire. It may not be amiss to say that it is only since October last that this peculiar phase of manifestation was given through William's mediumship.

Mr. Potts informs us that the artists controlling his son have furnished him correct likenesses of his father and two daughters,—no portrait of them having been obtained during their earth-life. But their efforts seem to be more particularly directed in presenting landscape views of the Summer Land, all of which are really beautiful, and the manner in which the work is accomplished, cannot fail to confound the skeptic and the scientist, and compel them to acknowledge that spirits do the work. Who among the artists of earth can *improvise* material for a likeness or a beautiful landscape view? Well may such peculiar exhibitions of power attract the attention of the civilized world, and instigate the inquiry, "What is it, if not spirits?" But where is the material obtained by those who execute the work? Why, every school-boy knows the peculiarities of light, and how the different colors are separated and blended by the "solar spectrum." In this light, we judge, is the "mine of colors," from which the scientific circle of artists extract the material they require. Indeed, it looks reasonable that they should, for light is, in a sense, a tangible substance—tangible to the spirits, who can extract therefrom various hues. Mr. Potts once witnessed their operations, and the material used seemed to surround the paper like a cloud, and was projected therefrom, forming the image desired. There seems to be no blot or blemish about the paper to indicate that the work is slovenly done; the different colors blend beautifully, exhibiting great skill on the part of the artists.

When the work was first commenced, in October, pencils were used, but now all materials excepting the paper itself, are omitted.

The spirits who are engaged in this work are now experimenting, not fully understanding the nature of the process they are compelled to use; and the time is not far distant when more wonderful developments will be brought forth, and in a manner that can be made more public.

This medium is a fine clairvoyant, and the spirits will hold up before him words and sentences which he will read in rapid succession, many times giving some remarkable tests and statements of facts.

The mediumship of Andrew is quite different. He is controlled in a mysterious manner by the spirit Patrick, who frequently entrances him, and performs some remarkable feats. The phase of manifestations through him are peculiar indeed, and truthfully exhibit his own nature, for the spirits must work in accordance with the natural tendency of the elements they use. Under the control of Patrick he sees (or the spirit controlling) into the earth, as we would into a glass, and detects the character of all objects concealed there, and never fails to correctly point out their localities. Strange feature this, but nevertheless true. A few weeks ago, while entranced, he was taken by Patrick near the Virginia line, where he dug up from the earth several dollars in specie. He remained away three days, and knows absolutely nothing of the place where the money was obtained, only as he was told by his controlling spirit.

One time Patrick took him to a mud-hole, and he dug therefrom thirty-five dollars. To convince a neighbor of the truthfulness of spirit control, he went on to his farm, and in various places requested him to dig, and in each instance the article was found as predicted.

It would require a large volume to give in detail all the remarkable incidents connected with his mediumship. He once found a lead jar in a tree, containing "continental money." Seizing a hammer and chisel on one occasion, he went to a rock two or three miles from town, and in the presence of several witnesses, dug into it several inches, taking therefrom a human tooth.

These are strange manifestations on the part of the Spirit World, yet admirably adapted for a specific purpose, for they cannot fail to convince skeptics that supramundane influences are engaged in the work.

On all sides we hear of wonderful manifestations. It seems as if the angel world were determined to break down the barriers that support old Theology, and convince the world of the truthfulness of spirit communion.

These two mediums are doing a grand good work, and we hope the time is not far distant when they will be before the people in a more public manner. Their mediumship differs from all others of whom we have any knowledge, and in their peculiar sphere of action, the doors of the Spirit World will swing open to give us a clearer view of friends there.

Long may the father and two sons live to disseminate the truths of the Harmonial Philosophy.

Physical Manifestations.

Our city continues to be favored with physical manifestations of spirit power, of an astonishing character. Mr. Willis continues to [illegible] him an opportunity. His terms are *five dollars*, if a spirit picture is obtained—*nothing if not.*

The price may seem high, but when it is considered that four-fifths of the trials are abortive, and all at his loss, a different conclusion will be arrived at. Mr. Willis is not making so much money as he would if he followed his regular profession as a *photographer*. If he does ordinary work, it unfits him for taking spirit likenesses.

We again say to friends, avail yourselves of this opportunity to procure spirit likenesses.

MRS. LORD has returned to the city, to remain during the summer. We have often reported the phase of her mediumship. No better one lives, for intelligent and interesting communion with loved ones in spirit life, *re-clothed* with physical bodies,—tangible and palpable to the touch, as well as affectionate in conversation.

The BANGS CHILDREN are now settled, and holding seances regularly—the time and place will be given hereafter.

These little children, it will be remembered, give their seances in the day-time. We attended one on Monday evening, in company with a Baptist minister in high standing with his denomination. His spirit friends manifested themselves to him in a manner absolutely convincing.

One incident we will venture to relate:

One of the children held a slate under the table with a pencil on it with one hand, while the other rested upon the top of the table, in the light. A name was immediately written on the slate, without the touch of mortal hand. The minister read it, "Aunt Bishop," and said he did not understand it. The name was rubbed out, and the child again held the slate under the table as before. The pencil was heard writing again, and immediately a signal (rapping the pencil on the slate) was given, which seemed to be understood to mean that the writing was done. The slate was taken out, and to the surprise of the minister, there was written in a bold hand, "*Ann Bishop.*" The clergyman admitted that he knew Ann Bishop well in this life, and that she died some time since.

Then followed an interesting conversation between priest and spirit—Ann Bishop. It was interesting to listen to, especially such portions as had a theological bearing. Such questions as a preacher would be likely to ask, were asked. To most of them quick and emphatic answers were given. To the question, "Are you with Jesus?" the spirit was absolutely silent. Then to the question, "Are you happy?" the response was an emphatic, "Yes." The gentleman was left to conjecture, whether Ann could be happy, and yet *not be* with Jesus.

We have not seen an investigator more sincere in all our experience than was this gentleman. He called on Mr. Willis the spirit artist, and sat for a spirit-likeness. He got as fine a one as we have ever seen. He called at our reception rooms, gave the numerous spirit paintings and likenesses belonging to this PUBLISHING HOUSE a careful and critical examination.

Quite a number of other strangers have called during the great Baptist gathering in this city. We feel confident that many of them, and this gentleman in particular, will go home the wiser and happier for the knowledge gained in regard to the truth of Spiritualism.

We would not omit also to state, that the same clergyman attended one of Charles H. Read's seances, at MRS. A. H. Robinson's residence, 148 Fourth Avenue, where he had a most ample opportunity to witness the marvelous feats performed by spirits through that remarkable medium, one of which we will describe, as it was repeated several time for the special benefit of the *Baptist clergyman:*

He held Read fast, so that he could not stir without his knowing it. While holding him with one hand fast to his shoulders or his coat, the light was extinguished but for a moment, when Read's coat was removed,—thrown clear from him. This most remarkable manifestation being so extraordinary, the minister requested it repeated—it was done several times, together with many other equally strange things.

This remarkable medium's powers are so surprising, that we shall present our readers with another article, more fully delineating the same.

Charles H. Read

Arrived in the city a few days ago, and is creating great interest among Spiritualists on account of the wonderful manifestations given through his mediumship. The spirits managing his seances seem to have perfect control of the forces required, and operate with them in a manner that can not fail to open the eyes of the skeptic. We had the pleasure of attending one of his seances, and the exhibition of spirit power was truly remarkable. A committee was appointed to tie him, and it might be well to state in connection, that one of the members thereof was a distinguished Baptist clergyman, who dared meet with Spiritualists, and who was willing to test the truthfulness of their assertions in reference to the origin of the phenomena. The care with which he tied him, and the close scrutiny manifested, showed plainly that he did not intend to be deceived.

We look upon this movement on the part of this clergyman as auspicious of his future conversion to Spiritualism. No one can attend Mr. Read's seances, and go away without believing there is an influence outside of the mortals of earth, caused by spirits.

No sooner was Mr. Read thoroughly tied by this skeptical committee, and the room darkened, than he almost instantly ordered a light, revealing a chair suspended on his arm. This was so quickly done that it startled all present. Again the room was darkened, and ten seconds had not elapsed before his coat was taken from him. It might be well to state that the committee had securely tied his hands together, also secured him to the chair, rendering it impossible for him to move. Notwithstanding all this, the powers controlling him could so manage the forces that they could accomplish as quick as thought, all that they desired. Solid rings were put on his arms, and this so rapidly done as to show conclusively that the medium had nothing to do with it, only as an instrument which the invisibles could use.

After these tests, the committee and others were invited to put their hands upon his shoulders, and while his head rested upon the one standing by him, his (the medium's) coat would be taken off of him in an instant, and spirit hands felt touching the face and arms of the investigator.

The manifestations given were of the most convincing character, and all left the seance well satisfied that Mr. Read is really a most wonderful medium. Indeed! what a shower of manifestations at the present time! Spirits now write with their own hands, give the likeness of loved ones in spirit life without the aid of any material except a white sheet of paper,—painting scenes in spirit life on pieces of glass, and are developing new mediums in all parts of the country, with various phases of manifestations.

Spiritual Seances.

The BANGS CHILDREN will hold *seances* on *Tuesdays* and *Thursdays*, from 2 to 5 o'clock, P. M., and on *Monday, Wednesday*, and *Friday* evenings, at 7:30 o'clock.

Residence, 227 South Morgan street. Take Madison street horse cars to Morgan street. Go south to No. 227—second door south of Tyler street.

The time, and places where *seances* will be held by other mediums, from time to time, can be learned by calling at this office.

The Bhagvat Geeta—Hindoo New Testament.

We have to announce to the many liberal-minded people who have already *dared to send for* the above-mentioned book, which was written over four thousand years ago, and contains the basis of the Christian's New Testament, that they will during the ensuing week, receive the same, bound in best quality Magenta muslin, nicely embossed in gold. It is a book that the purchaser will be proud to exhibit, and place in the hands of acquaintances.

Every one who has any desire to know the truth in regard to the origin of the Christian religion, and the fact that KRISHNA of the Hindoos, in the day of their country's glory, three thousand years ago, was venerated and *worshiped*, precisely as Christ now is by Christians.

We have been induced to get out this *rare work* in a neat and cheap form, that it may go into every house where people *dare read*, and speak of the truth as it really exists.

Price $1.25; postage, 16 cents.

We Have not Forgotten Them.

Who? Certain names on our mail list, with figures which indicate 1870, 1869, 1868, etc, etc. We are really anxious to renew our correspondence with them! Will all such take notice, and write us first? We will reply promptly.

See the little yellow monitor—*a tell-tale* that sometimes causes the JOURNAL to be hid away from neighbors, when it should be read by them!

Personal and Local.

—The "Search after God" will be concluded in about ten more issues of the JOURNAL. Mr. Francis will then commence a series of articles of thrilling interest.—"A Rimble Among the dry bones of Old Theology in Chicago," embracing "Sketches of the Other Side of Life."

—Dr. J. K. Bailey was in the city on Thursday last, on his way to La Porte, Ind. He will attend the State Convention at Indianapolis, Ind.

—Dr. Kayner gave two lectures at Belvidere, Ill., much to the gratification of the people. He was very successful in diagnosing disease. F. A. Hall speaks in high terms of his efforts.

—Thanks to Mrs. Addie L. Ballou for forwarding to us several important items in reference to Spiritualism. She is lecturing this month at Terre Haute, Ind.

—The Rev. Edward Werner, of Michigan, a Lutheran preacher, is in trouble. He is charged with obliterating the cancellation on postage stamps, and using them again.

—There is a haunted house in Sanilac County, Michigan, and unearthly noises fill the people with horror.

—P. R. Lawrence has been lecturing and healing at Augusta, Iowa.

—Brother Nathan Stevens informs us that Jacob Speers is performing some remarkable cures in Missouri as a "faith doctor."

—Brother A. J. Fishback sends us a large list of new subscribers. Thank you, dear brother. Our lecturers can do much in turn for favors received through the JOURNAL, by aiding in its circulation. He writes to us from Marion, Ill.

—Mrs. F. A. Logan has been lecturing at Loganville, Wisconsin, and several other places along the line of the railroads there. Her address is Geneseo, Wis.

—George Mee writes to us speaking in high terms of the ministrations of Dr. Blair at Lowell, Ind. Mrs. Maud Lord has also been there holding success, creating great interest.

—Moses Hull speaks the first Sunday of June at Lotus, Ind.; second, at Michigan State Convention; third, at Sturgis' yearly meeting; fourth, at Battle Creek, Michigan.

—James S. Parshall, of Morrisania, N. Y., writes: "Please find inclosed ten dollars, which you will have the goodness to place to my account, as I see by the yellow slip pasted to the paper sent me, I must be one 'to whom it may concern only.' Now, I shall, on reading your paper, feel when I see the above notice, that it is not intended for me, but for some other unfortunate individual."

Remarks.—Thank you, brother. Your example is worthy of imitation. Our philosophy is doing its work well! There are but very few readers of the JOURNAL any considerable length of time, who do not appreciate the beauties of the golden rule.

—N. B. Starr, the spirit artist, will visit Chicago this summer.

—In answer to the query, "Can spirits pass to the other worlds?" Hudson Tuttle gives the following in his "Arcana of Spiritualism:" "This depends on their degree of refinement. While some are very pure and ethereal, others are gross and unrefined. The sensualist, the depraved debauchee, in many instances are so gross that gravity chains them to the earth's surface, as it does man. They are denser than the spirit ether, and hence have weight, and can not rise from the earth. Others, who are more spiritual, can only rise to the first sphere; while others, still more refined, pass all will through the universal ocean of ether, visiting other globes and other solar systems. The degree of purity or spirituality determines whether or no the spirit shall be chained to earth, or allowed freedom to travel the ocean of space."

—Next week we shall publish the result of the Brinkley College ghost story, giving contents of jar, and other interesting particulars.

—The Hull Brothers, Mrs. Addie L. Ballou, Mrs. M. S. Wiggenton, Dr. Bailey, Dr. Underhill, and other distinguished speakers and mediums, will be in attendance at the Destiny Convention.

—Thank you, Brother Wood, for that interesting pamphlet.

—Mrs. Bell Chamberlain gave two lectures at Charles City, Iowa, which Brother H Preston says we were well received.

—Mrs. Shaw is lecturing in various parts of Ohio with great success.

—Several weeks ago, George Henry Starr, aged sixteen, the son of the well-known microscopist, committed suicide at his parent's residence, No. 67 Morton street, New York city, by taking laudanum. Brooding over religious questions rendered him insane, and in a paroxysm he ended his life. Alfred Garroway, aged twenty-two, a firm friend of young Starr, was with him the evening previous to his death. Grief for the loss of his friend depressed him exceedingly, and he committed suicide also, by taking morphine.

—The Spiritualists will hold a grove meeting at Halsey, Oregon, to continue four days.

—The *Medium and Daybreak* gives the following account of a seance: "The spirit Katie came immediately, and wanted to know what we allow any other spirit to come near us. John King, she said, was engaged with the boys, alluding to Messrs. Herne and Williams, who were holding a seance at their rooms, and others she made curious remarks. She now asked for a cotton, to Emma had to leave the room for it. Question put by me, —'But, Katie dear, what are you going to do with it?' Answer,—'To make you a crown of glory.' 'But I wish you would do something for Emma, as you know this seance is held on her account, and whatever gifts you have to bestow, please shower them upon her. She is going to school on Monday, and it will help to make her happier if she takes something with her that you have given.' Answer,—'I will make a wreath for her, of purity and goodness.' I think these were the words. We then heard the cotton being untwisted, the whole room being filled with a powerful perfume. Frequently the wreaths were placed on our heads; lights were ordered, and two of the most exquisite were seen, most gracefully arranged—Emma's chaste and beautiful, mine gorgeous with color. Katie then made a most flattering speech, very classical and very pretty. Either she is better versed in mythology than we gave her credit for, or she must have had a spirit dictating it to her. I must here say that at the time she was speaking of Helen and Paris, two apples were placed in my hands. After this, perfume of a most delicious kind was literally showered upon us. A locket with a diamond star was taken from the chain of Mrs. Guppy, without its being unfastened, this was given to me, and a chain of Indian workmanship was given at the same time to Emma. On my remonstrating and objecting to these manifestations, the spirits forbade me at my peril to take it from the child, or to omit wearing the brooch until they gave me orders to return it. I was now so thoroughly exhausted that we were allowed to take some refreshment, but I did not return to the seance room again. Mrs. Guppy and Emma, however, went, and a sixpence with a hole in it, was given to the child, and something else which I have forgotten. The flowers were so fresh, and so beautifully arranged, that Mrs. Guppy suggested they should be photographed, but the morrow was Sunday, and who could we get to do it? Mrs. Guppy, however, took them away, unfastened the lock, and right well has she succeeded. A most beautiful photograph of them is now to be seen, which will ever be preserved as a souvenir of one of the most elegant manifestations we have had the privilege of witnessing."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Human Life.

How wonderful in all its departments is human life. Its lights and shadows are ever falling upon us, and blessed are we when we realize the true meaning of these, for in each there is a lesson fraught with instruction for us. Very often in symbols and visions, life is reflected and illustrated.

Sitting quietly in a Friends' meeting many years ago, we saw a road on which we seemed to be travelling in a small carriage, alone. Sometimes the road was smooth and level, and at others it was so much higher on one side than the other that there was danger of upsetting, at a time it became so rough and uneven that we were obliged to get out and leave the carriage. Then for a time we rode on the horse, but the road became still more precipitous and rough, and we soon reached a portion on which the horse could not go, but we could go along it, and there we found a beautiful plane, a road on which we could travel with more ease and rapidity than we had ever done before.

Our friend, Jonathan P. Magill, related a vision he had, as follows: "I was walking along a road and came to a place where there were high bars across the road, and I could not go on until I had taken these down, so every little while I would come to such a place as this. It seemed emblematic of life's duties. We must stop and do what we find to do, and then the bars will be down for us to walk on.

Our young friend, the poetess, M. M. J., related a vision illustrative of human life. Three views were presented to her. First, a dense old forest with large trees, stumps, and fallen trees. A few of the trees had green branches on them, and there was considerable undergrowth of green shrubbery, but many of the trees were dead, and had their dried and withered leaves on, so that the scene was not very attractive. Next, she saw a large stubble field, very unattractive, no green things growing there, only the dry old stubble. Lastly, she saw a beautiful field of golden grain, waving in the breeze, rich and ripe for the harvest. These represented three conditions of humanity. The first was the church, with its old creeds and dogmas, many of them like dead trunks and stumps of trees that had formerly lived but had lost all their greenness and beauty, occasionally a branch and some undergrowth had a green tuft of spirituality on it, but it was not very attractive.

The stubblefield was cold, barren materialism without any green thing in it, in which a great many persons live. Lastly, the beautiful field of grain was Spiritualism with its rich and waving fields of grain, ready for the harvest for everyone who is willing to put in the sickle and reap for themselves, and enjoy the gathered sheaves.

Then she received the following:

The angels from their starry home
In pitying love look down,
And say this path, though dark and lone,
Leads upward to a crown.

But if life's victory we would gain,
Or hope that crown to wear,
We must pass on, and oft in pain
The heavy cross must bear.

Ye do not seek in unfilled fields
The golden grain to find;
The planted seeds, the harvest yields,
With toil and care combined.

And when the precious ore would find,
Ye do not plow the ground,
But deep down in the earth's dark mine
The gold and gems are found.

Do ye plant thorns to gather flowers,
And hope to see them bloom?
Or can ye stay the flowing hours
That bear ye to the tomb?

Each page of Nature's book is clear
For every soul to learn;
The tiny seeds thou sowest here
Rich harvests there return.

To-day, walking in the garden of Gethsemane, with weeds of sorrow upon our spirit, we have a vision of life. The pathway leads pleasantly along for a time, and then all is dark and gloomy—clouds and storms overwhelm us, and the passage through there is one of suffering, in order that we may lay down some heavy burden, and through this we "must tread the wine-press alone," and it seems that all have forsaken us—yet the cup can not pass away.

Soon, however, the clouds begin to disappear, and as the mists rise, when the morning sun shines more brightly than ever before, and a new path opens more beautiful and pure than any we have trodden before, and so each sorrow lifts us to a higher plane—a clearer atmosphere, wherein we may walk for a season, until some new elevation is to be reached; and walking again through the shadows, we shall find still another and brighter light.

So life moves on. Each new morning is brighter, for the day-spring shines in our souls, and bids us go forth bravely on life's journey.

Failure was the first grand and signal success of man. His first great fall was his first elevation.—*N. J. T. Brigham.*

All good and truth is gradually developed by a growth in the human soul; but there is a certain time when we accept these.—*Ibid.*

A new truth never steps forth pure and clean, but always has some of the dust of the past upon its garments.—*Ibid.*

Every thing here is beautiful, and calculated to bless us, if we are ready to receive the blessing.—*Ibid.*

The only true happiness comes from positive good.—*Ibid.*

The older religions were based on fear; the new and the true on love.—*Ibid.*

A bird which has been caged through all its life, can not fly well and soar away,—so if our wings have been crippled by the older theology, we must not expect to fly freely at once.—*Ibid.*

All human sorrow is nothing but the dark background of the life picture; sometime in the ages we shall thank God for all our experience.—*Ibid.*

One of the most beautiful things that we can learn concerning God, is the completeness and perfection of his care. In all existence there is not a single flaw in the perfection of his works.

Even in the fall of the leaves there is wisdom; each leaf has a polished side and a rough side, and you will find that nine out of ten will fall with the rough side up, so that moisture remains upon it, and this makes its decay very rapid, and so the leaf turns to dust and builds up new life.—*Ibid.*

"Oh! who the exquisite delights can tell,
The joy which mutual confidence imparts?
Or who can paint the joy unspeakable,
Which flames in two hearts to faithful hearts."

The consciousness of spirit presence, and of their power to communicate to mortals, is the source of more joy than any other single item of knowledge. The soul eagerly grasps after this, though prejudice and ignorance may lift their barriers against it.

Light is sown for the righteous, and joy and gladness for the upright in heart.

Love lightens all life's burdens.

Jealousy and suspicion blight, not only the soul that harbors them; but all who come within their influence feel their withering blast.

Jealousy is always selfish, however much it may seek to hide this.

Truth wears no mask, needs no disguise.

No truth can satisfy the human soul forever, as no goblet can hold water enough to satisfy the thirst of a human being always, and it is the very nature of water to become stagnant. The fountain of truth is always open to man, and God gives him small goblets to drink with, but permits him to fill them often.—*N. J. T. Brigham.*

There never was a mind deep enough to hold all truth, but we can see truth wherever we are able to understand it.—*Ibid.*

We are all children of God, and in each soul there is some likeness of God; it may be covered over with dust, but it is there, and sooner or later it will germinate and grow. It may require the rain of our tears and the sunshine of good resolutions, in order that the flowers of good deeds shall spring up.—*Ibid.*

In every year there is more sunshine than rain.—*Ibid.*

Stimulants only double up the line of our lives; and if you can do more to-day, it is only by reaching out and borrowing of to-morrow. We can not lengthen the Age of life.—*Ibid.*

As no two persons are exactly alike, so no person can absolutely control another. We are bound to respect the rights of others, or forfeit our own.—*Ibid.*

"The element of fire is pure; it burns as brightly in the cottage of the peasant, as in the palace of the king."

"Love is to the human heart
What sunshine is to the flowers."

We can only help others as we become strong ourselves.

We can do nothing that lessons our self-respect without feeling it, though we attempt to hide it from others.

It is not always best to try to soothe. Sometimes the truth may seem very severe, but in the end it will be found best.

You must be just to yourself, before you can be just to others. You can not do any thing that injures yourself in the hope of helping others.

"Such harmony is in immortal souls.
But whilst this muddy vesture of decay
Doth grossly close it in, we can not hear it."
—*Shakespeare*

Some persons say they wonder that modern Spiritualism did not come sooner. We only wonder that it came as soon as it did. For today, if a person is entranced, and gives communications outside of the church, they say it is the devil; but if they experience the same thing in the church, it is a manifestation of the glory of God, and his special interest for that church.

We wonder that Spiritualism has come so safely to its mediums, when we read of Salem witchcraft and the persecutions of former times. We know it has come as soon as the world was prepared to receive it.—*N. J. T. Brigham.*

The churches constitute the brakes on the car of progress, and the ministers are constantly putting on the brakes to keep the car from going too fast.—*Warren Chase.*

Spiritualism are the golden rays of truth that pierce the darkness.

When a pebble falls in clear water, we may see that it all moves, even deep down to the bottom of the lake; but if the waters be muddy, we can only see the movement on the surface,—so is it in the human soul.

Missionary Work in Wisconsin.

J. O. Barrett, State Missionary will lecture as follows:

Lone Rock,	Friday evening,	May	26th
Richland Center,	Sunday	"	28th
Orion or Mazoola,	Tuesday	"	30th
Pinemore,	Wednesday	"	31st
Woodman,	Thursday	"	June 1st
Bridgeport or Prairie du Chien	Friday	"	2d
Patch Grove,	Sunday	"	4th
Bloomington,	Tuesday,	"	6th
Mt. Hope or LaMoster,	Wednesday	"	7th

NEW ADVERTISEMENTS.

SPIRITUALISM.

DR. S. L. McFADDEN AND WIFE, Magnetic Physicians, Spiritual Test Mediums, Business Clairvoyants, etc., have located at No. 363 W. Madison St., corner of May, up stairs, Chicago.

They invite all who wish the benefit of their mediumistic powers, to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the patients, tell of the past, present and future; give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law to themselves,—to be their own thinkers, teachers, doctors, and preachers. ALL MEDIUMS ARE INVITED TO ATTEND FREE OF CHARGE. The contradictions of the Bible, lying spirits, and false communications philosophically explained. Sittings for the examination of diseases, and private communications, from 9 A. M. to 5 P. M. Circles each evening; Sundays not excepted.

Dr. J. Wilbur's
MAGNETIC PAPER.

HAS cured all sorts of complaints, from cancer to cold feet. Send stamp and receive one paper free. Dr. J. Wilbur, 460 W. Randolph St., Chicago, Ill. n10 v10 tf.

CARRIAGE MANUFACTORY.
Waverly, N. Y.

THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Buggies of the Best Styles; Platform Spring Wagons, with two or three seats, with or without top. This wagon is an improvement on the old two-spring wagon, and as a business wagon, or for family use, is unsurpassed. Best quality of stock used, and first-class workmen employed, and all work WARRANTED.

Situated on the Erie R. R., we have good facilities for shipping, and are constantly sending work to all parts of the country.

N. KINNEY.

v9 n25 13t.

HESPERIA:

AN EPIC OF THE PAST AND FUTURE OF AMERICA.,

By Mrs. Cora L. V. Tappan.

*** PRICE: $1.75; postage, 20 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 319 S. Clark St., Chicago.

NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists.—The Eighth National Convention will meet at Troy, New York, on Tuesday, the 12th of September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings.

HANNAH F. M. BROWN (Chicago, Ill.), Pres.
HENRY T. CHILD, M. D. (634 Race St. Phil.), Sec.

Indiana State Spiritual Association.

TO THE SPIRITUALISTS OF INDIANA, GREETING:

We would announce to the friends of the Harmonial Philosophy throughout the State, and elsewhere, that the Fifth Annual Convention of the Indiana State Spiritual Association, will be held at Masonic Hall, in the city of Indianapolis, commencing Friday, June 16th, 1871, at 10½ o'clock, A. M., and will continue in session over Sunday. Each local liberal society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Convention.

Good speakers will be procured for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention.

Half fare arrangements will be effected with the railroads as far as possible.

Good board has been arranged for at $1.00 per day for all who may attend the Convention, provided they remain three full days.

By order of the Board of Trustees.

J. R. BUEL, *Secretary.*

Indianapolis, Ind., April, 1871.

MICHIGAN ASSOCIATION.

The semi-annual meeting of the Michigan Association of Spiritualists will be held at East Saginaw, commencing on the second Friday of June, and continuing over Saturday and Sunday. Each Society is entitled to three representatives, and each County Circle to as many as the county has members in the legislature.

Friends, give this notice your attention, and let us go to the feast with gladness and zeal, with full determination to take a long step upward in the journey of life.

J. H. Powell and other good speakers will be present to instruct, and with the objects of interest to be seen in that new and growing section, we may by communing with nature, and kindred souls, be strengthened for coming conflicts. The place is easy of access by railroads, and the good friend promise good cheer and hospitality.

E. L. MANCHESTER, Pres.
J. P. AVERILL, Sec.

THREE DAYS MEETING.

The friends of progress, free thought and free religion, will hold their anniversary meeting on the 16th, 17th, and 18th days of June, at the Free Church, in the village of Sturgis, commencing on Friday, at 10 o'clock A. M., and continuing until Sunday evening.

Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers who attend the meeting. A general invitation is extended to all to meet with us on this occasion, to discuss questions that concern humanity at large.

By order of the Executive Committee.

OREGON GROVE MEETING.

The Spiritualists of Oregon will hold a four days meeting at Halsey's Station, on the O. & C. R.R., seventeen miles north of Salem, Marion Co., commencing on Thursday, June 29th, 1871.

A general invitation is extended to all, and mediums and speakers especially.

By order of Committee. JOHN S. HAWKINS.
E. V. SHORT.

April 23d, 1871.

NUNICA.

The Spiritualists of Nunica, Ottawa Co., Mich., will hold their quarterly meeting in the Bartholomew School-house, on the second Saturday and Sunday in June, commencing Saturday, at two o'clock P. M.

Mrs. S. A. Pearsall is engaged as speaker. A cordial invitation is extended to all.

R. B. JENNINGS.

Grove and Basket Meeting.

There will be a grove and basket meeting held under the auspices of the Spiritualists, in a grove near the residence of Levi Lewis, in Bedford, Monroe Co., Mich., (in the Mason District), on the second Sunday (the 11th) of June, commencing at 10 o'clock A. M., and continuing throughout the day.

Miss Jane Fowler, of Adrian, trance speaker, and other eminent speakers, will be present.

The public are respectfully invited to attend; particularly members of Christian societies, and ministers.

Lowell Society.

The regular quarterly meeting of the First Spiritual Society of Lowell, Mich., will be held in Union Hall, on the 1st and 2d days of July next. Friends from a distance will be provided for.

Speakers wishing to locate in the Grand River Valley, and speak to the several societies in that vicinity, by the year are invited to correspond with the committee appointed, stating their terms and their different phases of mediumship.

H. B. ALLEN, Sec.,
B. E. BURT,
Mrs. M. A. FULLERTON. } Committee.

Obituary.

DIED.—At Moline, Ill., of whooping cough, Charles H., infant son of C. W. and P. L. Reed, aged 8 years and 4 months.

A few hours previous to his departure, he looked up into space, and waved his hands, and shouted as loud as he could. He then said: "Here, here, here, take me—take me—take me!" He then became quiet and remained so until he died.

CHRISTIANITY;

Its Origin, Nature and Tendency, Considered in the Light of Astro-Theology.

By D. W. Hull.

THIS book is, so far as it goes, a thorough review of the Origin of the Christian system, showing it all to be plagiarized from ancient heathens. Being unlike almost any other work ever written on the subject, it cannot but be deeply interesting to all. Its explanations of Scripture are lucid, and so self-evidently correct that no one can gainsay them.

*** For sale, wholesale and retail, at the office of this paper. Price at retail, 25 cents; postage, 2 cents.

MEDIUMS.

A. B. Severance,

THE WELL-KNOWN PSYCHOMETRIST,

Will give to those who visit him in person, or from autograph, or lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; how to develop harmoniously mediumship.

Terms—$2.00 for Full Delineations. Brief Delineations $1.00.

A. B. SEVERANCE.
467 Milwaukee St., Milwaukee, Wis.

v1. 7, No. 13—tf.

SPIRIT PHOTOGRAPHS,
A. D. WILLIS,

CHICAGO, ILL.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing five dollars, with a picture or a lock of hair, and setting the day and hour they wish a trial to be made. If no likeness is taken, the money will be refunded. *Address*, 106 S. Clark St., Chicago, Ill.

v9 n25 13t.

PROF. A. GOODMAN,
Magnetic Healer,

ST. NICHOLAS HOTEL,

Decatur, Illinois.

v10 n7 tf

MRS. LODEMA ATWOOD,
Healing Medium,

Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, $2; Diagnosis without prescription, $1; all subsequent prescriptions, $1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.

v10 n3 tf.

Dr. Abba Lord Palmer.

BOX 101, NEW BOSTON, ILLINOIS

WONDERFUL PSYCHOMETRIST AND CLAIRVOYAN PHYSICIAN, SOUL READER AND BUSINESS MEDIUM.

Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription, which, if followed, *will surely cure.*

Can trace stolen property, tell the past, present and future —advise concerning business, and give written communications from spirit friends.

Diagnosis of disease, with prescription, $2.00. Communications from spirit friends, $3.00. Delineation of character with advice concerning marriage, $1.00.

n1 v10 tf.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago.

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. For, as the most speedy cure is the consultation object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her [illegible] with a sick [illegible] fail to give [illegible] cause, through the [illegible] in the system and in nature, [illegible] by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognisance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done so well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms:—Diagnosis and first prescription, $2.00; each subsequent, $1.00; Psychometric Delineation of Character, by answering Stationery Letters, $3. The money should accompany the application, to insure a reply.

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Phenomenal.

From the Memphis Avalanche.

SPIRITS ON THE RAMPAGE.

Experiences Among the Faithful at Cochran Hall.

The Manifestations as seen and Described by Clara Robertson—Her Development as a Clairvoyant—Conversations on a Subject now Exciting a great deal of Interest and Comment.

Said a pleasant-looking gentleman, according one of the *Avalanche* corps:

"I want you to go with me to Cochran Hall to-night; some extraordinary manifestations are promised, and I have no doubt that you will be much interested."

"But," replied the reporter, "I have been there twice, and it was the same thing each time."

"True; but

CLARA ROBERTSON IS TO BE THERE

to-night, and, if you will be on hand, you may have a seat next her in the circle, so as to hear her describe her sights and impressions of what may occur."

"Can Clara Robertson see what takes place?"

"Yes; she is a clairvoyant and can see every thing, though the place be as dark as Erebus."

The sensation hunter reflected a moment, and finally accepted the invitation.

THE SEANCE.

The company assembled at Cochran Hall on this occasion was mostly of the better circles of Memphis society, and included a number of ladies and gentlemen of education and cultivation. Some of them were there on the occasion of our previous visit, but on the whole the company was more select, and elevated in tone, and much more orderly. There appeared to be no "boisterous spirits" in the group, and the fact seemed to be appreciated by the "medium," who proceeded to arrange the circles with an air of quiet satisfaction. It was, in fact, rather a serious gathering in contrast with the ones previously attended by the reporter, and an odor of unqualified respectability pervaded the premises. There was scarcely any levity, and no disorder worthy of notice.

MRS. FERRIS, THE "MEDIUM"

looked about as on the former visit, except that, instead of the blue dress heretofore described, she wore one of a light brown color, which was modestly trimmed, though otherwise gay in the arrangement of the "head gear," she presented rather a "gay" appearance. She does not impress with a sense of refinement, but for all that she receives and entertains with much courtesy, and is rather pleasant in address and conversation. On the table were the rings, bells and musical instruments, which play so prominent a part in the "manifestations"—are, with the medium, the whole of them in fact, for all the reporter could see to the contrary—and resting against the wall on one side of the table, was a guitar exposed in an open case. Among the instruments on the table was the rope with which it is customary to bind the "Medium." It is about six feet in length, three-eights or a half-inch in thickness, and seems to be of hemp. The bells were five or six in number, and of various sizes, from the toy or parlor size up to the ordinary size used in dining room service.

THE CIRCLES.

[redacted] mittance. The fortunate ones were in three circles, the "believers" being well tributed among the most numerous. It was noticeable that the medium arranged the circles with what might be termed

"AN EYE TO BUSINESS."

At each end of the main circle it seemed necessary to place a person, who, if not a believer, was at least possessed of a spirit of investigation. But perhaps these were but

THE IMPRESSIONS OF A SKEPTIC.

The inner circle, which was nearest to the "medium," was composed of Clara Robertson, our reporter and some half-dozen other persons of both sexes. Behind this was the main circle, which extended around from corner to corner of the north side of the room, and in the rear of this was still another, but a smaller circle. Between the inner circle and the table at which the medium sat was a space of some five feet.

THE LITTLE CLAIRVOYANT.

The object of interest was Clara Robertson, who occupied a seat on the left of the reporter. She looked pale, delicate and demure, though for every one who addressed her, she had a pleasant and graceful greeting or answer, without lavishness of words. Her eyes seemed large and lustrous, and about her there was an air which commanded respect, as well as attention. Her face was commented upon as being decidedly *spirituelle*, as well as strikingly intelligent, and the eyes, though not of the piercing order—the color is gray—but on the contrary rather dreamy seemed, as if possessed of much more than ordinary power. "What a sweet face," "How pretty she is," and "What glorious eyes," were remarks frequently uttered as people in the circle surveyed the little heroine of the Brinkly College ghost sensation, a subject which, from motives of delicacy, was broached to her by very few if any of those who addressed her. The night was warm, and she appeared in a white marseilles or pique dress, trimmed with blue. Her head was covered by a straw jockey, under which her hair was drawn back with a round comb, and caused to droop in thick masses over her shoulders. Back of her, in the main circle, sat Mr. Robertson, her father, and near were seated several other members of the family. Once the subject of the Brinkly College ghost sensation was broached in an inquiring way, when she replied that

SHE SAW LIZZIE DAVIE

often now; could see her whenever she wished, in fact; but that there was no communication about the jar. "For," said she, "Pa has had enough trouble on my account, and I will not talk to Lizzie about the jar. I don't want him to have any more trouble. Lizzie looks well now," continued Clara, "nothing like a skeleton, as when I first saw her, nor looking sad. Why, she looks real fat, and I am not a bit afraid of her."

"Do you see other spirits?"

"Oh, yes, I see a great many."

"You are a believer in spirits, then?"

"Yes, indeed."

"You told me once you believed the Bible."

"Well, the Bible is full of Spiritualism."

"But how about hell fire and future punishment, as read of in the Bible?"

"Oh! I don't believe that part of it; that isn't what is meant; we live in the life to come as we have lived here, and our sins here have all to do with our progress there."

These were her words in substance if not verbatim.

Here Miss Clara's attention was diverted, and the subject was dropped.

CONVERSATIONAL.

Quoth an intelligent looking lady, in the main circle, addressing the reporter:

"Mr. ——, are you the author of the sketch of these seances, which appeared in Sunday's *Avalanche*?"

"I am, madam."

"Are you aware, then, that you rapped some very good people over the knuckles?"

"I should be sorry to know that I did?"

"Well, you did. This is a serious matter with many of us."

"I came professionally, madam, and only after long importunity. I simply wrote my impressions in a humorous way of all that occurred."

"Then you do not believe in what you saw and heard here?"

"As the work of what are called spirits, madam, I must say that I was not impressed. I can't reconcile my conception of things spiritual with physical manifestations like these, and particularly with the din and discord produced with these instruments. It seems any thing but spiritual to your humble servant."

"Well, if I had never seen or experienced any other manifestations than of this order, I would never have been impressed and convinced. But I have seen and been impressed with the highest order of manifestations. Why, sir, this is but the

INITIAL STAGE OF THE BELIEF,

and these physical manifestations are for the benefit of investigators, who can not comprehend the more advanced stages. You can't see any thing here, but you can hear and feel. I can see as well as feel and hear."

"You are one of the faithful, then?"

"Most assuredly I am."

"And you are content and happy in the belief?"

"Perfectly so. What would you think if in broad day light you should see a table raised from the floor without visible agencies, and suspended over your head?"

"I should think I saw a table elevated over my head."

"But (seeriably) could you account for it?"

"I don't know that I could satisfactorily."

"Well, sir, I shall see that you shall soon have such a manifestation, and at the same time see pictures on the walls move out from their places and

DANCE IN THE TWILIGHT."

"That would be very interesting."

"It ought to be more than interesting; it ought to be convincing. But there is still a higher order of manifestations."

"What is it?"

"Seeing and conversing with spirits."

"Are you a medium?"

"No, sir; at least I am not much of a one; but my husband is; he feels, sees, and talks with spirits."

"What is chiefly the basis of your conviction?"

"I am a believer chiefly from investigation and impression. Now what do you think of the tying and untying of the medium there by invisible agencies?"

"I have seen jugglers get in and out of knots in the broad glare of gas-light," suggested a listener to this conversation, sitting near by.

"Well, what about the ring test?"

"Well," responded the same authority, I have seen sleight-of-hand performers make chains of solid iron rings on the stage. But that may have been illusion."

"Ah, gentlemen, I fear you are unable to comprehend these things," said the lady.

"Are there many Spiritualists in Memphis, madam?"

"It is estimated that there are three thousand firm in the belief, and the number is rapidly increasing. We intend to organize a society soon for gentlemen."

"I had no idea that there was that number."

"Why, sir, the element is strong in every church in Memphis. There is no telling how many believers there are. A great many believe in the cause, but are either afraid or ashamed to acknowledge it. Some of the orthodox preachers, however, have avowed their belief in it, one in the pulpit recently, and I see there is to be a discussion on the subject, between two

EMINENT GENTLEMEN OF THE CLOTH.

Here the conversation was interrupted by the tying of the Medium, the joining of hands in each of the circles, and the putting out of the lights, by a gentleman at one end of the main circle.

The darkest thing ever read of by the writer, was the circumstance of a negro with a dark lanter on an intensely dark night, looking in a dark cellar for a black cat. The darkness of the room when the lights were put out, was beyond even this comparison. It was impossible to see any thing, nor was there a gleam of light any where visible.

MANIFESTATIONS.

In a moment after the lights were extinguished the instruments on the table began to rattle and sound in a manner almost deafening, and without any apparent regard to note or measure. Some of them sounded as if floating around the room.

"Miss Clara, who is making that noise?"

"That's Dick."

"Why, Dick?"

"A sailor boy, and he looks so funny."

"What is he doing?"

"He's cutting up all sorts of capers with the Medium"

"Are there other objects there?"

"Yes, a great many."

"Tell me what you see."

"I couldn't begin to. The room is full of spirits and they are doing everything."

"Can you see the people in the room?"

"Oh, yes! I can see everybody and everything that goes on."

"What is the Medium doing?"

"She is tied and has a white light all about her; I can't see her plain. Dick is fooling with her."

Here Clara burst out in a merry laugh which shook her entire frame.

"WHAT ARE YOU LAUGHING AT?"

"At Dick; he is the funniest fellow I ever saw."

This conversation was low and could hardly have been heard by others than those interested.

"Did you see Lizzie Davie?"

"Yes; she is right by your knee, looking at us very earnestly."

Here the medium said there was a spirit in the [redacted] in a whisper.

[redacted] the spirit named "Belle." At the same time invisible hands were placed lightly on some in the circle, and a current of air swept around the room and was felt by everybody.

The hymn ended, the jargon of instruments was resumed as if all the spirits of heaven and earth and the infernal regions were engaged.

"Miss Clara, what causes that current of air in the room?"

"It is Belle. She makes it with a sheet or shroud which seems to go all around the circle, and sometimes she swings her guitar."

"What else do you see?

"I SEE SODA,

an Indian girl; she is dressed like an Indian and has a blanket over her head and shoulders."

"Are the spirits in the room all the time."

"No, they keep going and coming and changing all the time."

"Where is Lizzie Davie now?"

"Right over there, by the medium."

Here Clara's hat and comb were removed and the latter placed in the hair of a gentleman near by. While it was being done Clara was heard to laugh and remonstrate.

"Dick, go away and leave me alone; please stop; don't pull my hair."

The light was turned on and the "medium" was found tied, and looking as if she had not changed in any way her position. Scattered about the room were the instruments, some of them in the laps of persons in the circle. One of the guitars was suspended from the chandelier. A gentleman was discovered with a tamborine ring around his neck. Resting on the lap of another gentleman was a chair with the legs upwards and topped with bells. One gentleman's spectacles had been removed and were found assisting the eyesight of a lady on the opposite side of the room.

"Clara, who did all this?" asked a lady.

"Dick and Ross, they're full of tricks."

The light was again extinguished and the rattling went on as before. What was called the spirit of Ross, talked at intervals with persons in the circle and at the same time laid hands upon them.

"Ross," asked a gentleman. "Clara says she sees something on the floor like

A TURTLE WITH A FIDDLE ON ITS BACK,

what is it?"

Ross or the medium gave an unintelligible and unsatisfactory reply. It was in effect that the thing was symbolic.

Here the medium was heard to be talking in a low tone and as if giving instructions to somebody.

"What's going on there, Clara?"

"She's talking to Dick. He's untying her."

In a moment the rope was flung across the room and light was thrown upon the scene. The medium was in a state of perspiration and diligently using a fan. All complained of heat and doors were opened to admit air.

In a few minutes the light was turned out again, and in a little while Clara whispered to somebody:

"Look there, Dick is tying up the medium."

"Not so tight, Dick," the medium was heard to exclaim, "you hurt me."

The light was turned on, and revealed the medium securely bound in her chair, the hands in a hard knot behind.

A BETTING INVESTIGATOR.

Said a gentleman in the circle: "I'll bet fifty dollars I can get that rope off without disturbing the knots."

This was a bombshell in the camp. Confusion followed. The gentleman was reminded of the conditions of the seance, and finding the majority disposed to curb his investigative spirit, he subsided into his place. Finally, however, he was allowed to try the experiment.

He tried it and failed. It was found necessary to loosen the knots to remove the rope.

The light went out again, and one of the circle was called forward to take part in the ring test, which was performed as heretofore described. As the party called forward held the medium's hands, there was a terrific din from the instruments, which sounded as if in every part of the room, and at the same time the iron ring was placed on the gentleman's arm. As it was done, the noise of writhing and convulsion was heard to come as if from the medium.

The turning on of the light revealed the medium apparently in a state of trance, her teeth and eyes set, and both hands held firmly by the gentleman on whose arm was the ring.

[redacted] upon Ross to

EXPLAIN THE TRICK.

"Well, you see, Chief," said that industrious young lady, "we forms a battery by drawing power from each person in the room, which we concentrate on the ring; it dissolves the ring, and then we slip it over the arm, and it comes together again. Do you stand under?" [Laughter.]

"Its about as clear as mud," said the gentleman; "but I presume it is all right." [Laughter.]

"Say, Mr.——"

"Well, Ross."

"I wish you wouldn't put some of the silly things I say in the paper. I say them just to make laugh, you know."

Here Clara Robertson said that Dick was putting the tamborine ring on the gentleman's arm, and

DESCRIBED HOW HE DID IT.

When light was struck the ring, sure enough, appeared to view on the arm of the gentleman, in each of whose hands was held firmly the hands of the medium.

In the dark again Clara Robertson was heard to laugh.

"Why do you laugh?"

"That turtle's on its hind legs and dancing, and there's Dick dancing a horapipe."

That's diseased imagination thought the reporter.

Here

A LIGHT OF A PHOSPHORESCENT KIND

floated around the room, taking a course like a bird in flying."

"What's that Clara?"

"Its an angel. Oh, its so beautiful."

"How does it look?"

"Oh, I could'nt describe it. I never saw any thing so beautiful—such lovely colors."

Whispered a gentleman near our reporter:

"THAT'S THE SPIRIT OF MY LITTLE GIRL."

Most people in the room saw nothing but a phosphorescent light, getting small and large by turns, but some declared it had form and was a child.

It was followed by other lights which were represented to be the spirits of Belden, an Indian chief, and his child.

Near the close of the seance a voice addressed the circle in French. It said it was a French girl who died in Michigan.

A lady in the middle of the circle conversed with it in French for several minutes.

When the light was turned on the medium was found calmly seated by the table.

The company prepared to depart.

Said a lady addressing the man of notes:

"Well, what do you think of that?"

"I think just as I did before, but I don't pretend to explain the thing."

"Well, how about Clara seeing all that took place?"

"I can't account for that, either, but there's sometime about that turtle business suggestive of mind disclosed."

"YOU ARE TOO MUCH OF A SKEPTIC

to see or believe any thing in its true light."

"But I can't get over the turtle."

"Why, that's simply symbolic, and belongs to the spirit of some Indian. I have seen such symbols myself."

"How is it you see what you call spirits, and I can not?"

'Read the twelfth chapter of the First Epistle to the Corinthians. You'll find an answer in that.

ST. PAUL EXPLAINS IT FULLY."

"How is it that Spiritualism doesn't progress? These manifestations are stale, and any thing but edifying."

"Well, but there is progression in it, nevertheless."

Acquired one gentleman of another:

"What do you call this?"

"I look upon it as nothing but

JUGGLERY IN THE DARK,"

was the skeptical reply; "nothing but humbug."

"Can you demonstrate it to be humbug?"

"Well, no."

"Then you should not call it humbug. My opinion is that this is the work of a power that may some day be developed and applied to practical purposes, as in the case of the telegraph. Why a great many intelligent people said the telegraph was a humbug when it was first discovered, and I have heard of people even in this country, who think General Jackson is President. I am not prepared to accept that this is the work of spirits, but it is certainly some great and undeveloped power which the medium herself neither understands nor controls."

"Clara Robertson's case is the most wonderful part of the whole thing. Who can explain that?" asked a lady.

Several concurred. One suggested she was a

VICTIM OF HALLUCINATION,

and another remarked that there was something strange, indeed, in clairvoyance.

Said a lady, "If she is laboring under hallucination, then I am too; for I see some of these things, and I know I'm not crazy."

Remarked a long haired gentleman, with piercing but pensive eyes:

"Think and say as you please, gentlemen, Clara Robertson is developing rapidly, and will be the finest medium of this age. The thing was predicted several years ago at a seance in Jefferson Block. Her name was not mentioned, nor were recent events referred to, but I identify her as the one described."

The company dispersed, each chewing the cud of his or her own opinions and reflections.

The "manifestations"

LAST NIGHT

were more striking than on any preceding occasion. Clara Robertson was present, and the "spirits" were delighted. Dick, the sailor, after tying the medium's hands to the back of the chair, tied Clara in sailor fashion, and carried her in the chair from one part of the room to the other, and then, with the help of other spirits, placed the medium, chair and all, upon the table, which was just large enough for the legs of the chair to stand on, and in that position the medium was discovered when the room was lighted. The medium, before the light was struck, begged for help as if alarmed.

It may be stated, to explain the power necessary to achieve this feat, that it required three table-bodied gentlemen to lift the medium to the floor. The spirit of Lizzie Davis made its appearance in the pink dress, but made no communication. The character of Clara Robertson as a clairvoyant of great powers was regarded as fully demonstrated. The spirit of "Belle," a gentle spirit, requested a private seance with Clara Robertson and a few others to be chosen by her, promising to give demonstrations more wonderful than ever dreamed of or looked for by the most faithful.

Letter from Crown Point.

BROTHER S. S. JONES:—Having had some, to us, [redacted] ship of Mrs. Maud Lord, of Chicago, who has just been with us, and feeling that the evidences given us ought to be borne to the world, I write you a few of the demonstrations given, for publication, should you consider them worthy of general notice. I will preface what I have to say of her seances by saying that not one person of all who attended them charged her with deception or collusion.

The first seance I attended was at Mrs. J. W. Hughes, in Lowell. Twenty persons were present, seated close together, and hands joined, when the lights were taken out,—and we were in total darkness.

Many wonderful things were done. Mr. Thomas Clark's spirit wife came and talked to him, put her arms around his neck, and talked in such endearing, well-known terms that it melted his heart, converted him from infidelity to a firm faith in the principles of our philosophy. Before parting with him, she wiped his eyes with a handkerchief highly perfumed with musk, a favorite with her, and which was recognized at once by the entire circle, none being ever of it about their persons.

She also gave to Mr. Clark my watch to "Snowdrop," a little Indian girl in the Spirit Land. She came to me and asked so that others heard it:

"Is this Mr. Luther?"

Being answered affirmatively, she unfastened and took the watch from my pocket quicker than I could have done it, and carried it to Mr. J. H. Sanger across the circle, who kept it until the circle closed. Snowdrop requested him to "cross his legs" that she "might ride." He did so, and to his surprise, his foot was mounted, and he gave the ride.

Mr. S. is a wealthy farmer near Lowell, Ind., had before been a skeptic, but is such no longer. I had received several favors from Snowdrop, when she said to me:

"Will you please give me something to play with?"

I replied, "You can take what you please," presuming she would go into my pockets, but after a considerable time, nothing being taken, I thought to assist her, and having a silver half dollar, took it in my open hand for her, saying nothing of this, except to my wife, in a low whisper. I did not hold it to exceed one minute before it was taken from me, and given to another across the circle, who said:

"I have got a big penny or a half dollar—whose is it?" and the enquiry went around.

To be a little sharper, I took from my pocket my key-ring, some keys on a ring, unknown to all. These were soon taken and carried around over the circle like a child playing with a reticule box, and then given to another, who kept them the other side the half dollar, until the circle was closed.

At a circle in my own house, I, being outside, requested the privilege of making an experiment. Taking the same half dollar in my hand, I ran my arm between two persons, laid my hand upon theirs inside the circle, and requested Snowdrop to take what I held in my hand to Mr. H. S. Holton, a skeptic, on the opposite side of the circle. It was taken to Mr. H., as requested, but soon taken from him and given to my son with the remark, "This is your father's money." Had not mentioned *what* I had in my hand.

At another circle at my house in which I sat, after receiving several favors from Snowdrop, she said to me:

"I have been so good, will you please give me a kiss?"

I answered that I would if I could, and supposed that the end of it, but after a moment, a tangible face was placed to my lips, and I kissed it, verily believing I kissed an angel.

Are those not as good demonstrations of individuality, intelligence and power, as would be manifested by any person in making such requests, or performing like acts by request of another? If this could be answered in the negative, I would be glad to hear it.

I could show this article out to almost any length in describing the manifestations given, but it seems to me the foregoing are sufficient. The manifestations were all remarkable, consisting of touch and slaps by spirit friends, spirit presence and voices, and in the cabinet seance, spirit hands and faces, some of the latter being recognized. Many skeptics and some churchmen were converted by these things, and I cheerfully, yes, urgently, recommend Mrs. Lord to Spiritualists everywhere, and especially to those who, like myself, are almost overwhelmed with religious, and skeptical bigotry, especially the latter and worst of the two.

Yours for all truth.

J. H. LUTHER.

Crown Point, Ind., May 15th, 1871.

From the Wooster (O.) Republican.

Astonishing Manifestations.

If the Rev. Cotton Mather, of witchcraft memory, were living in these degenerate days, he would have his hands full of business in this city, at the house of Mr. David Hoffman, near the corner of Pittsburg avenue and J. Stibb's lane. The family is said to be haunted by malignant spirits, who are uncomfortably rampant in their evil doings, diabolical in their transactions and mysterious in their ways.

The family consists of five persons: Mr. Hoffman, who is about fifty-five years of age; his wife, about fifty; two daughters, respectively aged about seventeen and twenty, and a son, probably fifteen years old. They formerly lived in Holmes County, Mr. Hoffman being employed as miller in Sharp's mill, two miles south of Millersburg, where the family were regarded as respectable, intelligent and Christian people. He stated that he was doing well at the mill, had a good salary and a good home, and in every way in comfortable circumstances, until disorder, in a mysterious way, visited his family. It first commenced, he said, a year ago last June, by his missing two dollars from his pocket-book, after which he privately hid his money; but that, too, disappeared in the most unaccountable manner. Articles of food and clothing, in daily increasing quantities, went the same way. Crockery ware fell from shelves and broke to pieces; stones and gravel, eggs and other things were thrown about the house, apparently without human agency, the badness seemingly having headquarters in the cellar. The family, from being annoyed, at length became frightened, and, imagining that change of abode might bring relief from the spirits, removed to Wooster last summer, Mr. Hoffman remaining at the mill, where he was unmolested by any evil visitation. But his family who lived in Mr. Shock's house, West Liberty street, was not so fortunate. The clothing of the mother and eldest daughter was taken, some returned—from whence, no one could tell—all cut to pieces as if with shears, and some found secreted in out-of-the-way places. For instance: all their underclothing was found stuffed into the mouth of the cellar drain, a bundle hid under a wood-pile in the cellar, and skirts, etc., buried in the sand. Many written notes were thrown, apparently from the cellar, bearing all kinds of messages. One was, that, if Mrs. Hoffman would come down to the foot of the cellar stairs on her knees, on a certain specified day and hour, she would there find a box containing two thousand dollars. Prior to this, the family had become afraid to enter the cellar; and as she could only go down the steps backward on her knees, Mrs. Hoffman, afraid of bodily injury, was dissuaded by neighbors from making the hazardous attempt. But she went to Holmes County and brought her husband to Wooster, hoping he could get the lucre, and by his presence abate the spirits, or "it," as she calls the evil agents of her fireside. Another note was received, stating that no one could get the money but herself. It has not been secured up to the present time.

Some [redacted]

The troubles raged on, [redacted] as a sacrifice, was compelled to give up his situation at the mill, and join his family in Wooster. A few weeks ago they moved to where they now reside, followed by [redacted]

By request of the [redacted] Wooster Republican, [redacted] ly after he left, a scene of [redacted] ly to the floor, upon which [redacted] they (the family) had "prayed to God," the spirits wouldn't bother them for awhile. All was quiet for a few days. Then more clothes were taken, which, after absence of one or two days, would be found in the house or yard, cut to pieces.

About ten days ago, while another reverend gentleman was there, a piece of new calico, sufficient for three dresses, disappeared. A neighbor lady next day found it, uncut, under a box of potatoes, in the cellar.

Frequently at night there are poundings on the walls, stones, from pebbles to those as large as a man's fist, thrown in the rooms, and a general rumpus created, as if imps were holding high revelry. On one occasion Mr. Hoffman called upon it to cease, without avail; whereupon he indulged in a little tall swearing, when all became serene.

A young man who called there last Friday evening, said if the spirits could cut up his hat or handkerchief, they were welcome. A small stone dropped on his head, which, when picked up, he found red hot, and upon taking out his handkerchief, discovered it cut to pieces. As another instance very peculiar, a young gentleman, a confirmed skeptic in Spiritualism, with other persons visited the house on last Sabbath afternoon, and on his return to his brother's residence, to the amazement of all, at least twenty holes were found in his handkerchief, which had not been off of his pocket at the haunted house. Mr. Hoffman answered to one of the spirit-notes, placed his reply quietly in the cellar, but just as he got up stairs into the room, his own note dropped on the floor at his side—all his family present.

Until last Friday, nothing of Mr. Hoffman's clothing had been touched. That night his two pairs of boots—all he had—were taken, also the table knives, but the boots were mysteriously returned next day. On last Saturday all his clothing, excepting an old working suit was taken, and words written on the side of the house to the effect that they would not be returned.

Mr. and Mrs. Hoffman, and the eldest daughter, have no clothing but that on their backs, while in the house are piles of cut-up garments of all descriptions, of good quality—a dozen dresses, silk, delaine, calico, etc., cloth sacques, four shawls, under clothing, and any quantity of lesser articles.

The whole matter is confounding. There are, however, several plausible theories for the cause of the seemingly marvelous manifestations. Careful watch has been kept, yet no clue to the perpetrators of the outrages has been discovered. Hundreds of men and women have visited the premises. It is said that the Spiritualists propose holding meetings at the house, and get up a circle to see if any thing can be developed. We will keep our readers posted upon the subject.

—Self-denial in the young is voluntary, fruitful in virtue, and in the comforts which it brings to age.

—Self-denial in the old is deprivation, vain, bitterness. Deny thyself, therefore, when thou canst; not when thou must.—*S. A. Morrill.*

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Extraordinary Manifestations.

To our readers: This week we present you number one of a series of communications, written with spirit hands, in the dark, in the presence of several witnesses, many of whom were skeptical and unbelievers. We shall, from time to time, give the names of persons who saw the luminous hand, and heard the pencil as it marked the paper or slate on which the spiritual hand wrote.

We have witnessed these writings again and again, and know that the mediums through whom they were given, are incapable of deceit, and receive no earthly gain therefrom whatever, but to the contrary, are the losers, socially and pecuniarily, suffering even mob violence for their fidelity to the cause of Spiritualism and the laws of mediumship.

The conditions under which these communications were given, are as follows: First, a slate or marked sheet of paper, with marked pencil, are placed on a table in a lighted room. Second, the circle come together around the table, and frequently sit some distance from the table. Third, the lights are extinguished, when the writings commence.

Proof that the writing is not executed by human hands: First, the hand is a luminous one, seen by the spectators as well as the medium, and commented on by all present. Second, the ruled lines are followed exactly, the i's dotted, the t's crossed, the writing plain and well executed. Third, [illegible] men are true, until proved, liars.

As to the merit or demerit of these communications, we have nothing to say,—our readers must determine for themselves.

Number One.

On the 10th of January, 1871, at a special circle at the residence of J. Koons, I submitted the following question to the presiding spirit of our band:

Will you favor us with a few remarks relating to the doctrines of the Bible, and of the Bible God, as it reaches us? [J. Koons].

Answer.—There are Bibles many, and Bible Gods many, whose devotees claim to be the superlative and absolute rulers of heaven and earth, all of whom should have written their infallible guide books of wonders, containing a diversity of standard rules for the strict observance of mankind, which conflict materially in their mandates, their edicts and their philosophies, especially in the astronomical assertion of the shining heavens, and geological records of fossilsils,—the rotating kingdoms of terrestrial and celestial orbs and planets.

God is a spirit, invisible, that no mortal eye hath ever seen, nor ever will see. [See Christian Bible].

According to this Bible admission, it was not this God who dictated the Bible account of the creation of the heavens and the earth. Neither was it God who planned the plan of life; this God who entered into a league with Abraham, or wrestled with Jacob, or the God who exhibited his hinder parts to Moses, nor the God who incarnated himself in the birth of Christ, with all of his absolute perfect will.

These gods were personal, and subject to the ruling elements of man.

Then Asked One Present:

Who is God, the All-pervading, so as to address the carnal senses of man with His Omnipotent majesty?

Answer.—God is that all pervading, imponderable, vital element with its incessant oscillations from centripetal centres to centrifugal circumferences, of systematical kingdoms of positronous rubber-fluid essences, spirit fields and atomical formations of physical compounds, all acting reciprocally with due regard to each other's positive and negative forces.

It is in the internal bosom of the invisible God, occupant of space infinitum, where conditions are offered for the procreation and the generation of magnetic nebio-worms of ponderable elements, for the generation of centripetal and centrifugal extremes, and points of gravity for the diverse embodiments of dissimilarities of imponderable substances into material formations, as we now behold them through infinitude, with their spiritually developed and undeveloped embodies, in their various characters and colorings, beginning its first visible manifestations in physical formations and animal life in the fact, moltusca and polyparia genera, receiving into diverse species of fish, reptiles, birds and mammals, until the consecutive compound proceeds of the essential elements arising from the diversity of consecutive formations arising from these chemical laboratories, receive their living—their spiritual and immortal essence, into the crowning summit of physical life, in the image of men, whose immortal spirits are the godly and personal representatives of the imponderable and invisible gods of material form, who are embraced in the term, "Elohi," or the Bible gods of modern days.

In consequence of the many torturing compilations, corrections, expulsions and interpolations of human doctrines and political Bible speculations of knaves and fools, the Christian Bible is at present an incomprehensible bundle of facts and fictions, and unworthy of the name and the authors of its line of inspired law-givers.

Man is the temporal embodiment of God, and the departed spirits of mankind are the divine essence of God, and man's duty to God's own spirit within himself is, to act in harmony with his [man's] own divine nature; and to serve God generally is to obey inviolably the divine constitution of his [man's] own carnal nature, without a lack or excess of moral duties to himself and others; as well as to avoid excessive submission to his physical lusts and gravitations to crime; least every offender will suffer the penal records of his own transgression in both spirit and flesh, accor ding to his acts, whether sensual or required.

The members of this circle, who are prepared to announce that this was not written with mortal hands, will please attach their signatures.

King Lee, and 2nd President of the band of ancient and remote earthly date. *Exit* and *adieu*.

We, the undersigned, witnessed the above writing, and subscribe our names thereto: Geo. P. Hascall, M. D.; A. Hascall, Carter Wilkey, M. D.; Lydia Hughes, John S. Tipple, S. A. Bates, Geo. E. Koons, C. M. Brookins, Joseph Border, S. B. Koons, Margaret Bates, Newcomb Graves, Alvis Taylor, J. R. Koons, S. M. Wilkey, Robert Taylor.

The following persons are the mediums of the Koons family: Jonathan Koons, N. W. Koons, negatives; N. J. Koons, Manerva J. Drew, female centers.

Notes from Spirit Life, No. 2.

Sunday, January 15th, 1871, the following questions were answered in writing during the time of a dark circle of ten members, held at the residence of S. D. Goodale, near De Quoin, Ill., by spirits. A luminous hand was distinctly seen before, and the time of meeting:

1st.—What are the temporal ruling elements of man?

2nd.—Has the house of strife a good or evil tendency?

3rd.—What is the highest attainable degree of personal happiness?

4th.—What are the immortal gifts and treasures of man?

5th.—What are the constituent elements of man's constitution?

Answers by the Band of Spirits.

1st.—See manuscript. (Missing.)

2nd.—We answer, first—*Resolved*: That the house of strife deserves more merit in the development of the ruling generation, for its [illegible] all the [illegible]

nailed to the cross, is more ecstatic in its enjoyment, under the temporal support of bread and water, than the luxuries of an emperor's banquet, or the golden diadem of a ruling pontiff, with all their glittering and illustrious tokens of mundane power or super-imperial state.

(A cross was attached to this, on which was written the word "Christ.")

5th.—*Resolved*: That man is the outgrowth of all ponderable elements in physical life,—and that the individualized spirit of man is the outgrowth of all living essence of animal life, and that the spirit of man is the essential embodiment of the immortal spark of spiritual life.

Thos. Paine, Secretary.

If the circle please, we do not importune you—but desire you to put your signatures to this writing, in token that it is not a mortal production. King 1st and 2nd Pres.

This closes our written ministry at our present advent.

Certified by the circle as follows:

It seems impossible that the above could have been written by any one of the company. S. D. Goodale.

We feel positive that it is not mortal production. Andrew Frazur, F. Wells, W. W. Wells, Louisa Goodale, N. W. Koons, D. C. Goodale, G. E. Koons, Althea Goodale.

E. V. Wilson's Appointments for June and July, 1871.

The four Saturdays and Sundays of June, in Fort Scott, Kansas.

The 1st and 2nd, Thursday and Friday, at Gardner, Kansas.

On Monday, Tuesday, Wednesday and Thursday evenings, at Ozawa, Kansas, four lectures, June 5, 6, 7th, and 8th.

The evenings of the 12th, 13th, 14th, 15th and 16th are held open for a discussion at Fort Scott, provided some champion of the cross, of masculine gender, accepts our resolutions.

On the 19th, 20th, 21st and 22nd, Monday, Tuesday, Wednesday and Thursday evenings, we are to lecture in Columbus, Kansas.

On the 23rd, 24th, 25th and 26th, Monday, Tuesday, Wednesday and Thursday evenings, in Oswego, Kansas, four lectures.

On Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday and Friday evenings, July 1st, 2nd, 3rd, 4th, 5th, 6th and 7th, 1871, we lecture in Carthage, Missouri,—eight lectures.

On Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday and Friday evenings, 8th, 9th, 10th, 11th, 12th, 13th and 14th, in Springfield, Missouri,—eight lectures.

On Saturday, Sunday and Monday evenings, July 15th, 16th and 17th, we will lecture in Marshfield, Missouri,—four lectures.

Address us in June at Fort Scott, Kansas.

The Hollow Globe.

We have read a portion of the book recently published at this office, entitled "The Hollow Globe; or, the World's Agitator and Reconciler," and not only find it to be a work of absorbing interest, but one that is appropriately named, and will doubtless produce an agitation of thought upon a variety of subjects of great interest to the modern thinker—subjects which have been overshadowed by a cloud of darkness, and only guessed at by scientific men and philosophers.

The work is original in its character, manifesting in its various chapters an entire independence of all so-called authorities, and arrives at conclusions by simple processes of reasoning that seem to carry conviction to the mind of every reader.

It handles the subject of the great internal fires within the crust of the globe, and quenches their eternal flames with perfect ease, regardless of La Place or all the eminent scientific men who have ventured and advocated that theory. It seems to treat upon these difficult subjects,—earthquakes, volcanoes, gravitation, solar influences, and other phenomena that exist upon the surface of the earth in a manner that renders those usually dry themes extremely attractive and absorbing. This book, if true, as it appears to be, shows conclusively that this globe must of necessity be built up in the form of a spherical shell in order to subserve, to the greatest possible extent, the purposes for which worlds are constructed, and supports the theory with an array of arguments which seem to be perfectly unanswerable.

The work evidently contains a rich fund of original thought, and both the rich and the poor who have any interest in the great truths inscribed upon Nature's ample volume, many of which are transcribed and presented upon these pages, should possess themselves of a copy.

In order that they may do so, and to bring the book, as far as practicable, within the reach of all, we have been enabled to reduce the price to two dollars.

Decatur Convention—Attention.

The Illinois Central Railroad has agreed to return all attending the Convention on June 2nd, 3rd and 4th, for one fifth the regular fare. Passengers or delegates to the Convention are to pay full fare thereto, and on application to the Decatur Committee, certificates will be furnished for this reduced rate of return. Such certificates to be presented at Decatur and Tolono stations. The Toledo, Wabash & Western Road is not heard from, but will probably do the same.

BEN. H. RIGHTER,
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DELINQUENTS.

The following named persons owe for this paper. They have either removed from the town or post office where they formerly took the JOURNAL, without requesting the address to be changed; and paying arrearages; or they have requested some *pious* postmaster to notify us that the paper was not called for, thinking thus to evade payment. Such of these as remain unpaid four weeks, without reasonable explanation, will be placed in the Black List. Our subscribers who know the present residence of either of these persons, will confer a favor by informing us of the same.

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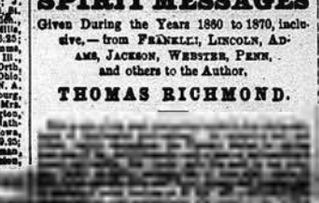
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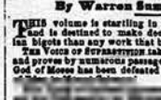
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The Rostrum.

EXCELLENCE AND BEAUTY OF TRUTH.

A Lecture by Mrs. N. J. T. Brigham, Delivered at Harmonial Hall, Philadelphia, April 30th, 1871.

Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION.

Oh, God, our loving Father, thou whose soul teaches us all, and whose love endures forever, in our weakness, in our striving after truth, we are grateful that thou canst ever give us that for which we seek. We are grateful that thou dost answer the hungering and thirsting of our spiritual natures; that thou hast not alone developed a demand, but that through all life thou dost give its answering supply. So, as we strive for truth forever and forever, its spirit hears and answers our prayer. For this would we perpetually thank thee, that thou dost not pour it out all upon any one age—upon one nation, or one individual, but that as each flower, each blade of grass, as well as the trees and mountains, are bathed continually with sunlight and with falling rain,—so the least of us, as well as the greatest, is remembered continually by thy spirit. Our prayer is one of gratitude—not a vain seeking to grasp thy glorious nature, and bend and distort it until all our human desires shall be responded to. In our prayers would we express that which we need—striving to gain that spiritual elevation which we so much require. Oh, thou who art always present, and always willing to guide and instruct us teach us at this time, and inspire us not only what to speak to others, but inspire us that we may follow that which shall prompt us to ask questions, and enable us to answer them by our intuitions. Teach us not only to strive for the excellence of truth, but also to bring forth its beautiful harmony in our words and deeds. Teach us to be just to each other, to be forgiving and charitable one to another, remembering that we are brothers and sisters, and that the chain that holds us all together can never be sundered. Teach us to draw those who are lower nearer to our level, and if we fancy ourselves high, to look upwards to those who are above us, and as the truth flows through them, may we be prepared to receive it.

LECTURE.

A wise man, years and years ago, saw that "there was nothing new under the sun." So we to-day feel that whatever is, has been in some form forever; that truth is of the infinite ocean. At different times we may see only a little of its flowing tide,—a few of its beautiful waves, but then we gaze upon it, and say this truth is ours; it is new and beautiful, and we have discovered it. We have originated it, perhaps, by our own process of thought.

A person living near the sea coast, finds the tide flowing into the land up through little channels; they are full when the tide is nigh, and dry when it is low. One moment they call it theirs, and the next it is gone; so of these truths that we think we originated and possessed—just as this tide recedes they pass away from us. The ocean of truth is infinite, and we are finite, and therefore we can never expect to grasp all truth. The best that we can hope for, is to grow day by day forever, and we shall grow more and more harmonious through the understanding of that which we gain.

We speak of new truths, only because our knowledge of them is new; but the truths stand forever. They are somewhat like the atmosphere in a forest, when a place is low and covered over with mosses and thick undergrowth, it does not see much of the light. After a time it grows and pushes its way up through the surroundings, and spreads its branches forth into the light. The light does not go down to it,—so we must rise to a condition to see the truth before we can get it; or rather we are continually getting more as we grow higher. The truth is around and about us forever, and we grow into a reception and understanding of one truth after another, and we say to the world,—behold the excellence and beauty of these; but when we go deep enough, we find that we had only learned to see a part of that which constitutes the glorious and perfect form of truth.

We find that we are progressive. We are the ones that change. We learn that we are children that grow taller and taller in our understanding—for truth is changeless, because it is perfect. Ah! truth is beautiful.

There are a great many people who listen to certain theories, and admire them, but then they say they are too good to be true. They are too fair and beautiful. We must not believe them. Rather let us keep to the old ruts in which we have run so long—these old thoughts and opinions. God, through nature, shows us not only the excellence of truth, but its innate and perfect beauty.

Take any law in the Universe as a whole, and it is wholly beautiful, and no person can gaze upon it and not realize its beauty, as well as its excellence. Thus everywhere in nature, we see the beauty and excellence of the laws of God; so all around us, whatever changes occur in nature, the eternal strength and beauty of God's laws is evident, the eternal excellence and beauty of truth is apparent.

If at any time a law has been suspended,—if at any time the plan was changed or amended, just then and there there would have been a broken link in the chain of truth. An amendment or a suspension of a natural law proves that something unforseen has occurred, and presented itself to the vision of God, and so he has provided for an improvement.

Some men have seen that which they call supernatural; they believe in miracles, in the suspension of God's laws, in special providences. These men are teaching that the harmony of truth is imperfect; that there is not a sublime perfection in God's laws. We know that if any change takes place, it proves imperfection, for a change is a break in the law; it shows that the law was not right. We are thankful for this belief, that nature's laws are perfect and unchangeable; that they never can be suspended or changed, and in our prayers we never ask God to suspend a natural law. Our prayers are that we may come into harmony with that which is—it is by prayer that we may lift ourselves and come into harmony with the divine Being.—It is that we may approach him, and not bend him down to us. He who prays with the expectation of changing any of the laws of nature; he who asks for help when disease is all through his body, is asking for an impossibility. He who asks for life, when God says its fingers up to the human body, is asking for that which cannot be. There is no power that can bring the departed spirit to its old time tenement of clay.

There are people that think this is very wrong; that think such an expression is calculated to do an injury. They say nothing is impossible with God; but the Bible says it is impossible for God to lie. Then if God ever speaks through the law of gravitation, and if a man falls into the water and does not know how to swim, all the prayers in the world can not save the man, for the simple reason, that gravitation or the law of God says he must sink and perish if there is no help near, and if there is, the law remains unchanged, but something comes between with a stronger law that overcomes this, and this saves the man.

We believe that no law of the divine Being was ever changed; that there never was any special providence. We believe that the infinite spirit of nature is changeless, and as we strive to understand him, we find that through every law that exists, there speaks the same beautiful and immutable nature, and this is just what we want here in our changeable conditions, in which we so often disappoint each other and ourselves. Is it not beautiful that out of our weaknesses we can trust his enduring strength; out of our mutable nature we can rely upon that which is changeless and immutable. It seems to us that this is the very anchor of the world. It is the very light of our spiritual natures; the atmosphere of trust and confidence which we breathe, and for which we are deeply grateful for, this understanding of Deity. We do not believe in a God who stands by our side—a God who can be seen by man as his brother man can be seen, but rather that wide expanded spirit which "spreads undivided, operates unspent through perfect and immutable presence, that answers all our demands, and elevates us forever." His truths are forever around us, but we can not receive them all at once. There are persons who think that God could give us inspirations that are absolutely infallible, and then we could accept them without any fear and trembling.

We know there are persons who have been seeking for years, to reconcile that which never can be reconciled. They have looked upon their Bibles, and they have said, Why did God bring forward such a diversity in the character of the inspirations? Why did he not give us the plain truth, so plain that we need no longer look for an explanation? We find the Baptists and the Methodists, the Presbyterians and the Quakers, etc., all going to this book, and saying, Right here is our faith grounded. Then some one says, Why could not these statements be so plain that every one could understand them clearly? Why, suppose a person was about to take a certain journey. One man says, As you know nothing about this, you had better buy a guide-book. Suppose when you get that guide-book, every thing is contradictory. You are told to go directly East when you want to go West. You are told different things about a road you are to travel. You say, What do I know about it—that guide-book only makes confusion worse confounded.

What are we to do. Some speak of that undiscovered country toward which we are all journeying, as a "bourne from which no traveler returns."

All these sects tell us that man can not go to heaven unless he takes their particular road.—so they present many forms of belief. We are to say you must be baptized, and others say it is of no use. Others say you need only be sprinkled, as the heavens sprinkle the earth sometimes. One says you must believe that God is a God of wrath, and all these beliefs are based upon the Bible—the guide-book. So some say, if God gave us a Bible at all, why did he not make it so plain that there could be no mistake about it. It seems to us very plain, why it is so. As exercise is requisite for the development of physical life and strength, just so is it with the mental and spiritual natures,—exercise is equally necessary. If any teacher comes to us and tells us exactly what to believe, and makes it perfectly plain and consistent, there would be nothing for us to do. We should do no good. We are like the stagnant pool; but when we doubt and question and reason upon things, then we become like the flowing stream that finds a rock in its path,—it does not stop and try to go back —it is obliged to go forward—there is so much back of it. It flows around and over the rocks, and if there were no rocks, there would be no music to the stream, because of these rocks they sing the song that every mountain brooklet knows by heart. Just so it is with man's spirit, when he is obliged to think. When objection lies here, and doubt lies there, and he must reason upon these things, the crystal waters of truth flowing through his soul, makes it musical and strong,—even by the obstacles that we place in his pathway. So we are thankful for all these things. We always appreciate that best for which we have striven most earnestly, and so man in seeking for the truth, becomes developed even by the obstacles that lie in his pathway.

When we find something in one place that is directly opposed to another, it only shows us that man is progressive. So God has given an inspiration,—if you have a little hollow in a rock, it can never be more than full. Whatever it receives over that, it can not hold. Can not we take that comparison to our own spirits. We go to the Bible and find a certain beautiful inspiration. We receive that, but there are many things that we can not receive. We say let it run over—it is of no use to us; but we do not destroy it or say it is worthless, for if it does not feed us to-day, it may at some other time. It is pleasant sometimes for us to look back upon our childhood, and to know what strange fancies we have had. Just in that way, it is well for man to look back over the centuries, and see what men did in the childhood of the race. So with all due respect for what men say, we know that God's inspiration is always perfect; that it is only changed by flowing through the human mind. When it strikes a mediumistic mind, it always takes the stamp and characteristic impression of the mind which it touches. Suppose only one grade or kind of inspiration is received, what would we do with the Bible? There we have the Psalms of David, the lamentations of Jeremiah, and the soul utterances of Jesus—all of which are easily distinguishable, and which clearly prove that inspiration takes its character from the mind through which it comes. It is the human part of it that seems to us contradictory, inconsistent and imperfect, while the divine part is changeless and beautiful forever. We know there are some persons who imagine that God gave all he ever intended the world to have, to the Jews and to his eldest son, Jesus. That all that was poured out there, is fresh and good for us, and it is not necessary for the world to have any thing new.

Somewhat like they do in England, give the eldest son all the estate.

We believe that each one receives some of this divine light; that in every age this divine inspiration has fallen upon the world as the sun, that some have been able to receive more than others. Some have been especially blessed because they were more harmonious in organization, and there was a greater fitness to receive the inspirations.

We find one but what the Father loves and blesses, and teaches with his own glorious truth. So we assert that all truth is most beautiful—not only excellent but beautiful.

We may take this theory of Spiritualism, and we find those who say it is too beautiful to be true. It was just so with Universalism. One hundred years ago, a great and good man (Hosea Ballou) proclaimed the idea of Universal salvation, and men said it is too good—too beautiful to be true. The organism of that man enabled him to give forth this truth. He had been mentally prepared to receive it,—and so he declared that God is love, and his laws are changeless and perfect, however man may stray. He is always surrounded by God's love. Men said it was too good to be true. They believed that deep down in the spirit of God was a feeling of wrath and vengeance, and that he treasured it up, to pour it out upon man, but this teacher labored to proclaim this doctrine,—that Jesus came into the world to proclaim the truth, and not to die for sinners; not to be offered as a sacrifice, which was only carrying out the old idea. When they supposed God was angry, they believed they were called upon to offer sacrifices, and thus appease the same. He saw that this could not be so; he saw that Jesus was our teacher, our elder brother, who came into the world to proclaim the truth, and died as any one would have died,—who set forth that which is in advance of the people, but he did not have all the truth. He believed that there was no punishment beyond the grave, because there was so much on this side. We said before, no man is great enough to grasp all the truth, because we are all finite.

We hold that where a man died immediately after the commission of sin, he had his punishment in the pain of death, but if this is so, then little innocent children may be punished more than old persons. Some have supposed they were punished before the sea, but this cannot be so, because the result cannot come before the cause. As between the highest mountains are the deepest valleys, so those minds that have found so much, are always weighed in the balance, and found wanting in something because they are finite. Spiritualism presents these beautiful truths to man, that God's love is measureless, deeper and broader than we can comprehend; that in that love there is nothing unjust, so when Spiritualism teaches man those truths, when it brings down to him the proof that he can not die,—that his loved ones care for him and love him still—when it shows him that he must learn to live and not to die, it is then that truth is revealed to him as he progresses.

You say, Who are the Spiritualists and where are they? If you could stand as we do and look upon the world of mankind, you could point out who are Spiritualists, and you would be surprised to see how many there are in the churches and in the pulpits, though the congregation may know nothing about it. One man says, Is it not wrong for them not to stand openly and honestly before their congregations and show themselves? We say they are just taking themselves where they know by their own intuitions what is best for them to do. Sometimes we think that among certain people, who would fear nothing of Spiritualism, these ministers are putting a little leaven of Spiritualism into their congregations, and it works there silently until it leavens the whole lump. It is the new wine put into old bottles, and we are only waiting the time when we shall see the result. It is the new cloth set with the old garment, if it conceals the old rent, we are satisfied. So the good work goes on, and the hatred and fears of the people will not affect it. When the world speaks falsely of us, when they seek to hide the beautiful features of the truth, we know that they can not do it, for in time as the sunbeams gather to themselves and combine and dissolve them all, so the sunshine of truth shall change all these clouds and mists, and light shall fill the world.

How many lives do we see that seem to be made up of one vast tissue of falsehood. They never think of it themselves; they do not seem to realize how bad this is; they say their little falsehoods are scarcely accounted as anything in fashionable society, they are only white lies but those who look at them properly, will see that they are black ones,—*white-washed*. Whenever a man forgets in any way his own honesty and integrity, he just so far changes the purity and beauty of his spiritual nature, and when such a spirit enters the other world, where all masks and disguises fall off, how sadly they are disappointed. How they strive through days and years of patient waiting and earnest labor to bring themselves back to the purity that has passed from them, and their work will sometimes be successful, but it takes a long time.

We see persons around without taking much notice of them, but if there be a feeling of aversion, then a thousand little things that would not have been noticed, come up, and they seem absolutely fearful. You speak of these and another person takes them up, and adds a little to them, like a rolling snow ball that the boys love to play with, until at last some positive falsehood stares us in the face. Everyone knows just how this is. We have all met it sometimes in our lives. We have felt them ourselves, and know how cruel and unjust they are. Let us remember that of all weakly and diseased things in this world, lies are the most so,—they can not live only when they fly,—the moment they settle they die. In looking at these liars and slanderers, we have sometimes been reminded of the old process of making pins. The wire was passed through a machine and cut off just the right length, then it was passed to another machine and pointed, and then a little further on another put the head on it; so you find a certain process about whom you feel quite sure, you have a right to say, for the purpose,—you speak sharply of it like cutting off the wire; another person repeats and puts a point on it, and then another person takes hold of it, and puts on the head. And then it is ready to send out into the world. Now if we can all of us learn to cherish only the truth that comes to us, and that teaches us to be just and charitable, and look for the good rather than the evil, in those around us, then we shall find the beauty and excellence of truth. We know errors sometimes appear beautiful to us, but it is only as they know something here and there from truth. You know it has been said that a lie is half a truth, but you can't find the half that is true. It seems to us just like the little fire flies, that make their bright little sparks, but if you catch them they are only little black bugs.

We would have you remember then that all truth is excellent and beautiful. Let us, therefore, seek for all the truth we can, knowing that we can not have it all, and if we are satisfied today,—to-morrow we shall call for more; so striving, so grasping to understand that which our Father feeds our minds, life shall become beautiful and looking one upon another, the truth may shine over us so that we all may recognize the good and cast aside the evil.

LITERARY.

Hesperia; an Epic of the Past and Future of America. By Mrs. Cora L. V. Tappan. In one volume, 12 mo. Price $1 75.

Astrea, the Genius of Liberty and Justice, seeks a dwelling place upon the earth. Persecuted and driven about from land to land, she follows the evening star, and finds at last a beautiful kingdom in the western world; this becomes her home and the birthplace of her beloved daughter Hesperia.

Erotion, the Genius of Love and Fidelity, the husband of Astrea and father to Hesperia, after many wanderings in search, at last joins the objects of his love and care. Reunited they preside over the new land and seek to preserve its for their child's inheritance. They are recognized and cherished by a small band of devoted followers, who summon them to their councils in the city of Fraternia.

At first Liberty and Love prevail, but Astrea discovers the presence of a serpent who breathes on her a subtle poison, and she (with Erotion) is slain.

Llamia, the serpent of policy, then controls and takes in charge the beautiful child Hesperia; seeking to unite her in marriage to her foul son Slavery—who must be nameless evermore; but Hesperia is warned by the Genius of Nature, Callos, who, in the guise of a poet and magician, holds away even over Llamia. When Hesperia beholds him she recognizes her soul's counterpart, and is prepared, by his words and love, to resist all the evil machinations of Llamia and her son.

Llamia, however, holds temporary power over the form of Hesperia, and succeeds in throwing a spell around the maiden, which she vainly imagines will prove fatal; the love of her parents and of Callos rouses her spirit, and with them she withdraws into the world of souls, where, for a time, she beholds the scenes enacted under the influence of Llamia. She witnesses in Athenia and Cresceus in deeds of horror and the torture inflicted upon the oppressed. Callos sings to her in plaintive songs of these down-trodden ones, lures her by the voices of nature, and in interludes of love and truth seeks to win her back to her earthly kingdom.

Long years does Llamia hold sway, and at last wakens the voice of war; when Astrea, not dead, but only withdrawn for a space, turns the sword of Llamia upon her son.

Through long suffering is Hesperia made strong and pure. She listens to the voice of Nature's children and their tortures cease; slavery and war are known no more. Astrea and Erotion are again the attendant and abiding souls of this fair land; they witness with rapture and benedictions the union of Callos and Hesperia, who rule with undivided sway over the most lovely Empire of the Earth.

Mrs. Tappan, the authoress of this book, is widely known, and is one of our most gifted inspired speakers and writers. This work sparkles with rare gems of thought,—in fact, its pages are grandly illuminated with a light divine, and the ideas advanced, clothed in beautiful language, cannot fail to have an elevating influence. We quote the following from Part V.

HYMN TO THE ROCK OF PILGRIMS.

Proud Rock of Pilgrims, ever round thy form
Sweep surging billows, spirits of the storm;

The wild wide waves beat 'gainst thy hardened breast,
Torturing their fair bosoms with unrest;

The winged winds waft to thee from each clime
The moaning of a message all sublime;

But thou, immovable, steadfast alone,
Unmindful of the winds' and waters' moan,—

Because within thy bare and barren breast
The beatings of a mighty soul are prest. ‖

The fair, fair feet of Freedom first there trod,
And found a fitting altar for her God;

Because strange fires burn there with a new light,
Prometheus, a flame in darkest night;

Because, anew, the love of Truth and Faith
Were rescued from a dark and dreary death;

Because all nations 'neath the sun might gaze
Upon thee from the dim and distant maze

Of tyranny and wrong, and say, "Behold!
There is a miracle of love untold;

"Truth's ripened fruit doth grow, and God is God,
Far o'er the seas where Freedom's feet have trod;"

Because through all the silent, startled years,
Amid great sorrows, wrongs, tortures and tears,

Thy light was quenched not, but was all aglow
With lasting flames that from Tru th's altar flow;

Because through months grown red with sin and shame,
When armed men trampled Liberty's sweet name,

And in Bellona's, she, too, and red war,
Gazed through her tears thy glowing light upon;

Because across this lingering lapse of woe,
History's wrongs, and tears, and bloody threat,

Thy sacred head is still upheld, and bows
Upon thy bosom,—for the fruit once grown,

Ripened from blood and tears that fell on thee,
Shall golden grow and ready for Liberty.

O, rock of Freedom! destined e'er to be
A light to guide man to eternity,—

A hint of that unknown and nameless shore,
Around which the Stygian waters evermore

Beat with the burdened billows of the soul's
That seek a portal to its rest goals,—

Forever and forever shall the sea
And winds all entertwined, a weep over thee;

Forever and forever shall thy fires
Consume all sordid, worldly, low desires;

Forever and forever shall God's hand
Uphold thee and through thee this sacred land.

"Hesperia" is neatly bound, printed in large, clear type, and should be in the hands of all Spiritualists. For sale at this office.

RECENT PUBLICATIONS.

Press Comments.

THE SCIENCE OF EVIL.—This is the title of a very neatly bound, 12 mo. volume, by Joel Moody. Typographically the book would be a credit to any publishing house, East or West. We consider the style of the author eminently attractive—being bold, fearless and direct. He deals with those questions of morals and sociality, which have so widely and deeply engrossed the attention of the best men of every school of philosophy and religious opinion, with a calmness seldom met with in any writer on such subjects. Indeed, the thoughts expressed throughout the work, seem to be those of an honest, earnest mind, that has observed with calmness and sagacity the various perplexities of every-day life. The work is highly philanthropic and reformatory in character, and will be very much prized among all classes of really progressive people. It is a work that will meet with warm friends and bitter enemies. No time-server nor worshiper at the shrine of antiquated custom, will be an admirer of the book, because it arraigns and convicts before the bar of common sense and the nature of things, many of the popular follies and abused notions of the day.—*Topeka, Kas., Record.*

Rebecca; or a Woman's Secret, by Mrs. Caroline F. Corbin.

There are power, and genius, and art, and skill, and passion, in this book, besides the mental stability, and clear insight, and vehement protest, and imperfectly defined longing, that show it to be the work of a woman busy with the great problems which the country can not escape, and which it is resolutely attempting to solve.—*The Morning Star, N. H.*

Henry Ward Beecher in a sermon said: "Some believe that those bodies of ours shall rise again, but not I." And, as he spoke, he rapped on the desk in a manner that said as plainly as could be, that he had no patience with such a doctrine. "What the earth takes, let it keep. There's a natural body and a spiritual body, and 'flesh and blood,' says the apostle, 'shall not inherit the kingdom of God.' Good-by, old body, good-by."

Phenomenal.

BRINKLEY COLLEGE GHOST STORY.

The Solution of this Startling Mystery—Confession of the Jar made Known—Arrest of the Men who Stole it—Affidavits of those Engaged in Digging for the Jar.

We herewith present our readers with the solution of the Brinkley College ghost story, which created such wide-spread excitement throughout the country upon its first announcement. The story was at first looked upon as a hoax by many, but we have received letters from several persons of high standing in the city of Memphis, verifying its truthfulness, and we below present our readers with the affidavits of those persons who were prominently connected with the affair, who vouch for the truthfulness of all that we have published in regard to it.

We published the opening chapters of this thrilling narrative in Nos. 1 and 3 of Vol. X, of the JOURNAL, to which we refer our readers. In No. 4 of this volume, we gave an account of the loss of the mysterious jar,—Mr. Robertson being seriously injured at the time by the ruffians who abstracted it. *Why* they took the jar is still a matter of conjecture. It would seem at first sight that they were prompted to do so solely with the desire to secure the money and other valuables which it was supposed to contain, but some of our correspondents have hinted that the orthodoxy, who are always on the alert to crush anything which may dare to raise a voice in objection to them, had a hand in it. Be this as it may, however, the jar has been recovered, and the contents have been made known to the world.

Since the publication of the first chapter, we have received numerous letters of inquiry as to why sixty days should elapse before the jar was opened. To this, we can only say, that it was probably done in order to give public excitement, which was wrought to a very high pitch, time to subside, in a manner which would certainly seem to be very desirable at that time. The extracts given below are made from a pamphlet published by Mr. J. R. Robertson, father of Clara, who is the central figure in this matter. This little work, which contains the entire history of the case, can be procured of him, at Memphis, Tennessee; price, 30 cents.

From the *Avalanche*, March 3d.

"How about that ghost?" was the question which the man about town encountered now at every turn; "and that jar—did you see it? what was it like? Was it a family jar? Was there any whisky in it?"

All day long, and all through the night, "the ghost" was talked of wherever one chanced to go, and "ghost" with a spoon in it was the favorite beverage in every bar-room. Steamboats went out of port with special shadows about them, and men as they walked through the streets last night, dodged at every alley or open door-way, while children cried in terror if left for a moment alone. Groups discussed the marvelous occurrences at almost every corner of the streets, and various were the theories suggested, and wonderful the experiences related. One theory concerning the alleged finding of the [illegible] that Mr. Robertson was simply making sport of his daughter Clara, and [illegible] the kind indicated would have the effect of restoring her to her senses, and in this connection the matter of "sixty days" was held up with the idea that then the ghost would come to give the child time to recover from the depression and nervousness superinduced by the ghostly visitations of the past two weeks. But against this it was argued that it was an unnecessary proceeding on the part of Mr. R., to go in the dead of night, in company with the wierd woman and the old digger as described, to dig for the secret in the presence of a large crowd of people, when a glass jar, brought sealed from some corner grocery, would have answered the purpose as well, so far as any knowledge Clara could possibly have is concerned.

Mr. Robertson, however, regardless of all the cries and fancies, avows most sacredly, that the jar was found by him in the excavation, and it may have been there since the deluge, for all he knows to the contrary. He had but one opinion on the subject, he said, and that he did not volunteer to express.

The possibility of some "jolly fellows" having placed the jar in the excavation for him to find, he would not entertain for a moment. He found it, he said, under the instructions received at the seance on Monday night, and is satisfied. Besides, if he would decieve his child, where is the necessity of also deceiving the public?

The jar found by Mr. Robertson was about twelve inches in height by ten in diameter, and of thin glass, such as is commonly used by druggists and confectioners; the top is sealed closely, and the weight of the whole is about six pounds. It was deposited in a place of safety known only to Mr. Robertson and his daughter. Its possession apparently relieved the child of all supernatural influences.

The age and evident innocence of the child disarms every suspicion that she is the tool of designing persons, and nearly every body inclines to the belief that she has had visions of the mind's eye, if not in reality. Her deep earnestness, truthfulness, and piety are spoken of by all to whom she is known, and with none does she stand in higher esteem than with the inmates and habitues of Brinkley College.

The spectre as described by Clara was unsightly and terrible. It was in the form of a child of eight or nine years of age, dressed in faded pink, covered with a slimy greenish mold, which seemed to speak of the tenements of the dead. It wore also rusty shoes and mildewed stockings. The head, neck, arms, and such portions of the form as were exposed to Clara's view, seemed to be of transparent skin, encasing bones and sinews entirely fleshless. In speech it was always mild and gentle, with at times a touch of earnest persuasion. It gave the name of L'zzie Davie, in writing, on two occasions. It is singular, to say the least, that a child of that name was once an inmate of the building, and died there in 1861,—so we are informed by old citizens, one of whom, a prominent telegraph operator, claims to have recollection of much talk some years ago, condemning the title to the estate.

It is impossible to convey more than a faint idea of the sensation created by this singular affair since the first publication, which brought about the following letter to the *Avalanche*, dated March 7th, 1871:

Editor Avalanche: In your issue of Sunday, March [illegible], I noticed an unwarranted use of my name in connection with the Brinkley Female [illegible] ghost story. I write this to correct the [illegible] made in the statement that I have at any time seen even the shadow of a ghost, or heard any unaccountable sound about our usually quiet college. Miss Robertson at one time came into the music-room, apparently very much excited, but having never given credit to the story of the ghost, I neither went back with her to her practice room, or sent any one else; and the only wish that I have heard expressed by the pupils of the Brinkley College, is, that the citizens of Memphis would stay at home and allow us to go on quietly with our own affairs, and not undermine us.

We do not believe in ghosts, and as the statement limited our number of pupils to fifty, I think I can safely say that forty-nine out of the fifty are disbelievers.

MISS JACKIE BOONE.

Mr. Meredith's letter which, like Miss Boone's, was written before the finding of the glass jar, is as follows:

BRINKLEY COLLEGE, March, 5th, 1871.

Dear Avalanche: Please let me speak for myself about "ghosts." I have lived in this college two and a half years, and have seen no ghosts worse than a "lien" creditor, from time to time; nor is there an "inmate" of this house who has seen or heard anything strange, except what we have learned from persons outside of our lot, and from your "visionary" reporters. Miss Robertson, who lives in the city, did see "sights" here, and she can see them anywhere, for she takes her ghosts with her, and I leave medical men to dispose of her case scientifically. A "spirit" in the city ordered a stump to be dug up in our garden, which was badly done up" this morning by "enterprising" men. I do not believe in ghosts, mediums, or anything the devil can get up,—though getting up stumps is rather uncommon for him. But gentlemen, this rumor is well-calculated to injure a college, which has many enemies simply because it has low prices, and because it believes the Bible should be the first and last text book in every pupil's hand; and hence we hope that every newspaper in the city to which we are indebted, will follow out their noble impulses, and send our bills receipted, to indemnify us for this late "unpleasantness."

Your obedient servant,

J. D. MEREDITH.

The following is an anonymous letter published in the *Appeal* March 5th, 1871:

Editor Appeal: I wish to ask your pardon for intruding this letter on your valuable space. I am the more particularly induced to do this, because it happens to be a subject that you have very properly, and with becoming dignity and decency, passed silently over during the female excitement of the last four or five days. This communication is about that "ghost."

I bought a pamphlet at Mansfield's this evening, which gives an account of that revelation(?) from beginning to end, if the end is yet. I read it through carefully, and must confess that the excitement in the female community had some excuse after pondering on that sort of a "get up."

I was out of town, thank Providence, during those exciting days; but as I was passing Grenada, Miss., coming home, I met a friend, and he asked me in astonishment, "Why, you are not going to town, are you? The people are all crazy there; they have gone wild about a ghost; my wife has had the doctor attending her ever since Sunday evening, and she has swallowed about a quart of Dovegs powders."

I smiled at this, but when I reached the city I found my own wife sick, and my two eldest girls writing poetry about pink ghosts and Elected lightning. I found it necessary to look into this business a little, and with all proper deference to every body's feelings, I must say the affair is a shame and a disgrace to those who originated this big bugbear.

From the best information I can get,—and I am in a position to learn something of the inside history of this event,—I believe there was an abnormal condition of the nervous system in the [illegible] of the [illegible] when Dr. Earle held forth at the Greenlaw some time ago, this little girl got religion, and since that time has been sympathetically affected, by a power not altogether celestial. Two weeks ago before anything publicly was known about this thing, that girl had been seeing daily and nightly visions of all sorts, at home, as well as in school. She would not sleep alone in the night. At one time she saw the ghost of Mr. Peabody, the philanthropist, who told her that he intended to endow the Brinkley College with a yearly revenue of twenty-five thousand dollars, and that he had made out the papers, but his physician gave him a dose of hydrate of chloral, took the papers out of his hand, and has them yet. The physician's name is White, and he lives at 390 Hyde Park, London. He is a little florid man, with high cheek bones, a small black eye, and grey bristly hair, and has a family of ten children. This was the first serious vision that I have heard of as coming through the astonishingly piercing ken of this child. After that, she had various tabulated visions of a religious character, and finally came to the pink infant with its marvelous revelations about documents. Those revelations came first full thirty days ago. I was in town at the time myself, and heard about it. Plenty of people knew of it, but every one of my acquaintances, without any exception, looked upon this as a peculiar aberration of mind. A Spanish-fly blister was prescribed for the back of the child's neck, combined with an internal mercurial treatment. But this was considered too severe, and would not be adopted. Then, as a sort of compromise, the doctor recommended perfect quiet, with a diet of mash and milk, but the young lady continued to go to school and to see visions. Now, to show you that this thing is purely a sort of physical weakness, it is only necessary to say that the teacher of the girl's brother in the Linden street school, will attest the truth of the fact that he is subject to a sort of nervous derangement unlike anything that I have ever had under their observation. The manifestations of this derangement are not unfrequent, and often take the form of "fits," which was the name his schoolfellows gave his little idiosyncracies, though the doctors say they were nothing of the sort.

Those pink visions concerning the stump and the "documents," were old at the time the midnight excavations commenced. I told you about the strange child in the office of the *Appeal*, in the first part of the week, the night before I went to Mississippi. I also mentioned to you how these things, which we all consider infirmities, were sought to be kept private until the young lady should "get over" her complaints. What has induced this operation of Saturday night, I cannot say. Why they were not commenced ten days before, is unaccountable to me unless the Mrs. Nourse, the old woman from St. Louis, commenced operations on older heads than the child's or whether it was a masterly stroke to put an end to the whole series of visions in the mind of the child; but then as long as the "jar" happened to be in the female public mind, I may be pardoned for demanding answers to the following queries:

Was not that peach preserve jar bought at Jack's china store at nine o'clock on Monday morning? Did not the colored woman who was sent for that jar get an old one dollar bill, with a rent in it, to pay for her purchase? Was one not told, when she brought home, that the old five cents was too much for it? Was it not "fixed up" at the hour of twelve, on Monday, in a certain back parlor? and was not the sealing-wax purchased at Young's bankrupt sale? Does not that jar, as it is now, weigh about two avoirdupois? Is there not a small package of No. 2 shot in it? Are not the papers composed of the following documents: five blank forms for attachment; three sheets of legal cap, upon which is written an old case in the Chancery court; a "wish bone," done up in tissue paper, overlapped with note paper; an old compatition of the child's, covering four pages of letter paper; a little box for holding a gold ring, covered in white tea paper, and a sheet of music—"Lay me in my little bed"—folded four times? Did not Mrs. Nourse carry that jar down to the hole, under her cloak? Were not the colored excavators instructed to say that they saw the jar while it was digging for it, and that it moved away from them, and then they jumped out of the hole in apparent fright? Did not the programme—whatever was the object of it—include the moving of the crowd away from the hole, while the previously appointed finder should go in and get it? What was all this done for? As soon as the ceremonies had been properly gone through with, according to ghostly rite, was not the little visionary sent from home? Why not before?

I just make bold enough to ask these questions, because the matters touched upon, have become subjects of public discussion, without a word of protest or condemnation from the parties behind the scenes. A number of our weak-minded population have been imposed upon, and as it is the chivalrous duty of the strong to protect the weak,—whether the assault be aimed at their minds, their affections, or their persons,—in their behalf I speak. A public ghost of indignation has been invoked, which will not down under the influence of bottled, or any other sort of spirits.

Perhaps the diligent searchers into the "angel world" could tell what it was that moved the child's chair in Townsend's house the other night, when she sat with her little feet upon the cross-bar, and her hands meekly folded upon her breast, and the chair with its gentle burden *stepped* from the wall over to the table in the middle of the room. Was the pink ghost under that chair, or did the "medium" from St. Louis manipulate the transaction? What was done by the "medium" at Robertson's last night? I received a verbal "invite" to attend that seance—"for the purpose of seeing with your own eyes what she can do"—to recieve ocular and auricular and nasal demonstration. I suppose, that she can do a thing or two in the way of calling up "spirits" from the vasty deep. Was this delving at the stump, by the pale, silvery light of the moon, a sort of clever advertising dodge for the regular operations of the "medium," which are now regularly to follow?

The arrangements for thirteen meetings, to take place between now and the appointed time of the big parturition have been perfected, and the persons, to the number of four hundred, who are to be invited, are noted down. Some of those thus fixed upon would be astonished to know that they are the objects of so much attention and consideration. *They* are not to be notified until it is thought that the proper impression is made.

I have merely glanced at a little part of the inside machinery of this thing. I may write you more of the "lying wonders" in a day or two. In the meantime permit me to suggest to your female readers to possess their souls in peace, and, when you are engaged in the womanly occupation of cooking, not to put too much lard in the biscuit, for it has an astonishingly bad effect on the diabolical apparatus, and through that upon the brain, and through the brain upon the ghost cognizing powers.

The above correspondence elicited the following from Mr. J. R. Robertson:

To the Editors of the Appeal:—Allow me, through the columns of your excellent paper, a reply to the knowing correspondent who [illegible] in this [illegible] but [illegible] etc.

[illegible] word, at least every proposition, in said communication so far as the same relates to my little daughter, Clara,—who, by the way, has been entirely prominently connected with the "Brinkley College Ghost" story,—is utterly false and unfounded in truth. I, however, do not say that your correspondent is the originator of those falsehoods, or that he has wantonly or maliciously perpetrated them, and before I shall have done with this article, I will give him a full and fair opportunity to make good the many statements made by him.

He starts out by saying:

"I believe there is an abnormal condition of the system at the bottom of it."

In reply to this, I would simply ask Mr. Anonymous, who are you? what are you? from whence came you and whither are you sending? Are you a disciple of Erriascopilus, and have you gone down into the depths of physical science so as to enable you to form, mature, and deliver an opinion as to the physical condition of a patient whom you have never seen, much less examined? or have you read Dr. Gunn's work or Thompson's treatise of Lobelia and Wake Robbin? Who are you? I assert that the public may know whether or not the voluntary opinion you so freely offer is worthy of reliance.

You also say that this little girl attended Dr. Earle's revival and got religion, etc.

This is not so. Long before Dr. Earle came here, she was a member of the M. E. Church, at Asbury Chapel, as is known to that whole congregation, and especially to the excellent pastor of that church, Rev. L. D. Mullins, and I refer to him and to every member of the church, that she has at no time since her connection with it, manifested any unusual interest on the subject; simply attending the regular meetings of the church, in the still, calm, and dignified way characteristic of her deportment in all the varied walks of life.

You say for one whole month she had been seeing ghosts and refusing to sleep alone, etc.

How in the name of all that is sacred did you get into the private affairs of my family? Have you secreted yourself in some private corner, and watched, like the ghost of Hamlet's father, the movements of my children when they are retiring to their beds of straw? or have you, like the Witch of Endor, sprung up in the midst of the family circle, and taken notes of what you say is true? Surely, this is news to us. We now learn for the first time, that Clara had ever seen or heard anything like a ghost, until some three weeks since, which was the commencement of the wonderful development at Brinkley College.

You say that the ghost of Peabody, who told her that he, with his great heart of hearts, was going to endow Brinkley College with $25,000, visions of Hyde Park and the little florid man, etc., all of which is, no doubt, the fruitful imaginations of the wonderfully productive brain of the Lewis Doctor. It is utterly false. No such thing has ever occurred, as Clara, herself, who never speaks at random, will fully attest; and as to the medical prescription of Spanish flies, that is also false, no physician having been called to see Clara, or to prescribe for her since September, 1867, at which time she had chills, and was treated by Dr. W. B. Jones, now of Caledonia, Arkansas.

As to the affliction of my little son, whose misfortunes are to be attested by the teacher of the Linden street school, I have only to say, [illegible] he was six months old, owing to a [illegible] of a nurse, or some [illegible] but physicians have as yet failed to discover, he is subjected to spasm at irregular intervals, from the effects of which his mind is to some extent impaired. But accidents happen in the best regulated families, and my anonymous friend is unfortunately the husband of a wife that gets sick from the effects of hearing ghost stories, sends for the doctor, and drinks Dover's powders. He also has two promising daughters, who look through the damask clad windows of his stately mansion in the direction of Brinkley College, dream of little specters in pink habiliments, and become mournfully inspired with poetic effusions, and, perhaps, it is these "rapt" hallucinations that have so assiduously been attempted to be kept secret, for I am sure we have no such secrets in our family.

And now to the queries, which I propose to answer categorically, as near as I am able.

Q. Was not that peach preserve jar bought at Jack's china store, at 9 o'clock Monday morning?

A. I do not know.

Q. Did not the colored woman who was sent for the jar get an old one dollar bill with a rent in it to pay for the jar?

A. I do not know; but will state that I have no colored woman at my place or under my control, nor have I had since last fall.

Q. Was it not fixed up at twelve o'clock on Monday, in a certain back parlor, and was not the sealing-wax purchased at Young's bankrupt sale?

A. We have no back parlor, and neither myself, nor any person for me, has bought anything at Young's sale, except some paper and envelopes presented to me by a friend.

Q. Does not the jar as it now is, weigh about two pounds avoirdupois?

A. I have not weighed it.

Q. Is there not a package of No. 2 shot in it?

A. I can not tell, not having seen the contents except through the jar's covering.

Q. Are not the papers composed of the following documents: five blank forms for attachments, three sheets legal cap, upon which is written an old case in the Chancery Court, etc.

A. No such things are visible through the jar. The papers appear to be old printed matter, and a yellow envelope well nigh decayed.

Q. Did not Mrs. Nourse carry that jar down to the hole, under her cloak?

A. She did not. She had no cloak; simply a light shawl over her head and shoulders. I was with her from the time she started until the jar was found, and if she had had the jar, I could and would have seen it.

Q. Were not the colored excavators instructed to say that they saw the jar while they were digging? that it moved away from them, and that they jumped out of the hole in apparent affright?

A. No; after the jar was found, one of the negroes said that while he was digging on Sunday night, he saw the same jar, but failed to get it.

Q. Did not the programme, whatever was the object of it, include the moving the crowd away from the hole, while the previously appointed finder should go and get it?

A. No; nor was there any programme of which I have any knowledge, nor did I expect to see any person there. When Mrs. Nourse saw the crowd, consisting of some forty or fifty persons, crowding close around the diggers, she was frightened, and refused to go to the place until they were requested to get back, which was done, and all except the three diggers withdrew a few steps from the place.

Q. As soon as the ceremonies were gone through with according to ghostly rite, was not the little visionary sent from home?

A. I am not familiar with the ceremonies of which you ask, if there be such. I did send Clara away some few hours before the finding of the excitement as possible, fearing that she might see the pink specter again, and become poetically inclined.

Q. Why not before?

A. I saw no necessity for it.

If I am the party alluded to as being behind the scenes, and whether I am or not, I assume the responsibility to reply, and place myself prominently before the public under my own proper signature, and defend my child and all others attacked, from the scurrillous and unprovoked abuses contained in said letter; and inform your correspondents, that from the incipiency of this mysterious proceeding, I have stood in the front rank, and battled for the celestials of the public mind, as I could. But public sentiment was too strong for me. Excitement seized the reins and drove off the chariot.

And now in conclusion, Mr. Editor, I propose to ask your correspondent a few questions; and you having vouched for him as a gentleman, surely he will not refuse to answer us fully and faithfully as I have done:

1. Are you a physician? If so, what is the meaning of abnormal, when applied to the human system, and what are are its effects?

2. Have you ever examined my daughter Clara to see if she was then affected? If so, when, where, and at whose request?

3. Have you present or Dr. Earle's revival when she got religion? If so, where was it?

4. Has she been strongly affected for two whole months prior to the present excitement? If so, how do you know? Give names, etc.

5. Did you ever see, or report to have seen, the ghost of Peabody? If so, when, and who is your authority?

6. Did any physician recommend a blister of Spanish flies to be put on the back of her neck? If so, what physician? Were you present, or how do you know?

7. Have you ever seen her in your life? If so, when, and where?

8. Are you not some quack employed to counteract the excitement now prevailing in the city?

Answer the foregoing questions satisfactorily, or write no more.

Respectfully,

J. R. ROBERTSON.

Editor Avalanche:—I had hoped and most ardently desired, that nothing should occur connected with the Brinkley College ghost story, now so fully before the public, that would render it necessary for me even to explain, my name being closely connected with the affair from the beginning, most of which has been faithfully detailed in the *Avalanche*. But I see a letter in this morning's *Avalanche* from Mr. Meredith, in which he refers to me in the following language:

"A spirit in the city ordered a stump to be dug up in our garden, which was badly done up this morning by enterprising men."

I wish to state in reference to the digging up of the stump, that after the excited operations of Saturday night—in which a few gentlemen participated, and several excited ladies were looking on—had proved unavailing; after the excitement of Sunday, consequent upon the narration in Sunday morning's *Avalanche* of the proceeding of the previous night had caused thousands of the citizens to visit the spot, where, doubtless, many of them expected to see the ghost, loaded down with treasures of gold and platters of silver; after I had been interviewed, examined, catechised, interrogated, and even questioned by at least one thousand men,—including newspaper reporters, editors, doctors, lawyers, preachers, merchants, tradesmen, mechanics, laborers, to say nothing of two thousand women, children, and negroes of all shades, from the saffron to the darkest ebon color, and endeavored to answer civilly at least ten thousand questions,—I did think it was time to dig up the balance of the old stump, and so reported to Mr. Meredith. I told him I thought public sentiment demanded it, and while I had no faith in the operation, that the question would not be satisfactorily settled until it was done, to which he replied that he was of the same opinion, and had intended to go and see me in reference to it, and with this mutual agreement and understanding between us, in the presence of Mrs. Meredith and others, I did send some negroes to complete the work, with instructions to report to me at my house if they made any discoveries, but they have not yet reported. I make this statement to place myself in a proper light before the public, and to show that I was acting in concert with Mr. M., trying more to satisfy the public mind, and, if possible, pour oil on the troubled waters, rather than gratify a curiosity I really did not have.

As to his insinuation in the same letter, that my daughter was influenced by the devil, I leave the public to judge as between her and Mr. Meredith.

J. R. ROBERTSON.

Memphis, Tenn., Mar. 8, 1871.

J. R. ROBERTSON, ESQ:—DEAR SIR—Having learned that the health and quiet of the nervous system of your daughter, Miss Clara, is being rapidly restored, and that the opening of the mysterious jar found at Brinkly College may be looked for at an early day, and feeling a deep and abiding interest in the wonderful results that may follow, we take the liberty respectfully to request that the jar shall be opened publicly, in the presence of all who may desire to see the same. We leave it for you, however, to make your own arrangements, but simply suggest that the largest house in the city will be too small to accommodate the multitude who await the farther developments of this wonderful mystery. Hoping that in considering this request you will be governed by the same spirit that has characterized your course through this terrible excitement up to the present, we are your most obedient servants, T. W. Miller, A. Mateo, G. W. F. Cook, B. F. Boon, W. Chase, Francis Foster, J. W. Fagate, John C. Mills, A. W. Newsom, E. Golden, R. S. Capers, John Ingalls, Robert Peplow, John Linkhauer, Frank Bras, J. B. Hays, Peter Townsend, Thomas Fox, W. J. Chase, W. W. Hinkle, E. Marshall, W. S. J. Adams, T. P. Chambers.

Memphis, March 14, 1871.

Messrs. T. W. Miller and others: Gentlemen—Your request through Sunday's *Avalanche* that the mysterious jar should be publicly opened, was duly noticed, but I have delayed answering until now, not through any discourtesy on my part, but to enable myself to give you a full and satisfactory answer. From the commencement of this wonderful excitement, it has been my constant desire to give to the public every thing within my knowledge, that would contribute in the least to the settlement of the many perplexing questions connected with the affair, and for this purpose have subjected my little daughter and also myself, to the most rigid and thorough examinations, answering all questions, whether legal, journalistic or otherwise, as fully and satisfactory as we were able. And now, believing that you represent the wishes of a very large majority of the citizens of Memphis and surrounding country, whatever my individual preference may be in the matter, I must comply with your request. I propose to open the jar at the Greenlaw Opera House on Thursday evening, the 30th inst. But as this exhibition must necessarily be attended with considerable expense, no part of which are we able to pay, we propose to sell tickets at one dollar, and appropriate the proceeds as follows:

1st. The payment of all expenses necessarily incurred in the exhibition.

2nd. Divide the remainder equally, and appropriate one-half for the benefit of the Orphans' Home, and the other half to Miss Clara. With this proposition, should it turn out that the jar contains nothing valuable, one-half of your money, at least, is well spent, and the other half will not poorly compensate Clara for her suffering and annoyance during this excitement. Hoping this arrangement may meet your entire approval,

I am, very respectfully,

J. R. ROBERTSON.

Memphis, March 23d, 1871.

After I had received this communication, I determined to comply with the request, but then another question arose as to how I could defray the expenses necessarily incident to such an exhibition, without charging an admission fee, not having funds sufficient to devote to that purpose. Just at this juncture I was visited at my office by two of the most estimable ladies of Memphis, angels I might say, in human form, messengers of love and mercy, good Samaritan's who bind up the wounds of the afflicted, mothers in fact, looking after the interests of the desolate, going into the highways and hedges, and caring for the poor and forsaken; with hearts deeply impressed with the importance of their mission, and hands ready to perform the work, they informed me that they had under their care about thirty orphan children, aged respectfully from ten months to ten years, for whom they must necessarily provide, and desired to share the proceeds of the opening of the jar, that they might appropriate it to that purpose; proposing at the same time to share the responsibilities of procuring a hall and other incidental expenses. To have refused them, would have been to have revolted against every principle of humanity, which I might have been my purpose before such a request, coming from such a source presented with such earnestness and power, must and will prevail. I consented to give them half of the proceeds, and after arranging a few necessary preliminaries, addressed to the *Avalanche* the following note:

Editors Avalanche:—Having made my proposition as published in yesterday's *Avalanche*, to divide the proceeds of the Ghost Jar opening with Miss Clara, meets with some opposition, I herewith withdraw the same, and place the entire proceeds in the hands of the lady managers of the Church Orphan Home, subject to their disposal. During the exhibition, Miss Clara, assisted by Mrs. Nourse, and other well known mediums, will give a seance on the stage for the purpose of testing her wonderful powers as a clairvoyant.

J. R. ROBERTSON.

March 25th, 1871.

On the next day I was again visited by those ladies, and after having duly considered the arrangement of the previous day, and finding some objections thereto, determined to give them the entire proceeds, they addressed to the *Avalanche* the following note:

Editors Avalanche:—Will you be kind enough to announce in your paper that Mr. Robertson, father of Miss Clara, has generously concluded to devote the whole of the proceeds of admission at the opening of the Brinkley College Ghost Jar, on Tuesday night next, at the Greenlaw Opera House, to the Church Orphan's Home, and that the donation is accepted on behalf of the institution.

MRS. W. S. PICKETT, President.

MRS. A. K. TAYLOR, Vice-President.

The arrangements being perfected, it only remained to secure the Opera House, procure tickets, and proceed at the appointed time to open the mysterious jar. But, alas! our troubles are not yet ended, although we had passed through the fiery ordeal of the most fierce and unrelenting persecution, while the voice of the vilest slanderer had ceased not to echo from the sea-bound shores of the East, to the golden valleys of the West. .

Although we had perfected our plans thus far, and the hope of speedy deliverance from our troubles was inspiring us to still nerve more. Yet we were doomed to learn that behind the throne was a power that even woman, with all her loveliness and virtue ministering, as only WOMAN can, to the wants of the living, cooling the fevered parched lips of the dying, and following to their last resting place the remains of the dead, dare not come in contact.

The Bishop disapproves the entire programme, and with one fell swoop of his mortal pen, disorganizes the whole ghost fraternity, and does not so much as call at our sanctum, and pass his hands over us, or direct us to wash our hands in the river Jordon, or send his man Friday to apprise us of our horrible fate, but notifies the world in general, and mankind in particular, through the *Appeal*, that the contribution proposed would not be accepted.

Editors Appeal:—Will you kindly inform the public that the exhibition announced for Thursday night next, at the Greenlaw Opera House, not being approved, no part of the proceeds will be accepted by the Church Home.

C. T. QUINTARD,
Pres't Board Managers.

Episcopal Residence, March 27.

To relieve us, however, from this dilemma, that great and noble physician, that true patriotic spirit that bows only to the God that gave it, Dr. A. K. Taylor, assumed the responsibility on behalf of his excellent wife, and undertook to distribute the funds for the benefit of the suffering of the city. From the time the communication requesting the opening of the jar in public appeared, he was in daily receipt of letters, warning him not to attempt such a proceeding, least his life and the life of Clara should pay the forfeit. In addition to this he was repeatedly admonished by friends, that a deeply concerted plan had been concocted, which was to result in the capture of the jar before it reached the Greenlaw Opera House, to all of which, however, he gave but little credence, and still persisted in carrying out his published programme. And now, without stopping to notice the many vague undefined theories that have been advanced, relative to the ghost, the jar, the Brinkley property, etc; we must close this little narrative after adducing our proof as to one or two points. And, first, as to the finding the jar, that it was found as heretofore published in the *Avalanche*.

We assert, without the shadow of a fear of successful contradiction, but for the benefit of skeptics and unbelievers, insert the following affidavits:

STATE OF TENNESSEE,
SHELBY COUNTY.

Personally appeared before me, John E. Burke, J. P., for said county, William Taylor, Joseph L. Pierson, and Ransom Christopher, who, being duly sworn, deposes as follows to wit: States, that on the 8th of March, inst., they were employed by J. R. Robertson to assist in digging up a stump near Brinkley Female College, in the city of Memphis, that they did so assist and finished the work as directed but failed to find the treasure supposed to be there. That on the evening of the 6th, which was the ensuing evening, they were again employed by said Robertson to dig against at the same place, but were instructed to dig over a certain brick work that had been discovered while making the excavation the previous evening, that they went to the place and commenced to dig as instructed, that when they had gone down about two and a half feet, said Robertson, accompanied by Mrs. Nourse, came to them; that Mrs. Nourse remarked that the instructions were for Mr. Robertson to dig himself. Whereupon said Robertson took off his coat, got into the place already dug out, and commenced to dig, and after he had descended about one foot, found a glass jar under a portion of said brick work, and dug it out. It was picked up by Mrs. Nourse, and the whole crowd, consisting of some fifty persons, proceeded to Robertson's house, where quite a number, including ourselves, examined said jar. Affiant states that from the time said Robertson took the spade out of Taylor's hand until the jar was dug up, they were within four or five feet of him, watching every spade full of dirt that was taken up, and knows that there was no deception, on the part of Robertson as to the finding of the same. Affiants further state that they were also within a few feet of Mrs. Nourse during the time that Robertson was digging, and knows that she had on no cloak or other garment with which she concealed said jar. That she wore a light shawl over her head; and could not possibly have concealed the jar under it, and beside that she had no possible chance to have deposited said jar under the brick, from where it was taken after she came. Affiants further state that they have no interest in the jar or its contents.

JOSEPH L. PIERSON.
WILLIAM TAYLOR.
RANSOM CHRISTOPHER.

Sworn to and subscribed before me, this 27th day of March, 1871.

JOHN E. BURKE, J. P.

This is to certify that I was called to see Mr. J. R. Robertson on the night of the 28th of March, and found that he had a wound, I think an incision, on the forehead, also saw bruises on the abdomen from which he seemed to suffer very much; also was called some days afterward, and found that he was suffering from gastric troubles. H. J. SHAW, M. D.

I am a policeman; went to the house of J. R. Robertson, at No 261 DeSoto street, on the night of the 28th of March, some time after he was hurt, found him on the bed with a cut on his head. Went into his back-yard, in company with Mr. McAliff, another policeman, examined the premises; found in the back lot, near a stable, the tracks of three men, who had come in at the back end of the lot and passed out the same way. One of the tracks was that of a large boot or coarse shoe, very broad; another looked like a common boot track, and the other a fine boot. We got a light and examined the tracks carefully. Saw no persons and made no arrests.

PAT. MCELROY.

I was present at the house of J. R. Robertson on the night of the 28th of March, seated in the parlor; heard an excitement in the back yard; went out in company with several others; met several parties conveying him into the house; he was in a state of entire insensibility. I examined for pulse, found none; administered restoratives; examined a cut on his head that was then bleeding; after some time he was partially restored. I helped him up, and he vomited blood. Dr. Shaw was sent for and came before he was fully restored to consciousness.

J. B. HAYS.

And now, reader, it only remains for us to give the contents of the mysterious jar, and there is a prospect of securing its captors, as revealed to Miss Clara while in an entranced state with a view solely to that object. The jar contained two thousand dollars in gold, one set of gold jewelry and diamond necklace. The paper envelope contained valuable papers, the contents of which we deem unimportant to publish at present. The portraits of the four captors were portrayed to her mind with such vivid, life-like accuracy as to enable her at a glance to recognize one of them, and write his name with unmistakeable certainty. The name of one other has since been obtained, and every possible means are being employed to bring the thieves to justice.

ON THE DEFENSIVE.

By J. Tinney.

It is asserted as a matter of history that the early Christians considered it justifiable to propagate any amount of falsehood for Christ's sake, but we did not expect to see Spiritualists accept that doctrine as necessary to sustain their cause. A few years since, a zealous brother would have expelled us from the columns of the JOURNAL for doubting the existence of a Supreme Being, and still later we are accused by the same, of asserting that the being whose existence we had doubted, was developed from the lowest forms of matter. And now comes a sister, and after admitting all for which we ever contended, that nature is in perfect balance—we quote her own words—and drags in a Deity to destroy it, and then accuses us, in company with others, of the horrid crime of opposing dark circles, when we never have knowingly written one word for or against circles of any kind, but have ever directed our feeble efforts against that which has made the female a secondary personage, the slave and plaything of the male, with but few rights that he is bound to respect; an aristocracy of one over the other, of the positive over the negative; or in religious parlance, of spirit over matter. This we deny, and have exhausted what little ingenuity we possess, in trying to get Spiritualists to point out our errors, only to be misrepresented, when the sum total of our offense consists in asserting that existence is based on a balance of powers represented in the sexes, and that balance produces by interchange, each sex being an inversion of the other, and that existence is derived from the elementary ocean in which worlds float, instead of being the product of supreme power. As well assert a supreme drop in an ocean of water, as a Supreme Being in this elementary ocean.

What we do claim is that the universe is a perfect balance of opposing forces, and that belief in a Deity destroys that balance wherever it obtains, and is the producing cause of untold mischief. If we are wrong, why not give the evidence, instead of accusing us of that we never thought of? If we are rightly informed, the cable that unites Europe with America, is worked by a dark circle. The operator who receives the messages being in a dark room, and transmitting them to the sender outside. The visible and invisible are ever interchanging, and become one by interchange. It is this principle that we contend for, Mrs. Wilcox—we do not lead or be led. It is for us to demonstrate that the base on which the despotisms and monarchies of this world are founded—belief in a supreme power—is insufficient to sustain a government founded on the inalienable rights of man, and whether sensible or not, we are ready to meet all opposition on this issue, not religion on our own, but the strength of our position. If you think that is weak, assail it—we shall ever be found ready to stand or fall with it.

Westfield, N. Y., May 15th, 1871.

The Hollow Globe.

FRIEND SHERMAN:—I have not my former mutual power to read any book, but have read "The Hollow Globe" with more than common interest, that is, several chapters of it. Shall read it through by and by—can't read much at a time. It is probable the main idea of the book will soon be proved or disproved. Late discoveries have made the north pole a great mystery to me. I can not understand on old principles, how an open sea is possible there, yet it has been proved.

The book does *blow up the igneous theory*. I do not believe the center of our earth is a mass of fire. Volcanoes and earthquakes do not come from such a source. So I think.

The work is strong in exposing the folly of those old ideas. The priests must find some other place to send sinners than through the craters into the center of the earth. But I am not able to form any opinion on many of these subjects. Am too broken in mind. Many thanks for the book.

The chapter on forces is too deep and intricate for my weak memory. Much of it is new, and requires much steady thought to form an opinion on it. Have read it with increasing interest, but am more and more incompetent to do justice by the work, either in eulogy or criticism. I hope it may be extensively read by stronger minds than mine. I would like to write on its idea of eternal progression, but am wholly unable at present. May refer to it in a line to Mr. Jones. Have read over three hundred pages—will mail this.

AUSTIN KENT.

The book referred to is for sale at this office. Price two dollars, postage twenty four cents.

—The benevolent man is a seed sower. He strews his seeds into the deep, rich soil of the human affections, under the burning rays of the sun of love. They shall spring up and bear much fruit.

—The man who possesses the divine attributes of love, wisdom, justice, mercy, benevolence, patience, kindness, is thereby elevated to become a citizen of the universe, all whose inhabitants are by these divine principles being drawn toward a universal brotherhood.

—Enter not the house of thy friend to destroy his images and idols. Rather open it gradually to the influx of the light, and when he sees clearly, he will himself enter and destroy them. By the first method thou will profane the loftiest sentiments of the soul. By the last thou will remove only his errors.

—We are all placed on board the same vessel, bound on a very long voyage together, and it is the part of wisdom for each one of us to place himself on the most agreeable relations with all the passengers.

—Be patient with thy neighbor's error, and it shall not appear half so great.

—Charity, not tolerance, is the true rule of our conduct. Tolerance is unexercised judgment. We pass sentence, but merely suspend the execution of it. But charity says, "It is possible my neighbor may be right and I wrong, or both of us may be partly wrong and partly right. At all events, it is far better that he be honestly wrong than dishonestly right in his opinions. Therefore I will not seek to persecute him in his exercise of them lest I thereby subjugate rather his honesty than his errors, and he become a worse person than before."—*J. Merrill.*

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☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register, so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that disreputable visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited: because it is that on mediumship as manifested in certain persons, another better or others—all having their friends, and justly so, too, and all equally honest and useful in their sphere.

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CHICAGO, JUNE 10, 1871.

A SEARCH AFTER GOD.

NUMBER XLII.

The Activities of Matter—A Spark of Fire Literates Force—The Three Positions—A Retrospective View.

Questions are more easily asked than answered. In all ages of the world, even in those dark times when the ignorance, superstition, and cruelty of mankind sent forth an influence that overshadowed, as it were, the whole world with a power that seemed to be detrimental to the best interest of all, the query was no less urgently asked: Who conceived this order of arrangements, and why is it that we cannot emerge from the dark cloud that envelopes us? Now, as then, the human mind is groping in a certain degree of darkness. So long as mysteries exist, and man cannot comprehend them, in that proportion will the human mind be enshrouded in darkness.

It is easy to ask who made the first world, or through the instrumentality of what laws it was brought into existence. Time being of infinite duration, in the past, never having had a beginning, it would be impossible to tell who conceived and set in motion the first world, but to explain some of the laws connected with world-making, would not be so difficult.

We do not wish to pass over this question by giving expression to a few glittering generalities, leaving the reader, as it were, with no staff to lean upon, with no strength to sustain him in the belief that the theory we advance is correct.

We have made our statements, advanced our theory, presented our platform, and now while standing there certain questions are wisely propounded, and we are expected to answer them. Questions are countless in number. No sooner is one answered than others stand ready to be advanced. This will always remain the case until ignorance is banished and progression ceases. We, then, fully appreciating the situation, desire our readers to be patient, and follow us along in the line of our remarks, carefully watching the positions we assume.

To solve this intricate problem, certain premises must be assumed, and the truthfulness thereof acknowledged, or the attempted solution of the problem in question, will prove a failure.

If man is a world-builder, who made the first earth? We recognize in matter certain inherent laws, which we term its activities. In regard to the laws of matter, we know comparatively nothing. We know that it does, however, possess certain activities, which are under the control of man. So far as this earth is concerned, that is true; but there are certain activities which he while here cannot manage. He cannot control the lightning, the thunder, the formation of clouds, the dispensation of rain, the revolution of the earth, the production of earthquakes and volcanoes, and the generation of winds. He is powerless as a babe to influence them. Try, puny child, to control the lightning's flash, the furious tornado, the water spout, the dashing breeze, the dense fog, the growth of vegetation,—and your efforts will accomplish nothing. Your power here is circumscribed. Your progress has just commenced. You are on the first round of progression's ladder, and your power is so exceedingly limited that you imagine that God does what you cannot.

Now bear in mind that certain activities—not laws, connected with matter here, are entirely, in a negative condition, and through the instrumentality of certain simple contrivances the same can be liberated. We desire to stand in Chicago, and move a piece of iron in England. How can we do this? We are powerless to accomplish this wonderful feat, until we finally hit upon the happy expedient of liberating certain qualities of matter. So we form a cup of certain metals—zinc and copper—and fill it with water containing a certain portion of vitriol, and instantaneously certain activities of the same are liberated, and through the medium of the wire they are transmitted to England, and move the hammer of the battery there. This you recognize as a truth, and it will not be necessary to elaborate further on that point. We desire still further to move a rock that the combined efforts of ten thousand men could not stir. How shall we do so? Why, we will bring to our aid certain activities of matter. We will liberate certain forces therein. We obtain a few simple compounds. Unite them, and therefrom we obtain powder. We penetrate the huge rock for a hundred feet, and fill it with the powder. Still the rock remains there,—it does not stir or move in the least. Where, Mr. Powder, is your boasted strength? The lightning, the volcano, the earthquake, the tornado, man on earth cannot control, but, ah, he has control of certain activities almost as powerful. That powder reposing so quietly in its bed, is powerless to accomplish any thing. Its activities are there, sleeping quietly as an infant. How shall we arouse them? How shall we liberate them? Why, we will apply a spark of fire thereto no larger than a grain of mustard seed, and with that insignificant instrument we will move the huge rock. It is applied,—and what a noise! The earth for many miles feels the shock, and the huge rock is torn in pieces.

We can liberate activities from a few pounds of powder that can move almost any object. On all sides we see objects at work, liberating the latent forces of matter. The acorn liberates certain qualities, and they form the gigantic oak. The little seed, so small that it escapes the notice of the eye, will produce the majestic pine, for it possesses the power to liberate certain activities of matter. Now, it would be useless to sow seeds if no power were inherent in them, to liberate certain activities of the material world, and those, too, especially adapted for its purpose. The sheep, for instance, eats grass, and within its organism is an apparatus that releases certain qualities therefrom, and straightway blood, bones, flesh, wool, and milk are formed therefrom.

The activities of matter must be aroused before they will act. Now, can these inherent activities of matter control themselves?—if so, wherein? Set one wing of your house on fire, with the anticipation that the whole building will not be burned, and watch the result; you know that too well.

You find certain conditions of the world existing. It possesses certain activities—eternally possessed them, and always will. These activities some term the inherent laws of nature, and claim that through their instrumentality worlds are made and launched in their orbits; while others, equally as earnest and honest in their convictions, assert that connected therewith, and influencing the same, is an infinite God, *invisible to the senses*,—while we assert that neither position is strictly true.

Now has matter inherent laws? Law implies a mode or rule of action. But laws should act independent of man, independent of his agency or assistance. If the laws of matter can form a world, evolve a comet, and set them in motion in the regions of space, in just the position required for them, then they may possess a certain degree of intelligence, and may well be regarded as a God. If this position is true, worlds are of spontaneous growth, unfold without the aid of personal intelligences, just the same as the mist, and different currents of atmosphere, etc., can unite and form the hailstone, making a perfect sphere of it. Now, one of these three positions you must all assume:

1. That the inherent laws or activities of matter, form worlds, launches them in their orbits.

2. That matter, impelled by a universal essence,—God,—omniscient, omnipresent and omnipotent, does the same work, or,

3. That matter in portions of space is entirely in a negative state, until its activities are aroused through the instrumentalities of individualized intelligences.

One of these three conditions, humanity, today, recognize as true. Now, supposing no God, and admitting the first position to be true, matter certainly possesses a degree of regularity that is truly astonishing, and we can not otherwise than ascribe intelligence thereto. It certainly understands mathematics in all its intricate branches, and performs numberless marvelous operations. In regard to these three positions, the world has kept up a constant warfare of words, and will continue to until some reasonable conclusions are presented on which mankind an rest.

If our position be true, however, the great query is in regard to the first earth, or to present some reasonable conclusions in regard to its origin, is now necessary.

A RETROSPECTIVE VIEW.

And now our mind seems to be wafted back in ages past. Time is passing on in ceaseless tides. We step forth to witness the operations of the material world, to catch a glimpse of the morning sun that first dawned, of the globe that first revolved, of him who first breathed and witnessed the rising glories of infinite space; back, back! eons of ages fly past us in a moment's time; nations are formed and wrecked, armies fighting, deluges rising, famines, pestilence, the horrors of religious persecution, the rack, the gibbet, the pile of burning faggots—oh, what scenes greet us! What dull sounds fall upon our ears! What frightful cries! On we go! go!! go!!! Still back! Cities have passed away; the presence of, civilization has faded off the earth; the works of science and art are no longer seen. Still on! on!! Duller sounds strike upon our ear, and grosser scenes greet our vision. On all sides we see different nations or tribes of men. The panorama passes along, and we view the scene. We see all classes with the rude implements of husbandry, living in a savage condition. Their dark, sullen countenances, fierce and features moulded in hideous shape, almost frighten us. In war, they eat their prisoners, kill the aged father and mother, and possess really none of the feelings of true humanity. But here we must not stop. Back! back!! the undulating waves of the past sweep on, and gradually human beings cease to exist on the surface of the earth, and then huge fish, snakes of great length, and animals of huge proportions, greet us. How wild nature looks! How upturned the scenes! How disorderly! Animals fighting! The huge monsters of the sea contending for the mastery; land animals engaging in deadly conflict. On all sides is wild disorder. The very air seems thick, and we can hardly breathe. But on! on!! we must go. This scene fades away, the earth becomes a barren waste, and gradually it, too, is dissipated, and we find ourselves standing in an immense plain "of nothing." On all sides we see no evidences of life. No genial breezes, no heat, no cold, no sound—all is quiet—it was from this condition of matter that this world was eliminated. Where are its inherent laws? Where is the God that is omnipresent? Where is some master mechanic who can explain to us the reason of all this? There is "*nothing*," you might declare. Is there matter there? We can not see a drop of water, can not detect the smallest grain of earth, or perceive the presence of atmosphere there. We look for oxygen, hydrogen, electricity, magnetism, gaze around us for some place where we can detect its nature. The activities of matter are there, but are in a latent condition. Arouse them, and it then becomes *visible to the senses*. Really, then, the Bible did *hint* a grand truth when it said the earth was in condition a *void*, for from the regions of space where this earth was made, there was nothing visible to the keenest vision, or could be felt by the most delicate organism. Now, this is strange, but nevertheless true! The moment the activities of matter are rendered latent, dormant, or negative, that moment it disappears. Take for example the lamp. Apply a spark thereto, and potent forces are eliminated therefrom, and a flame is produced. Now, you can see the flame, and feel it. Place the activities of the flame in a negative condition, by extinguishing it, and can you see it then? Why, of course not! Now we will proceed on with our comparison. The flame was a part of the lamp, intimately connected with it so long as these activities were aroused, but we have only rendered certain elements negative. We could proceed step by step, and render the forces connected with the oil, glass, etc., entirely negative, and you would no more sense their presence than you could the flame which we just extinguished. The oil, the glass, in fact, everything can be *extinguished*, the same as the flame by just rendering the activities thereof negative,—still a substance remains.

In the barren fields of space, where matter is in a negative condition, to the senses, *there is nothing*. There is no disorder there, no violence, no breezes, no action of any kind whatever. There we stand. The mariner standing on a lone rock on a desert coast, could not be more lonely, than we are reposing there. No sound greets us, no approaching footsteps fall upon our ear. Dark, yes, dark! an interminable darkness surrounds us. Oh, how appalling the scene! Enchained, there we stand. We can turn neither to the right or left. Fearful night. We can not move from our position. Chained, bound as with a thousand cords, no strength to move, to speak, and the very blood still within us, and we ask, who made the first earth?

To be continued.

LETTERS OF FELLOWSHIP.

Letter from Bro. J. M. Peebles.

BROTHER JONES: It gratifies me exceedingly, that you are authorising so many of our speakers to officiate at the marriage altar. Sectarian clergy have quite too long monopolized this business. Now to the point. Will you grant a Letter of Fellowship to Rev. J. H. Harter, of Auburn, New York, a Universalist clergyman, who voluntarily left the denomination some three years since? Causes:

1. He became liberal.

2. He failed to get his ministerial brethren to deal justice to one Mr. Austin, with other society and social matters, deeply grieving him. There was never a breath against Mr. Harter's reputation. He voluntarily withdrew, but continues to preach for the more liberal of the Universalists, and to lecture frequently for Spiritualists. He also continues to marry. In this line he is quite popular, and accordingly, the anxious and jealous, frequently there out the sneer, "He can't marry legally," etc. Were you to grant him an official paper, it might relieve him from annoyance. He has asked no aid of me in this direction, and does not know of my writing to you upon the subject.

Another matter. I see you are to publish the Bhagvat Geeta. Of this I am glad. I have long had a copy in my library, and know it to be very valuable. When from the press for sale, I shall take great pleasure in recommending, through the *American Spiritualist*, all Spiritualists to buy it. As soon as I make arrangements with the publisher,—or, rather, complete the arrangements,—I shall proceed with the publication of the *Anacrypsis*. Subscriber's names have come in beyond my most sanguine expectations. One man has subscribed for six copies, or sets; another for four, etc., etc. Have you mentioned my purpose to publish this work in the RELIGIO-PHILOSOPHICAL JOURNAL? If not, will you please to so do. You may have so done—I do not see, being so constantly on the wing, one half of our Spiritualist papers.

I am having a grand time this month in Baltimore. Fully one half of the [Universalist society—so the people say—attend my lectures. Sunday evening, I counted over thirty of my old Universalist friends—among them, two of their trustees,—one, the treasurer. Both Spiritualist societies are doing well in the city, though bitter in their discussions.

Baltimore, Md., May, 28, 1871.

We will with pleasure present the application to the RELIGIO-PHILOSOPHICAL SOCIETY, and doubt not they will grant the Letter of Fellowship to the brother on your recommendation, but it will be necessary for *him to make the application in writing*, as our society receives none into fellowship but such as make a personal application therefor. A like application gives any one a right to withdraw from fellowship, at any time desirable.—ED. JOURNAL.

"In the Deep Waters."

Brother Hull, of the *Crucible*, pays the following tribute of respect to "Lotta," a servant girl, who lately died from the effects of a lamp explosion:

We are sad to-night, Oh, so sad, so lonely. This world looks dark to us. Our good, our beautiful philosophy fails to render us any comfort we need. We are under such a cloud that it can not find us as it should. Never mind, the sun will rise in the morning. We have just received a letter from our good wife. The last words in the letter were, "Lotta sends love." Lotta was our servant, her skin was as black as our hat, her soul as pure, as white as the driven snow. We rejoiced to receive the tender regards of our dear, good, black Lotta. We did not know she was black, she was so faithful, so pure so good, we almost forgot the color of her skin. The letter we have just quoted from had a terrible postscript. Here is a part of it:

"11 o'clock P. M. Little did I dream of putting such a terrible postscript to any letter of mine. As we were just coming up stairs laughing and joking, Lotta picked up a lamp to go and fix M——'s bed, when it exploded, setting her all on fire, and before the flames could be extinguished, she was burned from crown to heel, her skin hanging in loose strings. Oh, such a commotion, the girls screaming and clinging to me, Lotta screaming, and in flames in the midst of the room, I rushed to the kerosene burning in the hall. In a few moments hundreds were gathered around her, and finally succeeded in extinguishing the flames. I hope I may never be compelled to witness another such a scene. * * * * *

Poor, good, faithful, patient Lotta, she scarcely murmurs."

Another letter written the next day, says: "The kind angel, Death, came to the relief of poor Lotta to-day at 12 o'clock."

We seldom weep, but we did shed tears of sorrow over the first letter, and tears of gratitude over the second.

Lotta was a slave; was made free as one of the results of the war. She had just begun to really reap the benefits of her freedom. We had taken her into our family as one of us. Our daughters were teaching her to read. Whether she or the little girls enjoyed it most was hard to tell. She is gone; she will find teachers on the other side, but none that will relish their task more than did our little folks, nor teachers to whom she will feel more grateful or repay more fully. We are now led to ask, where is she? Did death come to relieve her, or to bind her hand and foot and cast her into the flames that shall eternally burn with a thousand times the fury with which her spirit was burned out of her body here? She died out of the church, knowing nothing experimentally of its religion. Where is she? We believe she still lingers near the scene where she spent her last earthly days; that though she is gone, we can still bless her: we can teach her; we can and will lead her to fountains of living water. Though no monument may mark the spot where her crisped body sleeps, she has erected one in at least four young hearts, and two older ones, more durable than granite rock. Rest, dear Lotta! you leave a vacuum in our home, not easily filled. We who appreciated you will hail you on the sunny side.

Dayton, Ohio, Thursday, May 11th, 10 P. M.

Friday A. M.—The sun has arisen, the air is balmy, the birds are singing, and all nature smiles and bids us the most kindly good morning. The clouds, too, have lifted from our mind and we are thankful that God has kindly placed death in life,—has fixed it so near life's threshold. How kindly death comes to the relief of poor humanity. "Death is but a kindly frost which cracks the shell and leaves the kernel room to germinate."

THE BODY.

Its Relations to the Resurrection—"With What Body do they Rise?"

Tilton, of the *Golden Age*, is gradually allowing liberalism to diffuse itself in his veins, and occasionally he gives expression to ideas that meet the approval of Spiritualists. The day is not far distant when he will admit the truthfulness of spirit communion; indeed, we believe that his paper cannot correctly represent the *golden age*, until he becomes a confirmed Spiritualist. He says:

We do not pretend to understand the providence of God, or the economy of the universe, or the condition of spirits in the next world. Nor do we know what satisfactory answer to give to a query addressed to us in these words: "What is your opinion as to the resurrection of the body?"

It is easy to refer our inquirer to St. Paul's views. But what are St. Paul's views? He thought a human body in the grave was like a seed of wheat in the ground. There is a sense in which this view, which was meant to be theological, is also scientific. The body once buried shall rise again. That is, it shall decompose in the earth; it shall mingle with the soil; it shall become part of nature's mould; it shall receive the rain from heaven; it shall quicken and revive, when by atoms it shall struggle up, re-germinate to the surface; and finally it shall appear again to human eyes —here in a blade of grass, there in a head of clover—here in a trailing vine, there in a spreading oak. This is the only resurrection of the body in which we have any faith.

Now, this explanation may not satisfy the spiritual yearnings of our inquiring friend; but after all, rightly looked at, there is something very beautiful and satisfying in that eternal round of nature's transmutation, which brings death and mortality to light. Thaddeus Stevens, by a clause in his will, bequeathed a sum of money to be annually expended in covering his mother's grave, as he quaintly phrased it, "with roses and other cheerful flowers."

Our idea of the resurrection of the body is, that if this bequest shall be executed according to the testator's filial intent, there will be a gradual rising of the sacred dust which he wished to honor, into the very substance and body of the flowers with which he sought to keep it in fragrant and perpetual memory. So death everymore is life; neither is there any grave that shall not be opened, nor any dead that shall not be raised.

C. E. Woolley & Co.

We take pleasure in calling the attention of our readers to the advertisement of this firm, to be found in another column. We are well acquainted with them to be *square*, upright business men, and have examined the article which they wish to employ agents to sell, and believe it to be a good thing.

The Brinkley College Spirit Manifestations.

By reference to the 2nd page of this number of the JOURNAL, our readers will find the much desired information in regard to the stolen JAR and contents.

The report we published was truthful. It is now published in pamphlet form, and is for sale at this office, for thirty cents a copy. We send it promptly by mail to any part of the country. Everybody should send for it without delay, so as to have it to circulate among their neighbors. It contains the full history of the whole affair.

Address S. S. Jones, 189 South Clark street, Chicago, Ill.

Clairvoyance.

D. P. Kayner, M. D., of St. Charles, Ill., the well-known Clairvoyant Physician, late of Erie, Penn., is diagnosing disease clearly, by a lock of the patient's hair; and is treating cases in all parts of the United States.

Dr. K. is thoroughly educated in the different systems of medical practice; superadded to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms: examination and prescription $3.

R. S. Spaulding

Returns a copy of the paper to this office, writing on the margin a request to stop his paper In each issue of the JOURNAL we publish a notice to subscribers, that when they wish their address changed they should send both the old and new address, and when they wish the paper discontinued to be careful and give their full address *and pay up all arrearages*. Please fulfill these terms, and your request will be complied with.

BHAGVAT GEETA.

The Hindoo New Testament.

The above-named very neatly executed book, on fine tinted paper, embossed in gold, is now being delivered as fast as orders are received. Price only $1 25; postage, 16 cents. Everybody should have this wonderful book.

Pay Up.

We are in earnest with those who are a long while in *arrears*. Pay for your newspaper, if you never pay any other debt.

You do us great wrong by such negligence. We need our honest dues, and expect them to be promptly remitted.

The Spiritual Analyst.

This is the name of a new monthly just started,—J. H. W. Toohey, editor. It is nicely printed, and all the articles bear evidence of deep research, and are very interesting.

Caution!

To our exchanges and newspaper publishers generally:

A decided swindle is being perpetrated upon publishers and the public by a concern styling itself the "American Publishing Company," purporting to be located at Rutland, Vermont, Postmaster of Rutland, states that the concern is FICTITIOUS. Their advertisement was inadvertantly inserted in the JOURNAL, contrary to our established rule,—as we always decline publishing for parties unknown to us, unless we obtain proof of their integrity and the genuineness of the article advertised.

Books Received for Review.

We have received from Horace B. Fuller, Boston, through Messrs. S. C. Griggs & Co., of Chicago—

Historic Americans, by Theodore Parker.

Thoughts for a Young Man, by Horace Mann.

Battles at Home, by Mary G. Darling.

In the World, a sequel to "Battles at Home," by the same author.

From James R. Osgood & Co., Boston, we have received—

The Heathen Chinee, by Bret Harte, with illustrations by S. Eytinge, Jr.

Jim Bludso, of the Prairie Bell, and *Little Breeches*, by John Hay, with illustrations by S. Eytinge, Jr.

TESTIMONIAL.

Mrs. A. H. Robinson's Mediumship.

Mrs. E. L. A. Hand had been suffering for some months with chronic rheumatism, in shoulders, arms, back, loins and hips, together with dyspeptic symptoms, shortness of breath, palpitation of the heart, poor appetite, and general debility; nervous and restless at night, so much so, from palpitation, that she often failed to sleep half the night. She had taken the usual prescriptions for such affections, with only temporary relief, and growing impatient of drugging, I proposed to consult Mrs. A. H. Robinson, which we did; and under the treatment advised by her, Mrs. Hand has been relieved of the most distressing symptoms that she was suffering from. She has now only a little soreness of the right shoulder, and relieved of all the rheumatic symptoms, very little of the palpitation or the difficult breathing, rests well, good appetite, and strength is improving very much; stomach occasionally slightly disordered.

As an evidence of the confidence that her treatment of Mrs. Hand inspired, I consulted Mrs. Robinson in relation to my own health, and am decidedly benefited.

J. H. HAND, M. D.

Milford, Baker Co., Ga., May 24th, 1871.

—NOTHING LIKE IT.—We refer to Nature's Hair Restorative, advertised in another column. It is in one bottle, and as clear as ice. No gum, no filth, no poison. Examine it. See advertisement.

—We can have no true conception of any condition, until we have ourselves been in that condition.

Personal and Local.

—Bros. Rawson and Quick, of Chesterton, Indiana, called on us this week. They are wide awake gentlemen and working Spiritualists. Each had the good fortune to secure a very fine spirit likeness at Mr. Willis' Photographic Gallery.

—Edward S. Wheeler will lecture in Springfield, Mass., during June.

—Mr. Jesse B. H. Shepard, the musical medium, has just returned to London from Boston, says the *Medium and Daybreak*. His address is 3 Charles street, Berkeley Square, W.

—Emma Hardinge's lectures in England have created a profound interest. The Marylebone newspaper speaks of her Exeter oration thus: "This is an eloquent address, adapted to the season; it is full of earnest feeling and genuine moral and religious sentiment."

—The sale of "The Voices," by Barlow, is steadily increasing, and there has always been a good demand since its first publication.

—An exchange truthfully says: "We want an intelligent pulpit. The demand is everywhere for intelligence and power. If the people are to listen to a teacher, they expect him to bring such a message as will instruct not only, but impress them at the same time. Mere exhortation and rhapsody are no more in place. The religious mind has grown beyond these. It is the intellect of the pulpit which at the present time secures to it its hearers."

—Mrs. M. Jenks, residing at 173 West Van Buren street, has an excellent reputation as healer, clairvoyant and test medium.

—Mrs. M. J. Wilcoxson has been laboring efficiently at Decatur, Ill., during the past month. She will soon be in Chicago, where she proposes to remain a short time.

—Mrs. F. W. Calkins gave us a call last week. She is an excellent clairvoyant and test medium.

—D. B. Edwards writes to us from Orient, N. Y., stating that several persons in that town have grown up to manhood without ever having seen a person intoxicated.

—Dr. F. Emery writes: "Five weeks ago, I was the only believer in the Harmonial Philosophy, in a family of ten. To day we have no doubters, and in addition, four writing mediums."

—All lecturers will meet with a cordial reception at Kulpsville, Pa. Brother J. C. Rouse writes that the hall there will seat three hundred.

—Thank you, Brother Henry D. Smith, of Whately, Mass., for sending us new subscribers.

—Ross Winans, the great steamboat man, has shown that a business man, with immense responsibilities and undertakings to engross his time and attention, can still find leisure to read and think deeply on other subjects. His book, "One Religion; many Creeds," is a work of great research and much ability, put up in splendid shape and retailed at less than first cost.

—We learn that Harry Bastian has been holding seances with great success in Buffalo, N. Y. He goes from there to Moravia, N. Y., then to Charlestown, Mass. We take great pleasure in recommending Mr. Bastian as a physical medium,—well worthy in every respect, of the confidence of the people.

—An exchange says that "in Elmore County, Alabama, last Saturday, William Bragg, a minister of the gospel, on trial before the Baptist Church, charged with seducing a sister of his brother-in-law, Harper James, was dismissed from the church, when, a few moments afterwards, and while yet inside the church building he drew a knife and stabbed James in the throat, killing him almost instantly. Both parties were highly respectable."

—"Bible in the Balance," by Brother *Fish*, has had a large sale.

—A clergyman at the bed of a sick man said, "Have you made your peace with God?" To which the sick man replied, "I never had any difficulty with him."

—Joseph B. Johnson, a graduate of the Theological Seminary, and for some time a preacher, and recently a grocery dealer in Boston, was sentenced to eighteen months in state prison lately for seduction and adultery.

—Next to the works of A. J. Davis, those of Hudson Tuttle are the most in demand.

—S. W. Todd, of Wisconsin, writes: "Samuel Underhill, M. D., has been lecturing in this county for the last ten days, to full houses. He is doing a good work wherever he goes. The minister and presiding elder at Delton asked him to occupy the desk of the M. E. Church, which he did. They now are alarmed for their flock, and the elder says he would like to discuss the question of Spiritualism with Dr. Underhill. He has accepted the challenge. Now, if the elder comes to time, we will have a treat."

—Mrs. H. B. Stowe is amusing the readers of the *Christian Union* with a story chiefly composed of watered ideas, in which she arrays the Bible against the modern view of woman's rights, and makes a feeble effort to be sarcastic at the expense of her sisters, who are honestly seeking what they deem their rights.

—Julia Dake Casterline, M.D., has opened an office at 641 N. 12th street, Philadelphia. Naturally gifted and talented, renders her success complete. Her specialty,—diseases of women. Mrs. C. is a relative of the noted healer, Dumont C. Dake, M. D.

—Mrs. E. A. Williams lectures once in two weeks at Oriskany Falls, N. Y.

—Mrs. R. K. Stodard's residence is now 813 Race street, Philadelphia. Mediums visiting Philadelphia can find pleasant rooms at her house, with or without board.

—F. A. Hull, of Belvidere, Ill., writes: "We are pleased to announce through your columns to our friends, that we were favored with a visit from Dr. Kayner, of St. Charles, Ill., on the 21st inst. He gave a close and searching diagnosis of several cases,—much to the satisfaction of those 'looked through,' for his examinations are made, not by touching, but by his power of clairvoyance. On Sunday, he lectured twice, morning and evening, in Adelphic Hall. Subject of morning discourse, "The Pathway of Life," which was beautifully and scientifically handled, to the satisfaction of all present. Theme of evening lecture, "Universal Progress." It was well illustrated, giving a livelier hope to the friends and lovers of a broader theology, and a higher and better civilization. Also we noticed that when he paid his compliments to a few points of the old theology, some few were afraid he would break their ancient idols, as evidenced by a little nervousness, and contracted eyebrows. Our friends here enjoyed the day much, and we trust that we shall have the doctor with us at some future day, not far distant."

—...ie, Ky., has a fine and rapidly growing ...'s Progressive Lyceum. Spiritualism is ...pace with the enterprise of that energetic ...

—It was Brother W. T. Smith who wrote from Council Bluffs, Iowa, and whose name was omitted from a letter published in "Voices from the People."

Philadelphia Department.

BY ..... HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Spirit Communications.

THROUGH A. E. D.

All through life we are called upon to minister to spirits. One stands here now who suffers deeply from the thought that he has been branded as a murderer—for in the true sense it was not a murder.

Oh, how one kind word lifts such a soul! The conduct of some who should have been true to him, grieves him very much. As he comes to you, however, some of those spirits who have given their experience through you, will be able to aid him.

I now see George Twitchel and Gerald Eaton standing close beside you. The latter is not so unhappy as the former, and this thought comes to me: that it is not always the roughs that are the worst part of creation. He says when they do stab, they stab in the daylight, and they stab with steel—they don't use the tongue, as many do who move in what they call high life, and call themselves liberal and progressive, and also religious. There are many dark deeds done in the church, that the roughs would blush to own, because they are done in secret and under the garb of friendship and religion. When we fight we do it openly and above-board. I would scorn to stab any one in the dark or in the back, and so I feel that I am better than many a one who preaches reform, or religion, or whatever you choose to call it. He sees the spirit of things, and feels that he does not belong to the worst class of humanity; he does not mean to hide his sins, but one of the worst and most despicable characters is the hypocrite. He says, "I am not in sackcloth and ashes, as my friend is who stands at my side."

Believe me, there are no darker deeds done in the Catholic Church than in the Protestant.

Here comes an old woman. She holds out her hand; it is shriveled. She says, "Child, I was that boy's grandmother,"—pointing to Twichel; "I had the gift of seeing,—or rather knowing—coming events. I saw the trouble that was coming on this boy, and I did cry aloud for help. I asked God to send some one in the form to speak to that poor boy, and could you have reached him at that time, his soul might have been comforted. I know that you are not to blame; it was not in your power to reach him. But if you should ever be moved in that way again, do your best, and in all probability you will save others."

[The medium said, "It is a very little old woman. I saw her nearly three years ago; she appeared to me in great agony. It was three months before the murder. She was calling upon some one in the form to try to reach him."]

I can feel a change in Twitchel; there seems to be a sort of a shade of sadness passing away; it is scarcely perceptible, and yet I feel it. I feel as if he could almost smile. There is a ray of gladness in his heart that he has not felt anything like since he passed away. He says he "hopes there is a time coming when the roses shall bloom for him, and the birds shall sing, and he will be able to hear joyous sounds. It is in the distance, but this day there had been one ray of gladness rippling upon his soul."

Two years ago, my friend, I spoke to you that I was in deep sorrow. I told you then that I heard the singing of the birds and the ringing of the bells, but to me they brought no joyous sounds. I saw the beauty of the roses, but to me they could bring no joy, because my soul was in darkness, but now, by this one ray of gladness I know that peace will come to this soul in due time.

I will come to thee and tell thee of my progress in spirit-life. I will yet sing to thee a joyous song, and bring to thee a pleasant memory.

These spirits are standing here listening, and are much pleased that he could thus communicate. It will do him a great deal of good.

Dr. Slade.

We visited New York recently, and called on our friend, Dr. Slade, at No. 207 West Twenty-second street.

The manifestations in the Doctor's presence, are becoming more wonderful every day. We were told that a pencil was taken from the table, in the presence of Dr. North and the medium, and carried to the ceiling, which is about fourteen feet high, and there we saw the name of Dr. Rush had been plainly written. The Bible readers may have heard of handwriting upon the wall. This day was this *scripture* fulfilled.

Seating ourself with the Doctor, we soon had the raps. He informed us that recently, several persons had been enabled to see the forms of spirits in the room; that the spirits could so far materialize their forms, that they become visible and tangible. The Doctor saw Owasso, his Indian guide, pass around the room, and stand behind the chair we were sitting in. "Why," said he, "he is going to move you." Presently the chair was raised at the back, and we were drawn back some six inches. This was in the afternoon, in broad daylight, and the Doctor and we were the only persons in the form in the room. He sat some two feet distant from us, where we could see every movement he made, and we know he did not touch our chair. Soon it was moved forward a distance of a foot, pushing the table before us. The table was moved in various directions, and raised from the floor, without visible contact.

We held a slate with a small fragment of pencil upon it, under the corner of the table, the Doctor's right hand at one end, and our left hand at the other, while his left and our right hands were upon the table, in contact. We heard the pencil writing, and found the following on the slate:

"Doctor Child: Give my love to all my dear ones at home. A. W. S."

The initials of our friend and sister, Mrs. Slade.

The Doctor said, "Owasso is standing by a chair on the opposite side of the room,"—some four feet from us. Soon it moved up to the table, and then was drawn back a foot or more.

We felt something touch us several times. We now held the slate close in the left hand, under the corner of the table, both of the Doctor's hands and our right hand being in contact on the table. The sound of writing was soon heard, and we found these words:

"You can say Ed. Lane is living. E. L."

Mr. Lane is a brother-in-law of Mrs Slade, and a personal friend of ours, who passed over the river called death, a short time since.

The Doctor had an accordion that was broken into three pieces. The keys, the plate with the springs, and the bellows were separated. We held it up, and laid the plate on the bellows, and the keys on top of that, but as soon as we turned it down laterally, they fell apart. The Doctor held that under the table, and there was a beautiful tune played with it. We could see the instrument moving, while he held the bellows with one hand, the other being upon the table in contact with ours. As soon as the music ceased, the keys were thrown upward, and fell upon the table. The plate fell to the floor, and the Doctor held the bellows. A silver fruit knife was thrown across the room some six feet, and as it passed through the air, we saw the blade gradually opened. There must have been a power to hold the handle of the knife, and another to move the blade. There must also have been a power to unfold the scoordeon together, and another to play it. Comment is unnecessary. Let those who think there are not "more things in heaven and earth than are dreamed of in their philosophy," explain these things.

Every one who knows Dr. Slade, is satisfied with his frankness and candor, and not only willingness, but desire that there should be the fullest scrutiny and investigation,—a feeling which does much to satisfy the most skeptical. The facts and phenomena of Spiritualism are as well established as those of chemistry or geology, and the philosophy based upon these, is being accepted by the best minds all over the world.

We are glad to know that the spirits are developing and unfolding mediums everywhere, and that the good work goes forward rapidly.

Starting Newspapers.

This is a disease which attacks some persons only once in their lives; others, periodically. It reminds us of a little man who laid a wager that he would throw his wife, who was a small woman, over a river. Trying with all his might he surprised himself, and her also, by lifting her from the ground and tumbling her into the water. The good spouse, on coming up out of the water, soiled and wet, began to remonstrate with him. "Oh," said he, "I bet I could do it, and I mean to keep on trying till I succeed." We have known men who have thrown their friends into the water sometimes where it was very deep. One after another have thus been treated, until finally they fall in themselves. In this, as in all other things, it is not the amount of exertion that is made, but the success that gives you the credit, and if worthy persons do fail, it is not to be wondered at that unprincipled and dishonest "editors-in-chief" would fail and disgrace themselves.

Obituary.

Nathan E. Daggett, of Elgin, Ill., aged sixty-one years, four months, and eighteen days, passed to the higher life, on the 21st day of May.

Bro. Daggett was a firm believer in spirit communion. In early life, he was a skeptic. Soon after the ushering in of Modern Spiritualism, at Rochester, his eldest daughter became a very good medium. Through her mediumship Bro. Daggett was, over twenty years ago, advised of most phases of mediumship which have since been developed. Bro. Daggett has ever stood in the front ranks of radical Spiritualists. As a result, he has been a target that the devout church members have loved to aim their shafts at,—not openly, but covertly, behind his back.

As he has been in this life bold and positive in promulgating the truth, so we expect he will be in the spheres above. We hope and expect to hear from, and know of, him as a dweller in the land of spirits.

NOTICE OF MEETINGS.

Hillsdale Co., (Mich.) Society.

The First Religio-Philosophical Society, of Hillsdale Co., Mich., will hold their fifth annual Festival on Saturday and Sunday, June 17th and 18th, at Bloomer's Grove and Hotel, Clear Lake, Indiana.

Speakers engaged: Mrs. M. J. Fowler, Prof. D. M. Farr from Minnesota; and several others are expected to occupy our free platform.

Mr. St. Lawrence's brass band and choir will enliven the meeting with choice music. A grand set dance will be held for the benefit of Mr. St. Lawrence (he being blind), a Bloomer's spacious hall, on Saturday afternoon and evening

All are invited to meet with us and enjoy a feast of reason and flow of soul

Ample provisions are made for friends from a distance. Carriages will be at the State Line Station, on the F. W. & S. R.R., to convey passengers to the Hotel or Grove free.

CLARA E. CONEY, Sec'y. WM. BRYAN, Pres.

Farmington, (Mich.) Society.

The third annual meeting of the First Society of Spiritualists of Farmington, Mich., will be held in the village of Farmington, the third Saturday and following Sunday, 17th and 18th days of June, 1871. A. B. Whiting, of Mich., and Sude M. Johnson have been engaged for the occasion, and other speaker's are expected.

A cordial invitation is extended to all. Homes will be provided for those from a distance. Platform free. Please give us a crowd.

BANNER OF LIGHT please copy.

NORTON LAPHAM, Pres.

NEW ADVERTISEMENTS.

SPIRITUALISM.

DR. S. L. McFADDEN AND WIFE, Magnetic Physicians, Spiritual Test Mediums, Business Clairvoyants, etc., have located at No. 943 W. Madison St., corner of May, up stairs, Chicago.

They invite all who wish the benefit of their mediumistic powers, to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the patient, tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law to themselves,—to be their own thinkers, teachers, doctors, and preachers. ALL MEDIUMS ARE INVITED TO ATTEND FREE OF CHARGE. The contradictions of the Bible, lying spirits, and false communications philosophically explained. Situations for the examination of diseases, and private communications, from 9 A. M. to 5 P. M. Circles each evening; Sundays not excepted.

N. B.—Can accommodate a few Boarders.

v10 n12 12t

813 RACE ST.

DR. R. STODDARD, of 813 Race St., PHILADELPHIA, can accommodate MEDIUMS visiting that city with free rooms for business purposes, at reasonable rates.

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WANTED AGENTS

In every Town and City, to sell an article needed in every household. SELLS RAPIDLY. Large PROFITS to AGENTS. Send Stamp for Circulars. C. E. WOOLLEY & Co., Room 12, No. 131 Lasalle St., Chicago.

v10 n13 tf

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Only about one-third BOOKBINDERS' prices to do binding handsomely by the use of Aldenpfe Handy Bookbinder. Most useful to our publication, from the smallest MONTHLY to the largest WEEKLY. Price circular free. Send 50 cents for samples of both STYLE and BINDER. Size for the RELIGIO-PHILOSOPHICAL JOURNAL, No. 18; price $1.20 and $1.50. Address, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189 S. Clark St., Chicago.

DELINQUENTS.

The following named persons owe for this paper. They have either removed from the town or post office where they formerly took the JOURNAL, without requesting the address to be changed, and paying arrearages; or they have requested some *pious* postmaster to notify us that the paper was not called for, thinking thus to evade payment. Such of these as remain unpaid four weeks, without reasonable explanation, will be placed in the Black List. Our subscribers who know the present residence of either of these persons, will confer a favor by informing us of the same.

S. M. Argo, Clinton, Ill., $2.25; J. H. Mears, Lincoln, Va., 50 cts.; J. P. Tuttle, West Lebanon, Ind., 75 cts.; J. M. Wilson, Camden Mill, Ill., $2.00; W. M. Bischell, St. Louis, Mo., $7.00; Mrs. M. Strong, Rochester, Mich., $5.00; John Hanlon, Harrisburg, Pa., $5.75; A. Mills, Simmonsville, Vt., $8.25; R. Roby, Bridgeport, Ind., $5.25; Geo. Roberts, Sergeant's Gap, Cal., $4.25; Wm. Simms, Curran, Ill., $2.50; Mrs. Emma Cook, Rock Island, Ill., $9.25; D. A. Grambling, Atlanta, Ga., $2.75; G. W. Orth, Rockford, Ill., $5.75; Wm. A. Hardiman, Jackson, Ohio, $5.00; Miss F. Robinson, Two R ers, Cal., $1.50; N. A. Clark, Two Rocks, Cal., $2.25; O. H. McNamee, Edinburg, Ills., $5.50; W. Woodward, Guildsboro', N. C., $4.25; Mrs. Brisbin Pilot, Mich., 75 cts.; John Hastings, Lexington, Mass., $3.50; A. McCord, Troy, N. Y., $8.25; B. R. Matthews, Mt. Vernon, Mo., $5.75;

H. Brevoort, No. 4 Fourth Ave., New York City, $9.25; John Bertrist, Illyria, Iowa, $5.00; R. Healey, Herman, N. Y., $1.75; A. B. Cole, Pingle, Mo., $1.10; C. P. Bracon, Salem, Oregon, $2.00; Eastman, Monroe, Wis., $4.50.

CHRISTIANITY;

Its Origin, Nature and Tendency, Considered in the Light of Astro-Theology.

By D. W. Hull.

THIS book is, so far as it goes, a thorough review of the Origin of the Christian system, showing it all to be plagiarism from ancient heathens. being unlike almost any other work ever written on the subject, it cannot fail to be deeply interesting to all. Its explanations of Scripture are lucid, and so self-evidently correct that no one can gainsay them.

*** For sale, wholesale and retail, at the office of this paper. Price at retail, 25 cents; postage, 2 cents.

THE Descent of Man, AND Selections in Relation to Sex;

By Charles Darwin, M.A.F.R.S. With Illustrations.

2 Two Vols., over 400 pp. each, Price $2.00 per Vol.; postage 24 cts.

*** For sale by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, 189 S. Clark St., Chicago.

ABSTRACT OF COLENSO ON THE PENTATEUCH.

A comprehensive summary of Bishop Colenso's argument proving that the Pentateuch is not historically true, and that it was composed by Samuel, Jeremiah, and other prophets, from 1100 to 624 B. C. The substance of five volumes in 45 pages. Price 25 cents. AMERICAN NEWS Co., N. Y.

v10 n8 6m

MRS. E. MANIFOLD

Medical, Clairvoyant, and Healing Medium. Parties at a distance examined by lock of hair. Fee, $1.00. Prescriptions, $1.00. Magnetic Remedies sent to all parts of the country. Address Mrs. E. C. Manifold, P. O. Box 1024, Rockford, Ill.

v10 n7 tf

MRS. C. H. LELAND,

Wonderful Psychometrist, Soul Reader, and Business Medium, will, upon receipt of photograph, lock of hair, whether married or single, send to any person a correct delineation of character, with leading events in the past and future life, for one dollar. Advice concerning business, two dollars. Written communications from friends in spirit life, two dollars. Satisfaction guaranteed. Inanimate fee mediumistic development, one dollar. Address, Myrickville, Mass.

v10 n10 tf

Dr. J. Wilbur's MAGNETIC PAPER

HAS cured all sorts of complaints, from cancer to mild. Send 3-cent stamp and receive one paper free. Dr. J. Wilbur, 460 W. Randolph St., Chicago, Ill.

n10 v.0 tf.

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit.

In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested.

DR. FAHNESTOCK is a thorough believer in spirit communion, and teaches in this work the *modus operandi*, by a demonstration.

The following is the table of contents of this valuable work.

CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state.—His theory of it.—Its examination by the French commissioners.—Their conclusions.—The author's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.

CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by persons who enter this state. V.—Of their awaking.

CHAP. IV.—Theory of this state.

CHAP. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP. VI.—Of Physico-Somnambulism.

CHAP. VII.—Of the senses: I.—Motion; or, the power to move.

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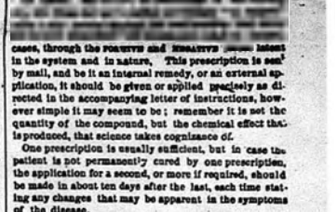
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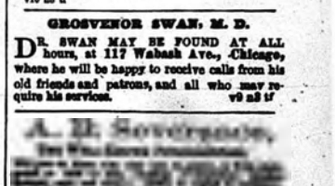
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Original Essays.

Written for the Religio-Philosophical Journal.

FALLING STONES IN MEXICO.

By M. S. Knapp.

A brief account of stones falling during ten or twelve consecutive days and nights, around, upon, and in a house in this city, was sent you in September last, with a promise to give you a notice of another instance of the kind said to have previously occurred here. It was published in your JOURNAL of 27th November thereafter. I now fulfill my promise, premising that no further molestation has occurred to the family stoned. The father and son returned safely from their journey to the interior, and nothing has transpired since worthy of mention. No motive for the showers of stones has been made apparent, whether the work of boys or of spirits.

The particulars of the other disturbance of the kind have been given me by the family molested and friends who watched the premises, in order to detect the actors.

I called on the family and on certain of their friends, and find that as many as four or five times during the last decade of years showers of stones, old mortar, pieces of adobe, pieces of broken rocks, etc., have been precipitated into the back yard of the domicil of the family, continuing each time for several days and nights in succession, awakening great and general curiosity among the friends and neighbors but resulting in nothing, and gradually dying away. On various occasions, especially the earlier ones, the friends of the family, to the number of twenty or thirty men, patrolled the lots, streets, and alleys surrounding the premises, the adjoining yards and gardens within a stone's throw of the said yard, climbed the orange trees, stationed observers on the house-tops near the scene, but all to no purpose. No set of boys or evil-doers could be detected, while still the stones kept coming down, chuck, chuck, chuck, all about the yard, some rolling into the back door, and seeming to come from all points of the compass. The more the neighbors collected, the more lively the stones would fall—cobble-stones, brickbats, adobe-bats, hardened mortar, pieces of rock, entirely too heavy for any human being to project upward, or even outward from him to any distance; yet still these projectiles came down visibly in broad daylight, from heights far above any of the houses.

Such, succinctly, are the facts I have obtained from the family, and sundry persons who watched the phenomena, and who are truthful and reliable citizens.

Nobody was hurt. Nothing remarkable has ever occured to the family. The residence is less than one block from the public plaza. The phenomena were not witnessed by me, but I have no more doubt of their having occurred than of those I did witness, and that were detailed in my other communication. But *qui bono?*—this is the point. What is the utility of these stupid stonings? What benefit are offered, or may be supposed to be suggested to this people by these peltings with stones, admitting the phenomena to be the work of spirits? I will take leave to suggest what, in my opinion, may be the object of them anon, or before closing—the theory I have formed after some reflection.

In your issue of February 18th, in an article copied from *Harper's Weekly*, detailing similar—even more extraordinary — phenomena, the Groben disturbances, where stones were showered on the parsonage to an extent far exceeding the phenomena communicated by me, and repeated at intervals for a century of time, successive persons suffering the molestations, and receiving the visits of the "goblin" (spirit), supposed to be the actor in producing them.

[redacted] to those [redacted] arved here; and coming from the seat[redacted]er pause, the idea may not be considered a fabrication. I use it as a foil, therefore. These things occurred some two centuries ago, in the chaos of religious times, ere Spiritualism took form, and consequently no theory could be formed as respects the motives of the spirits actuating the phenomena.

The case is different now. It is well to bear in mind the religious excitements and revolutions of three days,—rampant condition of Protestantism—the faggot and the inquisition.

By your issue of February 11th, it appears that Father Hecker, Superior of the Paulist Fathers of New York, whose lecture you copy from the Washington *Daily Patriot*, believes in and endorses spirit intercourse for the whole Catholic Church,—hear, hear!—but holds that "there are two sides to this belief," of the intercourse of the spirits,"—"a light, angelic, and divine side, and a dark, diabolical and profane side,"—he Catholics having the former, and Spiritualists, whom he classes as Protestants, the latter;—"Revenge for their neglect of Catholic truth."

Cunning, surely! Yet how else but by this gratuitous, sectarian assumption of God's grace for Catholics, and hatred of Protestants, could he get over the difficulty of admitting spirit intercourse, and denying to Spiritualism all spiritual truth? The admission, however, that the Jacob's ladder is still up, and occupied by ascending and descending angels, is enough. This point will be remembered as a great truth in Father Hecker's lecture, while the sectarian claim will be set down to the weakness of human nature and soon forgotten.

Notwithstanding "He turned his bearers against the falsehood and wickedness of this 'dark side' of Spiritualism, and to beware of it, as of a poisonous snake," thousands of Catholics are going over—two of my own daughters among the number—and who are rejoicing in the light of this "dark side,"—and praising God that they are loosed from their bondage, that their shackles have fallen, that reason has triumphed, and this without one syllable of encouragement or persuasion from me. I never have felt myself competent or qualified to give one word of religious instruction to my children; left it all to my Catholic wife. If they fall from grace, it is not from my preaching or teaching. This is a lamentable confession—that a father can give no religious instruction to a child, but it is God's truth in my case; and yet, like the disciples who unconsciously walked with the risen Jesus to Emmaus, my heart has burned within me with religious fervor all the way from childhood to three-score years and ten; and if I had been educated under dogmas consonant with reason, in place of those that my childhood ignored as incredible, might have had a happy life, instead of one of religious hypocrisy and remorse.

Or, ye fathers of the "dark side" of spiritual [illegible], I appeal to you in behalf of the lyceums of tracts, in view of the spiritual needs of childhood. Don't teach children that God answers prayer, for this was my stumbling block. I broke my brother's slate, having taken it from the drawer to mark and play on, as children are wont to do, and child-like let it fall and broke it. Immediately after putting it back, I had recourse to prayer. I prayed in earnest that God would mend it, and before the family should come home from meeting. I had full faith that God was able to do it, and went into it with full faith that my petition would be answered. I prayed a second and a third time, nothing doubting but that the thing would be done, but on looking, there lay the broken slate just as I had placed it.

I went to my closet again and prayed most fervently, and made a long prayer to that omnipotent God, who, I had been taught, answered prayer, and then went and looked again,—the slate was not mended, and the first doubt came over me. Still I tried it a third time, but my faith was weakened, I prayed with less power and less confidence of a successful result.

Have commenced my doubts in the truth of the Christian scheme, and my struggles have been great. Taught that God loved pious children, and would reward early piety with signal benefits, I conformed under the counsels of pious parents, joined the church, prayed in meeting, frequently led in family prayer at my father's request, yet inwardly feeling and knowing that I was pretending to piety beyond the reality, or seeming to be what I was not—a great Christian, but inwardly a hypocrite, for now I doubted at every step. The burning hell for hypocrites was yawning to receive me. I was in the most horrid state of mind, for a year or more, that can be conceived.

I left New England and the scenes of my childhood at sixteen years of age, to which change I owe it that I escaped being a religious maniac. O ye fathers of the "dark side," don't forget the seed of the young. Teach truth, not sectarianism; reason, not morals; science, not Saybrook Platforms. Let your great aim be the young,—like Barnes of Indiana, or Stephen Girard. Disputations with the "elect" are of little avail—place-men are not easily convinced or converted. But the young and tender mind, is yours to mould to truth. It was a happy day for me when I married a devout Catholic, for the instruction of my children in any faith different from that horrid faith that had ground me to the dust, was a relief. I was married by the late Bishop of Charleston. I tried to conform to the Catholic faith, and a loved and loving wife's influence (now gone) went far to establish a resolve. I was baptized afresh by the late Bishop Quarter,—confessed and absolved by an eminent Jesuit father,—but before going to communion, that goblin hypocrite appeared to me again, and full faith and rational union suffer another hell on earth, the measure was abandoned. There was never any peace of mind or comfort in religion —practice or theory—with me until Dr. Hare's work on Spiritualism converted me to the "dark side" faith. Dr. Hare exchanged works with me. I gave him my work on Pathology, he gave me his on Spiritualism, then just published. In a few days, before I had even opened the book, for I considered it trash, I was prostrated with hemorrhage of the lungs—bled a pint in half an hour—hardly escaped suffocation. I did not expect to recover, although the late Dr. Goddard consoled me by the prognosis that "Old Scratch" had not come for me yet, though my lungs were filled with miliary tubercles." Hare's work as a dying man, and found comfort. It settles the matter of immortality as a natural law, and a progress in righteousness as the inalienable inheritance of all souls. This is enough for one to know about to cross the Styx.

Although my surroundings with bishops, priests and church associates, had brought me many moments of pleasure and comfort, still nothing ever equalled the soul-comforting influence of Hare's Spiritualism.

The climatic benefits received by a change to this far southern residence, have enabled me to hold on to life, and to be extensively useful to this people. True, my privations are great, in comparison with the spiritual privileges to be enjoyed in Philadelphia, New York, and Boston, but both self and humanity are

[redacted] I am making [redacted] to the "dark side" before I die, not to Father Hecker.

But to return to the subject of the falling stones.

This ingeniously wrought key of Father Hecker for explaining, however nicely it may fit his church-lock for the medium of New York, fails to unlock the mystery of those Mexican manifestations. All of the people here are of the Catholic faith, or next to all. The families stoned certainly are.

Why do the spirits thus pelt good, quiet, honest, simple-minded Catholic families, when the fathers and brothers are away from home, frightening the women and children almost to death? Why wantonly wreak vengeance on them? Better bestow the "whacks on the noses," on Edmonds, Hall, Davis, Loveland, Newton, and others, that they may "fall prostrate and dead." Better stone to death the leaders of the "dark side" faith,—the Goliahs of the camp,—ye David spirits who can hurl stones straight. Better smash the *Banner of Light* office, the RELIGIO-PHILOSOPHICAL JOURNAL'S sanctum, and other organs, temples and book-stores of the "dark side" literature and communion.

This would illustrate the holy "revenge," the "light side" of spirit faith is hoping for, and would be glad to see—not the Catholic light side merely, but the whole Protestant light side —Protestant as well as Catholic.

More plausible to me is this theory. The Catholic Church is prostrate in Mexico. Toleration is the order of day. Every form of religion is placed on the same level, theoretically at least. Protestant societies—Presbyterian and Baptist—are organized here in Cadereyta. It is a time of religious revolution here, and the spirits are awakened, and are joining in the religious fray—chanting their choruses and hallelujahs, as best they can attract attention, probably hoping to show that "God is able of these stones to raise up children unto Abraham," or any how call attention to the spiritual needs of this priest-ridden, church-oppressed people. One illustration will be sufficient.

I was summoned to the bedside of a lady bleeding at the lungs but just a few days since. She was greatly alarmed, and wished to confess. The Cure was called. *He would not confess her, because she was married by the civil judge and not in the Church!* Her husband is a liberal-minded gentleman, and in this case will be carried up to higher authority for a decision. I am assured me that if a journal advocating the Spiritual Philosophy, in the Spanish language, could be circulated here, it would receive extensive support.

He has gleaned from knowledge of the philosophy. There are other inquiring minds here also—and Monterey some are receiving light through the French and Spanish Spiritual books and Journals. An ably conducted weekly Spiritual Journal ought to be printed in Spanish in New York for circulation here, and mediums [illegible] that out. The object of those showers of stones by the spirits, would then be answered, or would be begun to be answered, at least, as the signs of the times are discovered by me. Other motive there is none apparent. No theory but this can be rationally deduced from the facts and premises.

A large field is [illegible] Mexico, Cuba, and [illegible] publics. A spiritual [illegible] Father Hecker's goo[illegible] nursing with the mi[illegible]

one reported,—would doubtless prove a success. If the hint here given should be carried into effect by some one capable, the spirits who have essayed to awaken an interest in their operations here, on finding their efforts seconded, would, doubtless, put forth exertions commensurate with the importance of the undertaking, and conquer a success.

No people in the world are more easily acted on than this credulous, primitive, simple-minded race, and with suitable mediums for physical manifestations, they would go over by hundreds and thousands. This is my opinion. For myself, the physical phenomena are useless, if not repugnant. I dislike the marvelous wherever encountered—that which the reason can not clear up. For this reason have been a skeptic in the marvelous in Spiritualism as well as in all other religions. Dr. Hare should have dug to the depths of the things, and explained the laws of the forces by which tables are turned, and not imposed it on the Association. The *onus probandi* rests with Spiritualists, who assert that spirits exert this force. This is the problem to solve. This solved, the world is converted and scientists disarmed. They can no longer take refuge at Spiritualism, or oppose it. Science and religion are then one.

Another thing in Spiritualism is very oppressive, the threats continually made at scientific medicine. Spiritualism prides itself in being a rational philosophy. Is there any one of the many spirit healers who can explain the law of spirit healing? Spiritualism claims that all operations are effected through natural laws. Will some spirit healer or amateur who is down on scientific medicine, please to unfold and explain the science of spirit healing, —give its rationale? The way should be made clear before extinguishing the old line science of medicine and art of healing; before blotting out all physic and surgery, and committing ourselves and families to the custody of assumed Christs and apostles whose prescription is, "Si-hold the man," or, "Sing on the cow-horn," and who, by "laying on of hands" grasp clever fees.

Every science has its elements. If spirit healing has not, wherein does each case cured, differ from a Catholic miracle? Free enlightened men, answer. And you, pure journalists, why do you publish secret nostrums? But not to mix up subjects too much, I desist for the present. I may have something to offer in the future on the law of healing. I do not wish now to divert attention from the one practical point of this hasty communication, viz., the establishing of a spiritual journal in New York in Spanish, for the immense field open in the South American republics, where the "stones are crying out" for the light of this philosophy, the disciples have held their peace so long.

In your issue of Feb 25th, a correspondent asks you if "Raising stones in Mexico" and certain other articles named, equally marvellous, published by you "wear the face of truth?" I answer, the phenomenon related by me, of "Falling Stones in Mexico," does not wear the face of truth at all. I asked nobody to believe it—could not—did not believe. I saw it, and therefore *know* it, but your correspondent can not believe it, because he did not see it. When I heard the Rev. Mr. Fishback assert in a spiritual conference in New York, in 1859, I think, that he was in Dr. Redman's office that morning, when a lot of his (Redman's) negroe's bones come tumbling in at the back window, the upper sash being let down, brought from Hartford by the negro's spirit, I did not believe the story of it. He saw it, and *knew* it. I can appreciate and respect your correspondent's incredulity, and that of every other unbelieving Thomas, and his desire to have you publish, in light of such things, "news from Europe, or the Chicago markets." Your reply commands my admiration:

"We desire it to be distinctly understood that the RELIGIO PHILOSOPHICAL JOURNAL caters to no preconceived opinions whatever; they are positive; it bows to the *ipse dixit* of no would be leaders. It respects no man who is infested with vanity, and assumes a position which intrinsic merit does not reward him, and yet it treats, with all proper respect every person, believing each and every one to be true to his or her own organism, internal forces and external surroundings."

Your enterprise, Mr. Editor, will not be likely to fall of support, so long as you are true to principles thus independent and just. Add my name, please, to your list of subscribers, and find inclosed three dollars, the amount of one year's subscription.

MISSIONARY EXPERIENCES IN WISCONSIN.

By J. O. Barrett.

DEAR JOURNAL:—When I read Swedenborg's statement that hyenas, snakes, toads, reptiles, and all filthy insects are manufactured into nests, it seemed at first absurd, but the more I think of it the stronger is my conviction that it is true. We know that chemical and electrical conditions are the parents of corresponding forms of life; that filthy beds, filthy sewers, filthy cellars, filthy rooms, filthy habits—the true hells—spontaneously produce filthy, preying creatures and worms.

In this sense, a human being may be a "child of hell," that is, of lustful, repellant affections and the character corresponds and so remains until there is a higher growth.

I am reminded of this law whenever I travel. What unhappy specimens of religionists the churches are manufacturing! Their characteristics are universally the same, where the church has the supreme control, namely,—bigotry, fashion, aristocracy, monopoly, hypocrisy, unbelief, and spiritual orphanage. It is most astonishing to what a spiritual deadness the churches are sinking.

Patch Grove.

Lectured here the 7th inst. The people are thoughtful, and earnest and inquiring. The Free Society has lately purchased a large and valuable library, containing substantial books. They have organized or mostly merged under the missionary enterprise. What is most needed there now is a good test medium.

Years ago liberal tracts and books were scattered among the people, causing thought, and an agitation from sectarian breakdown. All the free-minded are becoming warm supporters of the Spiritual Philosophy.

The first introduction of Spiritualism here was by G. W. Rice, now a brother ascended higher, a brother whose name sheds a lingering aroma along human walks.

About two years since, I there "held forth," in a series of lectures, which, by the aid of this kindled new interest. Then we were all morally shocked at the low vulgarisms of the Methodist minister still living there, when he attempted to reply. Whenever an "unregenerated" man is at a loss for an argument, he resorts to wicked ridicule and slander. The whole community, even his own people, were ashamed of him, and he was obliged to make a confession to his church, to hold his position. So I am informed. It is hoped his "conversion" is genuine.

Not long since, E. V. Wilson visited this "part of our Zion," and with his bold blows cracked the orthodox shell, hopefully giving satisfactory tests. He challenged our Methodist brother to debate, but he was wise enough not to venture into such a battle, knowing the peril and loss that would befall him.

Last winter, Brother A. A. Wheelock went there under the missionary auspices, and showered lightning upon the old fortification of Satan, and made successful war, saving souls. Scattering mentally he was to his former brethren, he found no place to speak in, accepted the *dernier resort*, a saloon, and there did his duty well. Bless his name, Rogue costed, velvet cushioned church, spit contemptuously now, and get off my bile! Jesus sat with publicans and sinners. Even that was better company than ecclesiastic pharisees.

I had a fine meeting in Bloomington, also in Mt. Hope. We all feel that the spiritual standard is planted in Grant county. At the latter meeting, after closing the lecture, a young daughter of Brother Youngjohns, of Woodman, gave initiatory tests of spirit presence. She is a rapping medium, and with judicious culture can be an instrument of great good.

Boscobel.

On the evening of the 10th lectured in Boscobel. This is one of the largest towns in the county, a [illegible] place, but unfortunately is socially diseased [illegible] orthodoxy and liquor saloons. A mixed audience gathered and listened very respectfully. This is the first of the kind here. Money out of my pocket, but pay to the soul, for it "breaks the ice." There is talk about it, good is done, for it "thunders all round."

When you can shock people till elated with church pestilences, there is hope.

At the close of the lecture a young up-start, who has had his soul tainted unfortunately by association with some theological discipline, came forward, and with Bible in hand, "reviewed the gentleman." He had a few Sabbaths before lectured against Spiritualism, "very cogently," in an orthodox church. The audience evinced a high degree of patience in listening to this gaseous egotist, so well fitted for such dirty work under the employment of the church. His appeals were to the passions and prejudices of the community, his language abusive and insulting.

I make it a point never to pause in my journey to whip a hireling car, for it hinders progress. It is no moral glory to banter words with a vain man. Let him run himself out and learn wisdom. I was obliged to leave for the car just as he closed, and had no time for even a few words of counsel to the youngster. He paid his mother rather an unhandsome compliment by saying that she is a "Spiritist," that "Spiritists refused to marry," "broke up families," and are all "free lovers." For the sake of his mother, who no doubt weeps for her misguided son I will withhold his name. Doubtless the churches will puff him up to action to be another specimen of a Leland. I am satisfied that this obscured Spiritist feels that it is time to play —criticism with pity. You had a notice from him, "the vile RELIGIO PHILOSOPHICAL JOURNAL!"

May the risen angels yet reach all such, and deliver them from the hells into which they have fallen.

The fact is patent that the church is running mad,—that its light is extinguished by this opposition of believing Spiritists, that it is the time of pity

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JUDGE J. W. EDMONDS.

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Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONTENT

Frontier Department.

BY.....E. V. WILSON

Settled Speakers, Once More.

Some time ago we penned an article for the RELIGIO-PHILOSOPHICAL JOURNAL, which appeared in the Frontier Department of that paper. It was particularly directed to an article in the editorial department of the *Present Age*, written after the Richmond Convention of so-called American Spiritualists. That article ignored mediumship, and insulted every medium and itinerant speaker in the field; advocated settled speakers having charge of societies, and advised societies and communities of Spiritualists to get rid of all such as gave public tests when in the desk, or took pay at the door, or were not in favor of settled speakers.

In this article we called no names, but repelled the slander, reviewed the claims of the advocates of settled speaking, exposing their fallacies completely. Subsequently there appeared several articles in the *American Spiritualist Banner of Light* and *Present Age*, of a threatening character, but not personal. Finally Brother Wheeler bolted over, struck out straight from the shoulder, and planted a sockdolager under the "Lyg" of our article. We read it, and laughed, and felt glad that our brother had got rid of so much bile at our expense. It did us no harm, and we trust it did him good.

We did not yet feel that we had offended our fellow brother. Again he sent for us, and was very personal, bitter and hard. He summoned our salutatory to the people on the first day of January, 1870 in which we voluntarily held out the olive branch of peace, and which we have faithfully kept until this writing. Again Brother Wheeler's bitter article appeared, Brothers Peebles, Hull, Graves, Lyon and others have had their say,—and now it is our time to have ours.

1st.—Dr. Brother Wheeler in Vineland, N. J., on Tuesday evening, Feb. 14th, where he had been speaking for some time for eighty per cent of the collections at the door. After the lecture, we went straight way to him, holding out both hands, offering a warm-hearted greeting, a brother's love. He took our hand, reluctantly, coldly; treated us publicly offensively—and to with abusing him, and the next day sent us the following bitter-sweet letter. It speaks for itself. We publish it, that there may be no misunderstanding.

E. V. Wilson—Dear Sir :—You need not imagine that because I felt hurt and offended by the violence of your attack upon all who differed with you, in regard to the blessing of Itinerancy, I cherish malice, or ill will against you. I have no wish to hurt or hinder you at all, but regard your treatment of your co-workers as abusive, and therefore to be condemned. I am no hypocrite. You know my opinion. I am ignorant what provocation you had, but in your reply you denounce *all* who even favor settled speakers,—much more those who have been so, as "played out materialists," "shining for high places," wanting big pay, and "the favor of the elect." They are "drones," "spiders," etc., etc., *ad nauseum*.

Can you expect to denounce and misrepresent in this manner, without qualification, many of our best friends, and find them pleased at your course? Even if all you wrote were true, as you gave it color, the manner is offensive, since you, through avoiding names, disparage in all ways, the character of those who are in every way as good as yourself.

I wish, for the sake of all, and for the sake of the cause, you had left those slurs and slanders unpublished. I have never written anything in this way of you—never shall, even though you make doubly good your threat to "throw sticks."

I have no time or vitality to waste in recrimination. I am only sorry that in your desire to be strong, you condescend to be very rough and violent, and so make a careless and unwarranted use of epithets; and I think, on reflection, your own sense of justice will lead you to share my regret.

Respectfully,

E. S. WHEELER.

Vineland, N. J., Feb. 15th, 1871.

This is not the first attack our brother has made on us, but on the contrary, it is the third or fourth. He attacked our New Year's salutatory in a bitter spirit, calling forth several reproofs from his friends. The *American Spiritualist* of 1870, all of which we paid no attention to.

2nd.—Brother H. Frank White, at Troy, Pittsburgh, Washington, in New Jersey and other places, made false statements in regard to us, misrepresented us, cautioning people not to encourage us, thus causing societies to cancel their engagements with us; all of which, like chickens, come home to roost in their own local nest.

3d.—Brother Lyon, writes up the beauties of settled speakers, by citing the influence of our good brother, J. M. Peebles, as settled speaker over the society of Spiritualists in Cleveland, falsely stating that the society had been increased, and partially lifted out of debt under his fatherly manipulations.

Now, the facts of this Cleveland settlement of Brother P. are as follows:—When Brother Peebles returned from Europe, he cast about for a place in which to rest his weary soul. His eyes fell on the Cleveland Society of Spiritualists. Now this society had been ministered to by Brother Wheeler as settled speaker, and under Brother W.'s fatherly care had dwindled down to a corporal's guard, the members, many of them, at loggerheads with each other, the society heavily in debt, many members refusing to listen to their settled speaker, or help sustain the society under his ministrations.

In March, 1869, we were called to fill the desk for a month, and for the first time in many months, the receipts of the society were in excess of the expenses.

Brother Peebles, we believe, asked to be located in Cleveland; was not called as settled speaker; was not settled over the society by the society, but proposed to attend with other speakers, filling the Cleveland desk a part of the time. This understanding was in August or September, 1870; we at the time were engaged in Cleveland for November. In September, paffe appeared in the *Banner of Light*, the *Present Age*, and *American Spiritualist*, heralding to the world the important fact that the Hon. J. M. Peebles, late United States Consul to Trebizond, had been called to fill the desk of the Cleveland Society of Spiritualists for a year. This appeared article after article in favor of settled speakers. We were at that time speaking in Iowa, with headquarters at Council Bluffs. We wrote at once to Brother Gillson, Secretary of the Cleveland Society, withdrawing our engagements for Nov., 1870,—giving as our reason the notice in the *Banner of Light*, of Brother P.'s settlement in Cleveland as the speaker of the society. Mr. Gillson wrote us at once, begging to release us, stating that Mr. Peebles was not settled over the society as the society's speaker, but engaged to speak in October, December, (which we had refused) and January, and for no longer time. Brother P. filled the desk in Oct. 1870—receipts less than the expenses. E. V. Wilson filled the desk during November, and the receipts were in excess of the expenses. Brother P. filled the desk during December and January, 70—71, and the receipts were considerably less than expenses. Sister Colby filled the desk during Feb., E. V. Wilson during March, Brother Howe during April and May.

In March, 1871, Brother Lyon came through Cleveland, &c., and in the "Western Locale" appeared a puff in favor of settled speakers, in contrast with the "ragged itinerant system,"—every sentiment of which was untrue and false in fact. The dept of the society has not been reduced by Brother Peebles's management as settled speaker, but increased some fifty dollars during his three months's ministration. Mr. P. was not, at the time of Brother Lyon's puff, engaged for June, nor were the pious souls of Cleveland anxious for his return. Judge, nor do we believe that he was engaged for June, [illegible] expected by the officers or society of [illegible] in Cleveland.

[illegible] what the result of this much boosted [illegible] of Mr. Peebles in Cleveland has been: [illegible] morning lectures of thirty minutes each; [illegible] evening lectures of forty minutes each; a [illegible] visits to the Lyceum in session, and the balance of the time this settled speaker a part of passage. Advocates of settled speakers, cast your eyes back into the past, and in every case, with one single exception, the whole thing has been a failure, and ended in the reception of the society, and the suspending of meetings.

With a few exceptions the advocates of settled speaking have been reformed clergymen and it is equally true that the better set characters in our ranks have been some of those who were ministers in the church.

Now, the following diagnosis is a sure sign of accession from our ranks.

1st.—A desire to rule Spiritualism, and be President of the A. A. of S.—Pope.

2 d.—To be a settled speaker over a nice society.

3 d.—To expose physical mediumship.

4 th.—Anti sensational, and denouncing Davis.

5th.—Abusing the itinerant system.

6th.—Misrepresenting their superiors.

7th.—Denouncing the system of itinerancy as "a vagabond system," comparing speakers to "quack medicines, that need to be shaken before taken," "old nonsense."

8 th.—Leave our ranks, hire out the churches to lie for them, or take orders under the protecting wing of the church, or leave with somebody's wife, get a diploma for selling calomel, be elected to an office, and petition the state legislature to suppress all healers from the actual world, that those who were ciphers yesterday, and by spirit influence made men of thought now, turn and spurn the power that lifted them out of the dirt into the field of progress, may be protected in the bleeding, blistering, pill-selling operations of the moldy past.

We desire peace; let us have it. You that wish to be settled and settle,—don't shove the itinerant. We will let you alone if you will hold your peace. There is not one of you that can pay your way as settled speaker. There are not ten ministers of the gospel in the United States that do it. The settled minister is a dig on the hands of a few, and Spiritualism is no exception to the rule.

Brother, let us have peace. You pursue your course; we will ours. You are frequently idle; we are never.

We call your attention to those speakers who were settled, and never produced a bauble while settled. Turned loose, they kick up quite a dust.

Accept the regards of our itinerant, sometimes called "egotistic," "iconoclastic," "vulgar," "cross," "abusive fellow," who reads obituaries, visits graveyards, and listens at key-holes for family histories, "advocating a vagabond system of itinerancy, like quack medicine, needs to be well shaken before taken," etc., etc., *ad nauseum*.

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The governors and magistrates, convened in general assembly, are the supreme power under God, of this independent dominion.

No one shall be a freeman, or give a vote unless he be converted, and a member in full communion of one of the churches allowed in this dominion.

No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrates or any officer.

No food or lodging shall be offered to a Quaker, Adamite, or other heretic.

If any person turn Quaker, he shall be banished, and not suffered to return but on pain of death.

No Catholic priest shall abide in the dominion; he shall be banished, and suffer death on his return.

Priests may be seized by any one without a warrant.

No one shall cross a river without an authorized ferryman.

No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

No woman shall kiss her children on Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

None shall buy or sell lands without permission of the selectmen.

No minister shall keep a school.

Every rateable person who refuses to pay his proportion to support the minister of the town or parish, shall be fined by the court two pounds six shillings per month every quarter, until he or she pay the rate to the minister.

Whoever wears clothes trimmed with gold, silver, or bone lace, above 2s. per yard, shall be presented by the grand jurors, and the selectmen shall tax the offender three hundred pounds estate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction.

Whoever rises a fire in the woods, and it burns a house, shall suffer death; persons suspected of this crime shall be imprisoned without the benefit of bail.

Whosoever brings cards or dice into this dominion, shall pay a fine of five pounds.

No gospel minister shall join people in marriage. The magistrates only shall join them in marriage, as they may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrates shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents, and put them in better hands, at the expense of the parents.

Adultery shall be punished with death.

No man shall court a maid in person, or by letter, without first obtaining consent of her parents; five pounds penalty for the first offense; ten for the second, and for the third, imprisonment during the pleasure of the court.

Married persons must live together, or be imprisoned.

Every male shall have his hair cut round, according to a cap."

The above laws were originally printed on blue paper, on which account they were called the "Blue Laws."

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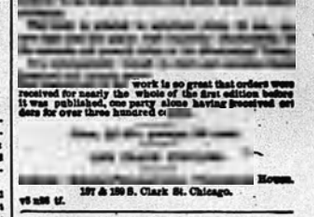
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Journal.

THE GHOST OF DIXBOROUGH.

The Supposed Re-appearance of a Mrs. M., with the Affidavit of Isaac Van Woert.

LETTER FROM W. E. WOOD.

BROTHER JONES:—The inclosed pamphlet was published at Ann Arbor in the early part of 1845. At that time I was residing there, and was acquainted with all the facts set forth. The thing had passed out of my mind until a day or two ago, when I came across this document in some old papers. Leaving there about that time, I have forgotten the result of the pending trials, but there are people in Ann Arbor who will be familiar with the results. The Dr. D. referred to was Dr. Denton, of Ann Arbor, a prominent citizen of the county, but since dead. At that time the corroborating testimony and circumstances were so strong, that people generally give full confidence to the statements in this pamphlet. Mr. Wm. R. Perry, the notary, was a highly respectable citizen, and afterwards went to Wisconsin, at Racine or some lake shore town near there, and he may live there yet, if alive. I think he was connected with some newspaper there. Dixborough was a small village, about three or four miles northeast of Ann Arbor, on the Plymouth road. Mr. Van Woert was a respected, candid, intelligent man. Judge Lawrence and other old residents of Ann Arbor will remember the full names of all the parties referred to. As this took place before the "Rochester Knocking," and Spiritualism had a history, what will be said of it?

Will the Ann Arbor paper please publish the account now, and thus revive this subject for new investigation and thought?

Detroit, Mich., May 29, 1871.

The following is an account of the recent appearance of a Ghost at Dixborough, which resulted in the disclosure of two awful murders; one of a peddler, who was murdered in the year 1836 and the other a Mrs. M. Her murder having occurred about the beginning of the year 1845. Her recent re-appearance nine months after she had been buried, to point out her murderers, is a truly strange and wonder-exciting incident. Nevertheless, we believe it true; as men of undoubted veracity have testified to these facts under oath, and as many vague rumors and contradictory reports have circulated abroad concerning the affair; we deem it our duty to give the public a correct account of the whole matter, the substance is as follows:

At the close of a sultry day in the summer of 1835, a peddler was seen approaching the little village of Dixborough; as he drew near, he slackened his pace, and walked slowly as if to take a leisure view of the town, and, from its aspect, to judge something of its inmates. It was one of those lonely, isolated villages, so characteristic of Michigan. At an early day it was surrounded by swamps and dark woods, which, together with the meanness of its buildings, thus refused in the gloom of twilight, presented nothing prepossessing to the eye of our traveler. His entrance into the town was greeted by the barking of dogs, and the hootings and scamperings of ragged children, which together with the squalid appearance of the inhabitants, as seen in the dim, uncertain light of departing day, presented a cheerless aspect, and the mind of the traveler was filled with evil forebodings. Having made his way to the only inn in the place, and, on entering the low, dark looking bar-room, his fears were in no way relieved by the reception he met with, from one who appeared to be the landlord. He was in stature about the middle height, thick set, and strongly made; with a very coarse and ruffianly look, and all together, of the most forbidding. In his appearance calculated to inspire fear and disgust. He is such a one as the traveler dreads to meet when alone on an unfrequented road. He saluted the new comer in a gruff voice, and made some inquiry as to what sort of goods he was vending, and what success he had met with; what amount of money he had made; where he was from, and whether he had any friends or relatives in Michigan. He was answered in as few words as possible, though perhaps, not very satisfactory. There was another individual sitting in the corner of the room, resting his head upon his hands, as if in deep thought; but in reality, he was a close observer of all that passed, and as the peddler busied himself adjusting his trunks and appendages, the aforesaid individual exchanged nods and glances with the landlord and retired. Supper being announced, the peddler was shown into an adjoining room where the hostess had spread a homely meal. He partook of it in silence, after one or two vain attempts at conversation with the landlady; her appearance was sluggish, and her deportment mysterious. As she continued to administer the affairs of the table in silence, with downcast looks, seldom lifting her eyes from the floor, or from whatever object appeared to engross her attention; and when she did so, she avoided the looks of the peddler. She neither appeared solemn or cross. On the contrary, her conduct seemed to be impelled by fear of some secret agency which made her appear very uneasy. She wore an air of mystery altogether inexplicable to our friend the peddler. Thus he became confirmed in his own mind that all was not right, and he had thoughts of shifting his lodgings. But, upon deliberation, he thought as he was among strangers, he would remain where he was for the night, thinking perhaps, he might not better himself by the change. He was a bold fellow, and besides, had a brace pair of pistols and a dirk, and he felt confident of being able to defend himself in case of an emergency. He resolved to be watchful, and to neglect no precaution that might be necessary to secure his safety. He now stepped into the bar-room and called for a bed. The landlord being absent, another person waiting, lighted him to bed in a room on the ground floor, somewhat remote from the front part of the house. The room in which he was to sleep having two doors. The one by which he entered, and the other leading into the back yard. The peddler requested that his trunks might also be brought into the sleeping apartment; which request was readily complied with by the man in waiting, a square-built, ruffianish looking fellow, not unlike the landlord.

After the trunks were brought, the fellow waited to see the peddler fairly in bed, and he departed not then without an admonition from the peddler, that he desired to be left alone, as he was fatigued and wished to sleep; whereupon he was left to his own meditation. He immediately arose, and taking his pistols and dirk from his coat pockets, he placed them in readiness for use. He next examined the door by which he entered the apartment; the door was closed, but not latched; he secured it by making a piece of cord which he had, fast to the handle or knob; then twisting a huge walking stick which he found in the room, into the cord in such a manner as to brace the stick across the doorway, so as to be secured from entrance in that quarter. He now examined the door leading into the back yard, and as it opened into the room, he moved his bed, and placed it against the door in such a way as effectually to barricade the entrance. He next secured the windows in such a manner as to guard against a surprise from without. He now retired to bed not to sleep, but to watch. About the hour of midnight, he heard some persons trying to force the outer door; he arose from the bed with as little noise as possible, and took his stand at a window with his pistols; he could now hear the voice of a female in low earnest tones, entreating them to desist, or she would inform the neighbors of their designs. Whereupon some low curses and mutterings were heard, and all was still, until about the break of day a knocking was heard at the inner door, and the cry of "breakfast! breakfast!" sounded through the house. The peddler now removed his bed back to its old position, unfastened the windows and untied the door; and, in a short time, his appearance in the bar-room with his luggage, where he washed and combed a reasonable length of time, and then made his way to the breakfast room, and seated himself at the table; whereupon the landlord, who appeared to have just finished his meal, arose hastily, left the apartment, saying, "He had best an early start that morning in order to be off on business, and that his wife would settle the bill with him;" and without further remarks he left the house. The peddler finished his meal with as little ceremony as possible, and taking a look at the landlady, he observed that she wore the same unsettled look as on the evening previous. She turned away her head, and appeared much distressed in mind; whereupon the peddler paid his bill and took his leave; and while it was yet early dawn, he left the place before any of the villagers were seen abroad. He took the road leading to Frain's Lake. After traveling about a quarter of a mile, he turned his head to look back, and saw two men just leaving the village and coming after him. They were walking very slow, and the peddler took but little notice of them, supposing them to be travelers or something of that sort. After traveling but a short distance, he turned to look back again, and he was much surprised to find that the two men had nearly overtaken him. They were two stout looking fellows; each having a large walking stick; their hats were so slouched and drawn forward, as nearly to cover all their faces. But now the peddler thought he recognized in one his late landlord, and the other bore a strong resemblance to the person he first saw in company with the inn-keeper. His suspicions were aroused, and he resolved to watch closely every movement as they approached, with his weapons at hand to defend himself if required. But as they came up with the peddler, they seemed not to notice him, but passed by him in a hurry, one on each side. They had made but one or two steps past the peddler, when one of them sprang backwards and struck him a blow on the head, which brought the peddler to the ground. They then each repeated their blows with their heavy canes until the peddler was dead. They then carried the body of the murdered man and hid it near to the lake. They also secreted the trunks, and returned to the village by nine o'clock, where they remained about their business until night, when they returned again to the lake, taking with them a box, in which they inclosed the dead body of the peddler, together with a sufficient quantity of stone to sink the whole, which they now conveyed on a float to a convenient distance, and sunk in the dark waters of Frain's Lake. So perished the unfortunate peddler. He fell by the hands of murderous violence, alone and unbefriended in a land of strangers; and his murderers, after carefully removing every trace or vestige that might lead to detection, returned to the town with their ill-gotten gains, which consisted in a rich booty of silks, laces and jewelry.

Years rolled on, and the murderers lived riotously, enjoying the hard earnings of the peddler, apparently at ease; but the close observer might detect in their looks the marks of care as well as of dissipation, for they were in reality often seen ely alarmed, lest some incidental circumstance might lead to a discovery of the murder and their detection; but the home and friends of the peddler being far remote from the scene of the murder, but little or no inquiry was made about him; and the poor peddler, with all his wrongs, seemed buried forever beneath the waters of the lake. Justice may slumber, but it never dies. Ten years have passed away since that dreadful deed occurred. Ten springs have clad the earth in her green habiliments, and as many autumns have seen the earth disrobed of all her bloom, and yet the murdered man has slept on.

Another murder is committed by the same hands. The dead body of the second victim is buried. All is quiet, the dead is perhaps almost forgotten, when lo! the ghost of the murdered woman arises from its dusty bed, and appears to point out and to identify the persons and names of her murderers, and to reveal their dark deeds to the world."

The following is a detail of the murder of the woman, together with the circumstances connected therewith. So far as the facts are developed, the report is this:

The aforesaid landlord had a brother, a near neighbor, and a confidant of his in many of his villainous schemes. He fell sick, and at or near his death, he felt disposed to make a confession of the whole matter, but his brother, the landlord, fearing that such a revelation would lead to his detection and ruin, attended him during the last hours of his illness, and by various means prevented such disclosure from taking effect, by getting up a plea that the doctor in attendance had forbidden him to speak giving as a reason, that the effort to talk would exhaust his strength and hasten his death. So he was led to be secured from making any disclosures, as some say of this fact, we are not certain; others again allege that he manifested great solicitude for the welfare of his brother, and prevented him from speaking in accordance with the doctor's wishes.

Be this as it may; it appears that some people had got an intimation of his desires to disclose to the world a knowledge of some awful secrets or crimes, as yet unrevealed. Before he died, and some persons visited him for the purpose of hearing what the dying man was about to reveal; and in the opinions of the persons that visited him, he was prevented by force from making any disclosure until he died; and his widow and son were left in possession of a considerable property for their support. The guardianship of the son at the death of the father, devolved on his uncle, the late landlord before spoken of, and he, true to his character as a zealous servant of his master, the devil, set immediately about trying to possess himself of the whole property left by his deceased brother. But the widow, knowing the character of the man she had to deal with, strove to frustrate his schemes; but he succeeded in getting possession of all the property but the house and lands that constituted the home of the widow; and not satisfied with robbing her in part, he resolved to possess himself of the whole, and failing in many fraudulent attempts to accomplish his purpose, he at last decided on putting her out of the way by criticising her life to gratify his avarice. He accordingly entered into an agreement with Dr. M., an accomplice of his, to remove the widow by poison, and himself and the before mentioned guardian would then divide the inheritance. This being agreed to, a favorable opportunity presented itself to carry their plans into execution, as the widow was in the habit of applying to the doctor for small favors in the way of medicine. She soon called upon the doctor, saying she felt somewhat unwell; and the doctor thereupon said to her that he feared from her looks that disease was fastening upon her; and further, that if she would remain with him a few days, he would prescribe something for her, and thereby remove all danger. She accordingly complied with his request, and he soon administered the fatal dose, which operated as slow poison, and after much suffering, the widow died.

For about two weeks previous to her death, she seemed to have a suspicion that she was living under the effects of poison, and she called upon a Dr. D., intimating the same to him, and soliciting advice, but he declined intermeddling with the patients of other doctors. She thereupon made the disclosure of the peddler to Dr. D., saying that she had been silent heretofore on the subject, because she feared that a disclosure would jeopardize her life.

Soon after the death of the lady in question, many evil surmises went abroad, that she came to her death by foul means, but as nothing certain was known, the matter was hushed up, and the property of the deceased came under the control of the author of her murder. The house on the premises was occupied by several families in succession, but each after a short occupancy abandoned the house, alleging as a plea for so doing, that the house was haunted by evil spirits.

Strange noises having been frequently heard in the night time, such as groanings and unearthly sounds of murderings, as of some persons in great distress, and further, that strange and ghostly sights were seen, insomuch, that the house and premises were abandoned altogether; as no person was willing to live in the house, rent free, although the building was large and commodious. About this time there arrived from the state of New York, a Mr. Van Woert, together with his family. Mr. Van Woert is a man of unblemished character, and a member of the M. E. Church. He had heard nothing of this murderous tale, nor any of the house-haunting stories in question; but on the day of his arrival, he inquired for a vacant house in which to lodge his family. This haunted house was pointed out to him without any remark. He moved his family into it the same afternoon. After supper on the evening of Saturday following, his wife had occasion to step into the house of one of her neighbors for a short time. Mr. Van Woert was standing a few rods from the house which was left in darkness and alone; on looking toward the house suddenly, he observed a very brilliant light to issue from the window; he proceeded immediately to learn the cause, and on placing his hand on the window-sill and looking in, he saw a woman standing in the middle of the room with a candle in her hand; her countenance was pale and death like, her eyes were much sunken in their sockets, and her feet were bare; and while she held the candle in one hand she clasped her stomach with the other; she appeared in deep distress, and Mr. Van Woert supposed her to be some sick person in a fit of derangement. She spoke in a faint, though audible voice, and said that she was the deceased widow M., and that she was there to request Mr. Van Woert to leave the house with his family, as she was the house to remain uninhabited, and further, that she had come to point out her murderers, and to bring them to justice. Mr. Van Woert followed her to a small room, where he testifies under oath that she vanished from his sight instantaneously, and also further testifies that she appeared to him nine times altogether, and we think it here advisable to insert Mr. Van Woert's affidavit, as sworn by him before Wm. R. Perry, of Ann Arbor, which is as follows:

ISAAC VAN WOERT'S AFFIDAVIT.

I, Isaac Van Woert, left Livingston county, New York, about the middle of September, 1845, for the purpose of moving to Michigan with my family, and I arrived on Wednesday the 24th day of September, and took lodgings the same night in a vacant house pointed out to me by Jackson Hawkins.

On Saturday night, the 28th of September, between seven and eight o'clock, I was standing in front of a window of said house, my wife had stepped into Mrs. Hammond's about two rods distant, my two boys were in the back yard, for I had just passed through the house, and was combing my hair, when I saw a light through the window, I put my hand on the window-sill and looked in—saw a woman with a candlestick in her hand, in which was a candle burning; she held it in her left hand, she was a middling size woman—wore a loose gown, had a white cloth around her head, her right hand clasped in her clothes near the waist; she was a little bent forward, her eye large and much sunken, very pale indeed; her lips projected, and her teeth showed some. She moved slowly across the floor until she entered the bedroom door, and all was dark. I stepped forward, and lighted a candle with a match, but saw no one nor heard any noise, except just before I opened the bed-room door, I thought I heard one of the bureau draws open and shut.

I spoke of what I had seen several days after, and then learned for the first time, that the house in which I then lived, had been previously occupied by the widow M., and that she died there.

The second time I saw her was in October, about one o'clock in the morning. I got up, started to go out of the back door, as I opened the bed-room door it was light in the outer room; I saw no candle, but I saw the same woman that I had seen before; I was about five feet from her; she said, "Don't touch me—touch me not." I stepped back a little, and asked her "what she wanted;" she said "she has got it. He robbed me little by little until they killed me!" "They kill me,—now he has got it all." I then asked her "who had it all!" she said "J., Jones J. has got it at last, but it won't do him long. Joseph! Oh, Joseph! [note 1.] I wish Joseph would come away." Then all was dark and still.

The next time I saw her was one night in October, know not what hour; I awoke, the bed-room was entirely light—I saw no candle, but saw the same woman—she said, "J. can't hurt me any more. No, he can't—I am out of his reach. Why don't they get Joseph away? Oh, my boy, why not come away?" All was dark and still.

The fourth time I saw her was one night in October, about eleven o'clock at night. I was sitting with my feet on the stove hearth; my family had retired to bed, and I was eating a lunch, when all at once the door stood open, and I saw the same woman in the door, supported in the arms of a man whom I knew. She was a ratched back, and looked as if she was in the agonies of death; she said nothing, but the man said "she is dying, she will die," etc., [note 2.] and all disappeared, and the door closed without a noise.

The fifth time I saw her, was one morning in October a little past sun rise. I came out of the house to my work. I saw the same woman standing in the front yard; she said, "I wanted Joseph to keep my papers, but they are——"

Here something seemed so stop her utterance. Then she said:

"Joseph, Joseph! I fear something will befall my boy!"

Then all was gone.

The sixth time I saw her, was one night in October, near midnight; it was the same woman standing in the bed-room. The room was again light as before, no candle was visible. I looked at my wife, fearing she might awake. She then raised her hand and said, "She will not awake;" she seemed to be in great pain; she then leaned over, grasped her bowels in one hand, and in the other held a phial containing a liquid. I asked her what it was. "The doctor said it was Balm of Gilead," [note 3.] She replied, and all disappeared.

The seventh time I saw her was in October. I was working at a little bench, which was standing in the room on which I worked on evenings. I saw the same woman.

"I wanted to tell James something, but I could not."

I asked what she wanted to tell. "Oh, he did an awful thing to me." I asked her who did. "The man they would not let me have," [note 4.] she answered. I asked her what he did. "Oh, he gave me a great deal of trouble in my mind," she replied. "O they kill me! they kill me!" She repeated this several times over. I walked forward and tried to reach her, but she kept the same distance from me. I asked her if she had taken any thing that had killed her; she answered, "O I don't. O I don't!" the froth in her mouth seemed to stop her utterance.

Then she said [note 5 b]. "O they kill me! they kill me!" This she repeated a number of times. I asked her "who killed you?" "I will show you," she said. Then she went out of the back door near the fence, and I followed her. There I saw two men whom I knew, standing. They looked cast down and subdued. I saw them begin at their feet, and melt down like lead melting, until they were entirely melted; then a blue blaze two inches thick burned over the surface of the melted mass,—then all began bubbling up like lime slacking. I turned to see where the woman was, but she was gone. I looked back again, and all was gone and dark.

The next time I saw the woman was in the back yard, about 5 o'clock P. M. She said "I want you to tell J. to repent! Oh, if he would repent. But he won't, he can't. John was a bad man," [note 6 b] and muttered something I could not understand. She then said, "Do you know where Frain's Lake is?" [note 7 b] She then asked another question of much importance, and said, "Don't tell of that." I asked her if I should inform the pub lic on the two men that had killed her. She replied, "There will be a time. The time is coming. The time will come," etc. "But, oh, their end, their wicked end!" And she muttered something about Joseph, and all was dark.

The next time I saw her was on the 6th of November, about midnight, in the bedroom. She was dressed in white, her hands hung down by her side, stood very straight, and looked very pale. She said, "I don't want anybody here." (note 8 b) "I want nobody here;" and muttered over something I did not understand, except now and then the word Joseph. She then said, "I wanted to tell a secret, and I thought I had," and all was gone and dark.

In all her conversation she used the Irish accent. Intermixed in all her conversation was the expression, very often repeated, "they have kilt me, oh, they have kilt me," and also the name of "Joseph."

Sworn and subscribed to before me at my office in Ann Arbor, Dec. 3, 1845 } WM. R. PERRY.

CONCLUSION.

We are informed, and from good authority that the murderer in question left an interesting wife in Ireland, and came to this country with a beautiful young girl; her affections being artfully ensnared by this arch deed and seducer of female innocence and virtue, and after having been induced by the earnest and apparently heart-felt solicitations of her pretended lover, to emigrate to America, and thereby placing an ocean between herself and her friends; she was abandoned to the cold charity of the world, and left friendless and alone in a foreign land to wander among strangers, and to shift for herself as best she might; while her seducer removed to a distant part of the country, and set up for a widower of great honesty and simplicity of manners, and he succeeded in practicing upon the affections of a young lady of good character and respectable connections until she consented to become his wife; but she was soon made sensible of the dark, mysterious character of the man she had married. His frequent absence for whole days and nights together with out any plea of business that might seem reasonable, together with the mysterious deportment of a gang of his associates that were often secretly his guests, revealed to his wife that her husband belonged with a band of desperadoes that lived by preying upon the property and rights of their fellow men.

Many of these facts, it is said, were lately revealed by a brother of the deceased widow in question who, it appears has long been kept silent with a promise of great rewards if he proved of good faith by keeping still, and death was to be his portion if he betrayed any secrets. But the citizens have agreed to stand by him and protect him from violence, and he will testify against the accused at the next term of court, when, we trust the country will be rid of those who have already lived too long fattening upon the spoils of their murdered fellows.

The stomach of the poisoned woman was taken to Ann Arbor, and examined by a chemical process before a board of physicians, and the stomach was found to contain poison.

As may be expected, the excitement which these strange events have given rise to, has started many reports, doubtless, entirely unfounded, and exaggerated things which may have some foundation in truth. Consequently they have been the basis of several prosecutions for slander, none of them, however, are leveled at Van Woert. Several trials, it is understood, are to take place, and at that time further developments most probably, some that will confirm or dissipate suspicion.

NOTES.

NOTE 1st.—Joseph, about whom so much solicitude is manifested, is an only son of the deceased, and her anxiety is supposed to arise from the fear that he may be unlawfully dealt with by his uncle J——.

NOTE 2d.—This is said to be the most singular case on record. Respecting the one first heard of the narration, J. confessed that such a scene had actually taken place, and that no man living but himself, could have given the deponent,

[Concluded on eighth page.]

A REVIEW AND DEFENSE OF ALEXANDER SMYTH'S "JESUS OF NAZARETH."

By P. T. Brown.

After waiting in vain between two and three years in expectation that some intelligent and liberal-minded person would give an analysis or review of Alexander Smyth's book, I have, at length, resolved to do it myself. Not that I consider myself fully competent to the task, for to do this wonderful work justice, it will require a man of great erudition, of liberal sentiments, and to be void of all theological trammels and prejudices. However deficient I may be in the first of these, I aspire to all the others; therefore, in the absence of a more competent person to do justice to the book and its author, and to enlighten the public as to the book's nature, which I consider is due to them, I impose upon myself the task and assume the responsibility of the following

REVIEW OF "JESUS OF NAZARETH."

This work, as given by the author, purports to be the biography and history of the said Jesus, and of all other persons connected with him during the last three years of his life, which he passed as a teacher and healer of the people of Judea and Galilee;—embracing all the incidents connected with him that ultimate in his tragical fate. It also gives a slight sketch of his life, from his infancy until he verges upon manhood when he leaves his country for foreign parts in search of knowledge. Then, after an absence of many years, he returns to his country and makes his advent among his people, from which point of time the narrative in this book begins.

Mr. Smyth has not been dependent upon any old records, as the Bible or Testament, for anything he has adduced as forming part of his narrative; he entirely ignores them as authentic, true or rational.

Though he acknowledges that Christianity received its origin from the *true Jesus of Nazareth*, yet he denies that the Jesus of the Testament bears any relation or resemblance to the true one; for the latter being a myth—neither God, man nor devil, an absurd non-existent thing, it will become inoperative and useless to make comparisons. Mr. S. denies also the doctrines and precepts as contained in the Testament, as not being those taught by the *true Jesus*, and all other matters related therein, as being equally unreliable. And as there is no other book or books extant pretending to historical information concerning Jesus, except these, he (Mr. S.) has not drawn upon them for the materials of his work.

From what source, then, does Mr. Smith obtain his information? we may ask. Mr. S. says it is of spiritual origin. Some spirits, to him unknown, for reasons best known to themselves, thought proper to make him their medium, to communicate to the world the important and interesting information given in this book. This they did, and in a very peculiar manner, which, if we inquire into the other various modes by which other media receive their communications, we may consider equally exact and reliable as any of theirs.

For many years preceding his spiritual influence, Mr. S. underwent many strange nervous influences, which were unaccountable to him, and at length, in 1860, he became susceptible of seeing visions, became clairaudient, and mentally impressive; then the communications began, by voice, by vision, and impression—he remaining conscious of external things all the time.

The spirits, after an introductory discourse with him, proceeded to the subject they had in view. The communications were divided into scenes, one of which was brought before the mental view of the medium every succeeding night, until the whole were completed. The personages of each scene seemed to act and speak as in real life, and independent of sound, were clearly understood by the medium, and their thoughts and emotions were sympathetically perceived.

All the scenes were given in a similar manner. When a communication required no scene, then clairaudience or impression were made use of. The day following the night on which he received his communication, he made a rough sketch of that which he had seen and learned, and when all were given, he proceeded to combine, arrange, and write the narrative as given in the book, according to the best of his judgment and talent, with the further assistance of the spirits, by impressement.

This statement of the origin of the book, if presented to any one whose mind is befogged with theological notions, or to one whose conceptions cannot go beyond the crude materiality of the earth, would be instantly denied as true. But to any one who has some conception of spirit existence and communication, he has no just reason or evidence to the contrary, and ought not to deny its truth.

There is nothing more impossible in this manner of spirit communication than there is in any other mode by which media are influenced; but there is this advantage, that the communications are more reliable; for the three ways by which the medium is influenced, assist and confirm each other.

"But," say some opponents, "Did the spirits evince great taste and judgment in selecting this medium? Why, not have chosen somebody of better circumstances, of better education, more refined and of greater influence, to carry out the important measure, than to select a poor craftsman, a tailor, with little education, and no wealth or friends?"

To this we may reply: It is generally known that the spirits do not think or act by any general conventional reason or rule. They are all independent of each other, acting according to what seems to them best. It is, therefore, useless for us to judge of their conduct by our limited conceptions, and presume to say what is right and best for them to do. As far as we have any knowledge of them, their maxim seems to be, "That is best which accomplishes the end in view."

Now, if they act according to this principle, you can judge of their wisdom in selecting poor, obscure men to accomplish their work, when they in their judgment consider them to be the very men they want, even if one should be a shoemaker, and the other a poor tailor at that. Do you think the spirits are such poor judges of humanity as to make choice of a man according to his social conditions—to select the titled, the highly refined and educated, and pass the poorer class by unnoticed, because the latter are obliged to toil for their bread? No; the spirits know better. They select a man for a medium who is capable of carrying out their designs, whether he be of great standing in society or not. It is true that Mr. Smyth is a poor man, of humble calling in society, and of limited education, who cannot boast of his college acquaintances or numerous tutors, but he has a well-stored mind, a true heart, and is an inflexible adherent to truth and justice, and all that is good in him, which is not inherent in his nature, he has acquired by his own perseverance.

Would it be wisdom, then, in the spirits to overlook such a man when they want one to be their medium, and select one of higher station and acquirements? No, the latter would be liable to swerve from truth and justice through the influences of social friends or party ambition. The spirits know what they are about. They have selected the right man for the office they want him to fill, for they know that he would not swerve from the course marked out for him.

There is another point upon which the opponents of the spiritual origin of this book seem to place great dependence, as an argument on their side. It is as follows,—they say:

"The connection, dependence, and sequence of events, the incidents occurring, and their results, are so rational, the descriptions of persons, their discourses and revealments of motives, so natural, simple and attractive, that they seem in the whole to be the constituents of a pleasing romance, being quite different from anything that has hitherto emanated from the spirits."

We agree with the objectors, that the book is as they state in this particular,—full of naturalness, rationality, simplicity, and attractiveness; but can that militate against its spiritual origin? Not in the least; but it shows a peculiar tact in the author, in rendering a subject very attractive which in ordinary cases is very dull and disinteresting. Had the spirits put this subject into the hands of any other medium than Mr. Smyth, that medium would have turned out quite a different book from this, as far as its attractive powers are concerned.

Let it be understood that Mr. S., in writing this book, did not aim in style to suit the tastes of the highly educated, refined portion of society, for had he done so, he would have excluded three-fourths of the community who are not of that class. His mission was of a broader cast, as the spirits expressly told him to write in that style as would be most easy of comprehension and most attractive to the mass of the people among whom he resided. In fact, he was to write the book for the million, and not for the exclusive few.

The author has performed his task to the letter, for there is not a man in this wide country, who can read any kind of a book written for adults, who can not read this one with ease and pleasure, as it is written with that genuine simplicity, naturalness, and rationality that everybody can understand it with the greatest of ease.

There is another feature to be noticed, and that a most important one. The author knew, from a long experience, that, though he lives in a country where the majority of the people consider themselves Christians,—where churches, Bibles, Testaments, and other religious books, are almost innumerable, yet the mass of the people, including three-fourths of the churchgoers, have a decided abhorrence to any book or discourse of a Christian religious nature. They seldom read or discourse upon religious topics, and are decidedly ignorant upon all of them; consequently, they know nothing correctly about that which they profess in the church, and blindly follow and advocate. If they open a book, not knowing what it is, and see the word "Bible," "Jesus," "soul," or "religion," they drop it instantly, with as much expression of aversion as though it were a big spider. Nearly every family has a Bible and Testament in the house, but nobody reads them, unless the person is moved by some other than religious devotion. There are many women, men, girls and boys, great readers, but in general they know nothing of the contents of the Bible or Testament.

Thus, it is evident that there is a great repugnance among the mass of the people of this Christian community to anything of a Christian religious nature. The author when writing this book was well aware of this, so he studied how to obviate it, as regards his production. He consequently strove to make his work as attractive as possible, so that the reader should be interested in it, and had on from end to end. This he has accomplished to a great extent, for, in truth, no book was ever written on the same or similar subjects that possessed one-tenth the attractiveness that this does.

The author does not endorse this book as being literally true; he gives it to the world as the spirits gave it to him in its main features, but he wishes the public to understand that it is true, as to its spiritual origin, as he states it to have been given.

On the 31 of June, 1865, the spirits at the Boston circle endorsed the truth of its spiritual origin, and spoke of it at various times to the same effect, but in spite of all the evidence that is adduced on this point, there are many persons who will insist that the whole is still but a myth, and is an imposition; such being the way of a skeptical world when they cannot see everything immediately in its true light. However, Mr. S. is more fortunate than media in general when their words are doubted, for he, when pushed to the necessity of defending his word, can produce strong evidence of the truth that the greatest skeptic must acknowledge his honesty. Suppose a man, A, engaged another man, B, to do a certain piece of work, and says to the latter, "Go on as well as you can by your own means, and if you want money to carry you through, you shall have it." B, relying on the words of A, proceeds to action. After a time B finds all his own funds exhausted, and he can find A to gain more. Then the work is discontinued. Shortly afterward A sends money to B, when the work is resumed and completed. Is not this evident, that B was employed to do a piece of work for A when the latter furnished in part the necessary means to accomplish it? Such is precisely the case between Mr. S. and the spirits who engaged him to write this book.

When he had written the work, he knew not what to do with it, he had no money sufficient to publish it, and neither friends nor credit to help him. He then hid the manuscript in a trunk, and said not a word about it to any one, where it remained three years.

In the month of December, 1863, the spirits told Mr. Smyth, through another medium, when several other persons were present, who are now living and can testify to the truth, to go and find a publisher for the book. Mr. S. protested against the command, telling the spirits that he had not the means to publish the book, and that he had neither friends nor credit to help him do it. Then the spirits made answer, and said, "Go and try, and if you should want money, you shall have it."

Then Mr. S., relying upon the word of the spirits, sought for a publisher, and found one, who engaged to go on with the book as long as the former could furnish money. The work went on until the month of August, 1864, when the funds of Mr. S. ran out, and he could get no more just then, as his business was bad at the time. Then the work was discontinued, and remained so for some weeks, leaving Mr. S. in great distress of mind.

In the first week of October following, unexpectedly, unforeseen, and without a thought of the kind, Mr. S. was put into possession of several hundred dollars through the wisdom and management of the spirits, whose promise he had entirely forgotten at the distressing crisis. Then the money was given to the publisher, and the work was pushed forward and completed. [illegible], among whom are Mr. Barrett, and H. T. Child, M. D., [illegible] require any more satisfactory evidence than this, when he shall ascertain its truth, that the statement made in the introduction of the book is absolutely true?

We will now proceed to examine

THE PLOT AND MACHINERY OF THE BOOK.

This book is written under the assumption of the spirits that through the *true Jesus of Nazareth* as the teacher and healer of the people of Judea and Galilee a few years after his death, a system of superstition and folly was founded, called Christianity. Yet in that system as handed down to us in the old records, called the Testament, there is not one sentence of reliable truth concerning the true Jesus, his character, works, history, or doctrines, except that he incurred the hatred of the priesthood, who sought and finally accomplished his destruction. The Jesus of the Testament, therefore, being in reality a myth, the works and history, as there given, are contradictory, false statements, having neither authority nor reason to support them, while the doctrines are mostly taken from the books of the Essenes or Therapeuts, and other ancient sources. Some of the moral teachings of the true Jesus were incorporated with some of the Essene doctrines, and finally, by Paul and some wandering Essenee monks, they were worked into a new system of religion, making the tragical fate of Jesus the founder and origin of it, and borrowing some of the fables and title from the Hindoo God Christna, they perfected their system as it is given in the gospels, calling it Christianity; therefore,

THE TRUE JESUS

was not the myth of the Testament. He did not receive this name until the commencement of his career as a teacher and healer of the people, which was given him by John the Baptist, his youthful associate and fellow-student. His true name was Yoseph, which means Joseph in our language, but his foster-parents and neighbors called him Yose, as a name of endearment among them, which last name the author has modernized by altering it to Jose, such as is used in the Latin languages of Europe at the present day.

This Yose, or Jose, then, was not an incarnate Deity born of a woman. God was not his father, or the Holy Ghost either, for he had no more of a God in him than any other man; nor were Joseph and Mary his parents. He was obtained by them when an infant in arms, as they were travelling to the village of Nazareth, to settle, and was reared there as their child. He was schooled at the synagogue, and one of his schoolmates was the son of a priest, afterward known as John the Baptist. John and Jose became inseparable companions in and out of school, who one day, as they were wandering from their village, some miles distant, became acquainted with a recluse, who brought to the knowledge of Jose his latent power, which he afterward used in healing the sick.

Thus Jose passed his time at Nazareth, going to school, working for his foster-father, and occasionally visiting the recluse, or discussing religious and metaphysical subjects with John until he was twenty years of age, when old Joseph died. Then Jose, in company with the recluse, left Palestine for foreign parts.

Ten years pass, at the end of which Jose returns to his native country, in full maturity of physical manhood, and his mind well stored with the learning of the sages of those times. He walks the streets of Jerusalem and discovers his old companion, John, who proves to be a religious fanatic, whose home was a cave in the wilderness. He also finds one of his village neighbors, Lazarus, who had moved from Nazareth to Bethany. Here the main narrative of this work commences.

The scene opens with the first vision. Saul, a wealthy, ambitious man, of the tribe of Benjamin, in company with his servant and bondman, Judas, is riding on horseback along the banks of the Jordan, approaching the Lake Asphaltis, which they at length reach. Then they turn up a ravine, and reach a grassy spot, where they alight to refresh themselves. Here Saul makes a confidant of his servant and bondman, Judas, declaring his object in view, his wishes and motives, and finally offers the latter his freedom if he will join him in his designs and aid him. Judas assents, when they leave the spot in search of John the Baptist. The two ragged companions then travel up the ravine, when they find John the Baptist in his cave, of whom an interesting description is given. Saul and Judas become the guests of John until the next day, during which, by their subtlety, and a little wine, they make certain discoveries concerning the unknown personage whom John alluded to in his preaching, and Saul and Judas are invited to the baptism of the unknown, at Bethabara, on the Jordan.

The scene then changes to the home of Lazarus, where nothing in fictitious romance can exceed the beauties and interest of the incidents there depicted. The naturalness of the characters, the exciting events, and the beautiful dialogues, and all else combined form a fascinating network, which enthralls the reader, and holds him spell-bound. Not we can not venture to describe it; we must pass to another scene.

Vision the fifth presents the scene of Bethabara, a ford on the Jordan, where John the Baptist was accustomed to baptize his disciples, which is of unusual interest. When Jose first manifested his powers of healing the sick, it was in the presence of John, the latter considered his opinion as something more than human, and after revolving it in his mind for a time, he concluded that Jose was the Messiah as spoken of by the prophets. He suggested as much to Jose, but was rebuked for his folly, and made to promise that he would not mention the like again. John was silent on that point for years afterward, but he still believed it to be the truth. Time passed on. When Jose returned he found his old schoolmate a greater fanatic, and mystic in his religious notions than ever, and though he much lamented the state of John's mind, he could not divert himself of his sincere friendship and affection for him. John once more urged Jose to acknowledge himself to be the Messiah, but Jose positively refused. Then, John asked him to accept the title of baptism at his hands, which Jose agreed to do, upon conditions that John should again promise never to mention the word Messiah to him, or in his hearing, or to any one else in connection with him. John agreed to the proposal.

The day had now come when Jose was to receive baptism at the hands of John at Bethabara, and many others were to partake of the same rite at the same time. The ceremony commenced, and a good many were immersed before Jose arrived; then John looked among the crowd for Jose. Some officers of the Sanhedrim confronting John, demanded of him, by what right he did those things. An interesting discourse then took place between him and the officers, at the finale of which, John casting his eyes to the bank above, saw Jose descending the path, accompanied by a young man. Then, John pointing in that direction, shouted aloud, "Behold! the chosen of the Lord cometh! The savior cometh to the baptism, yet needeth no repentance!"

All eyes were placed upon Jose, and when he mingled with the crowd, he perceived that a greater respect and deference were shown him than was due or common. He then suspected that John had been saying something concerning him that he should not.

Jose is then immersed, and receives the name of Jesus by John. This is followed by a storm of thunder, lightning and rain, as Jose is kneeling upon the strand in prayer. A large cloud opens, when the sun shines down upon the head of Jose; then John gives vent to his religious phrensy, for he thought he heard a voice in the thunder [illegible] all the people, that Jose or Jesus was the Messiah, as spoken of by the prophets. Jose becomes indignant, and tells John that their friendship and companionship for the future was dissolved. Jesus then leaves the scene, followed by John of Z bodee.

In the mean time, Saul and Judas had been making observations in the back ground, and as soon as Jose had left, Saul sends Judas to follow him, giving the latter instructions what to do.

Then Judas followed Jose, now called Jesus, to his grotto in the white mountains, where by his cunning, assumed sincerity and offer of his bag of gold, he gains the confidence of Jesus, who accepts him as a follower, and gives him the office of stewardship. Then Judas after gaining all the information he could of Jesus and his young companions, returns to Saul and makes a report. Then follows a midnight scene, when the confederates take counsel with each other, to concoct their dark designs to their own aggrandizement, at the sacrifice of all honorable principles, innocence and virtue. Saul further imparts his wishes and advice to Judas, keeping hid as well as he could, the topmost role of the ladder of his ambition.

The plot of the confederates was as follows: Jesus had declared to Judas his intention of going among the people to enlighten their minds and heal their bodies. It was, therefore, decided by the two confederates, that Judas should be his follower and professed disciple, to encourage and guide him as far as it was possible, in accordance with the wishes of Saul, superintending his affairs with that economy and vigilance that they should not fall for want of means; and if assistance in money should be wanting, Saul should furnish it. The crazy idea of John the Baptist, considering Jesus to be the Messiah, was to be encouraged and propagated as much as possible, unknown to Jesus—and all the cures he should perform by the touch of his hand were to be magnified into miracles, and in all other respects, his powers and virtues were to be amplified to the fullest extent. He was to be induced to travel over the country as much, and as rapidly as possible, to make proselytes and gain admirers everywhere; and after a time, when his influence became great, he was to be induced to return to Jerusalem, where the plot was here to centralize him with the priesthood, or with the Roman powers of State, and a case made against him, by which he could be removed out of the way, that another man might come in to reap the harvest of his works. It is not necessary to state who that man was to be. This was the scheme of the two confederates, Saul and Judas. What is most singular, is that both these men had penetration enough to see the virtuous and amiable character of Jesus, whose simplicity, benevolence and intelligence gained their admiration above all other men; yet, one was so infatuated with his idea of worldly aggrandisement and thirst for power, and the other with the desire to free himself from bondage and obtain wealth, that they both conspired to destroy the very man, whose character they, in their consciences, considered the model of true manhood.

But Saul was resolved to achieve some eminent station, and gain power in society; and Judas was determined to free himself from bondage, whatever should be the cost to his conscience and feelings. Therefore, they both considered it a fatal necessity to make Jesus the stepping-stone to their highest aspirations.

Saul, though a learned man of those days, believed in soothsaying and fortune telling. When being desirous to know whether he should succeed in his enterprise, he desires Judas to recommend to him a wise woman or fortune teller. Judas recommends the Sybil of Sospus, who has in her service a young man of Judas' acquaintance. Judas has an interview with his young friend, with whom he makes arrangements for an interview between Saul and the Sybil, through whom he sends a claw to the Sybil, in what manner she should answer the questions of Saul.

The interview takes place. Saul is much astonished at the curious and grand apartment he is ushered into, and at the dignified appearance and deportment of the Sybil, and the satisfaction he receives at the manner his questions are answered. Thus the first act of Judas was to dupe the man who employs him to dupe others. This Sybil turns out to be a personage of great importance in this narrative, and the colic quy that takes place between her and Saul is interesting and dependent on the part she plays herself. Judas engages the Sybil's young man to join him, to perform a certain part, then returns to Jesus at his grotto, when they make preparations to go to Nazareth, where the latter intends to open his labors.

In the grotto scene, Jesus has an important dream, which seems to militate against his contemplated labors, and urges him to forego his designs. It foretells his ruin if he is persistent, and shows the evil institutions that will arise in his name, the results of which will be a deplorable state of society for many ages to mankind. Jesus is consoled by John of Zebedee and Judas, who start the report that Jesus was tempted by the *evil one* forty days, to abandon the salvation of mankind. They start for Nazareth, where Jesus arrives in time to witness the death of his foster mother, Mary; then after burying her, he commences his teachings in the synagogue. He is opposed by the Rabbi,—a contest and triumph for Jesus is the result in one respect, but the Rabbi triumphs in another. They intend to take the life of Jesus, but his followers rescue him. They then depart for Bethsaida. But it will be impossible to give in this limited article a correct idea of all that transpired in the various scenes,—much less to make quotations, therefore, the reader must be content with the slightest sketch that we can conveniently give to convey an idea of the whole.

After the experiment at Nazareth, it was found prudent that Jesus should have more followers, not only to learn his doctrines, but disseminate them, but to act as an escort at times of personal danger. Judas then took upon him the task of gaining recruits, which he did among the fishermen of Bethsaida, and much humor is displayed in this scene at the expense of the poor fishermen. Judas represented that Jesus was certainly the Messiah, and that he would become King of the Jews, and perhaps of the whole world—so that all those who should join him, would be enabled to obtain great wealth and station in course of time. He thus persuaded John, James, Nathaniel and Philip to join him. But Simon or Peter he found to be too cute a man to be cajoled in the ordinary way, but by subtlety, bribes, and expositions of gain, and only to learn his doctrines and

we shall meet again. Should it prove so, Saul, then—"

On uttering the last word, Judas fell back a corpse. Then Saul expresses his pity that so good a fellow as Judas should meet such a fate, and coolly reasons upon the nature of man, and Fates that control him. He proves to himself satisfactorily, that he had no evil feelings within himself against Judas or Jesus; that all men were controlled and moved by a fate, to a certain end; that the fates of Jesus and Judas were preliminary necessities to bring out his own qualities and opportunities, by which he should be enabled to achieve a great and glorious career, to which he was destined.

All obstacles being removed, he was now ready to enter on that career, which he finally achieved, by transmitting to posterity his own character and estimate of himself, which has duped the world, as regards him and his works, for nearly eighteen hundred years, besides purchasing for himself fifteen hundred years of hellish remorse and anguish in another world, of which he preached, but did not believe. The plot and incidents of this extraordinary book terminate with this last act of Saul.

Whether we consider it in the light of a fiction, or as truth emanating from the spirits who influenced Mr. S., from all we know of this medium, we have no reason to doubt his sincerity and veracity in the statement he has made of its origin, and if we had no personal acquaintance with him, after reading his book, we should judge him to be an enthusiastic lover of the truth of all things, a man of sound mind, and of great moral bravery to bring this book before the public, at a time when theological ignorance, prejudice, and power predominated over the greater portion of the social mind. He could not help knowing, that such a work as this would highly offend and exasperate the Christian clergy, who style themselves the servants of God and the shepherds of the people, for they will be afraid that their docile flocks would go astray if they should hear a voice speaking truth and reason. They will, therefore, endeavor to counteract the influence of this strange book, and excommunicate its author from all society, as far as the *Anathema Maranatha* of their holy indignation will allow them. Nevertheless, the author fears nothing on that head,—he quails not, but resolves to do the biddings of the spirits.

He gathered together all his hard-earned means, and with further aid from the spirits, he gave all to the publisher of this book, that his fellow-men might gain the light it contains. And when the contents are made known, what is the result? The clergy and their pious flocks are struck with consternation, and shriveled up with horror, when they find that their mythical Jesus is converted into a rational and sensible man, who is benevolent, consistent, and sensible in his discourse and actions; who makes no pretensions to be a God, and entirely ignores the God of the Jews,—demonstrating that such a deity was no God at all, but only a myth of Moses' creation. In place of the Mosaical God, he endeavors to enlighten the people upon the *true God of Nature*, giving them good moral advice, and healing their diseases by his inherent magnetic powers. Intelligent, yet humble, and just, he is the model of the true man,—a perfect antithesis to the absurd, mythical character whom the clergy pretend to adore as a God, as given in the New Testament.

On the other hand, the liberal-minded reader, —the lover and seeker after truth,—when he shall peruse this book, will at first be impelled by a great curiosity, which, as he proceeds in his reading, will become an attractive interest, and as he dives deeper and deeper into its contents, he will finally become absorbed and bound to it, as by a spell of pleasing fascination. He will see thousands of things in that clear and rational light, of which at some former time he might have taken glimpses, when popular opinion and a priestly influence prevented him from investigating them. He will find every page teeming with an attractive interest,—the best of morals, fit to influence mankind under all conditions, and make them happy. Beautiful gems of thought will raise high his aspirations to all that is noble, and now and then an inkling of dry humor will cause him to smile. From page to page, and end to end, the reader will find a unity, a rationality and attractiveness, seldom equalled in any book, but never excelled.

THE PERSONAGES OR CHARACTERS.

It would be foolish and absurd for anybody to judge of the personages and their characters in this book, by any of the preconceived ideas which have been given to us by our theological teachers and advisers, for the design of this book is to show that all such standards of judgment are not true but erroneous; consequently, the personages in this book and the new Testament will present a great contrast. We have given some slight idea of the difference between the Jesus of the New Testament and the Jesus of this book, we will now speak of Saul, or Paul as he is generally known.

The commencement of Saul's career, as given in the New Testament, is that of being a persecutor of the Christians, and participator in the murder of Stephen, which is considered to be the most wicked of offenses committed, and goes forth to preach Christ crucified, then everything he does and says, is thought to be good. They consider him a changed man for the better, and though they say this change was produced by Christ, yet he receives the credit of it, and ever afterward, he is considered to be a man of wisdom, purity, and holiness. Poor infatuated ignorance! They think not that this conversion of Paul, was his first act of imposture and knavery, by which he introduces himself to the Christian party, over whom he designs to rule and dominate. Such was the end of ambitious views, for which he had labored during the preceding three years, in the commission of heinous crimes, which form the interesting tragical drama so beautifully exhibited in the book of Mr. S.

By the pretended conversion of Saul, he did not become changed for the better. It was all a whim of his own invention, such as has been practiced by knaves and hypocrites in all times and countries to the present day, when they wish to gain admittance among, and gain the favor of a class of religious dupes. Saul was the same man at heart and mind after his pretended conversion that he was preceding it, with the exception that he was obliged to be a greater hypocrite, to hide his villainy. Saul was just the man he represented himself to be, when relating his history, and confessing his follies and crimes to the medium, the author of this book. He was a learned man of his day, which is not much to say in his favor—he was ambitious to obtain power over the minds of his fellow-men.

There were two principal ways for ambitious men to distinguish themselves in ancient days: One was to become a great warrior, by slaughtering their fellows, and marching over their bodies to power. The other was to become a [illegible] invent a new religion, and enslave the [illegible] of mankind. Saul chose the latter, as it [illegible] to suit him best. He was subtle as the [illegible] as sweet as the dove or the song of the [illegible] but as callous at heart to all virtuous, moral sympathy, as a hyena when fastening on a corpse. Such is Saul, as depicted in this book, by his own representation and authority.

The other personages are well portrayed according to the part they perform, but they are greatly in contrast with theological conception and representation. Judas is not the heinous man of crime and sin that the Christian church represents him. Though guilty of crime and follies, he had some mitigating qualities. He was superior to Saul in virtue, and a greater admirer of a virtuous character. He was a man compelled to sin by adverse circumstances, and Saul was the demon that controlled him and them. Had it not been for Saul, Judas would never have proved a traitor to Jesus, for he admired the virtuous principles and intentions of the latter, but cruel fate compelled him against his will, to do what he did. The other personages are generally well portrayed. But there is one, which, we must confess, we do not understand, or, at least does not seem a natural one. We allude to Cybi. It seems to us, that this personage must be a fictitious one that the spirits have invented, into which they have concentrated several persons, and many incidents that transpired at different periods of time, and thus brought them in view in this manner, in order to preserve the unity of the drama. Whether we are right in our supposition, we will leave others to judge.

THE STYLE OF THIS BOOK.

is certainly a difficult point to criticise, for it is an unparalleled one in past or present literature. Many critics, perhaps, will be capable of finding exceptions to their own peculiar tasks, but the majority of readers must certainly confess that it is of a lofty, clear, and energetic diction. For one address each other in the second person all through the book, which gives it a quaint, serious, and impressive effect. The plainest words are used that the subject will admit of, so that all minds of a moderate literary calibre are enabled to take in the whole, and lose nothing. It is entirely free from the swarms of poetical figures and images, which obscure and destroy the sense to the reader's comprehension, that is common to some authors when they aim at the exquisitely refined; yet, there are many beautiful gems of thought, given under original, brilliant figures. The characters, incidents, and dialogues, are given with such natural simplicity, that the reader can not help being moved with a kindred sympathy, and partake of the joys, the loves, and indignations there described. The reader's time is not wasted by anything of a trifling, flip-flop, namby-pamby nature. There is nothing of the kind in the whole book. All that is presented, is given in a plain, serious, clear, and impressive manner—sometimes mounting to grandeur and sublimity, all of which being so full of attractive interest, that the reader never tires. The author can show several letters from persons who state that they have read his book through from four to six times in continuation, without finding it to flag in interest to them.

But there is one peculiarity in this book, that is not to be found in any other. It seems Mr. S. has written in a purely independent style of his own, for, from one end to the other, there is not a phrase, an idiom, a figure of speech, or an expression that is commonly made use of by authors, and yet, his diction possesses great spirit and energy. How he has managed to accomplish this is a marvel. There are some few faults and errors in his composition, which the general merits of the work will excuse.

THE DESIGN OF THE BOOK.

The spirits tell the medium, that this book was designed for the mass of the people, to give them information of the pure character of Jesus and his doctrines, to lead them from their errors and misconceptions of him, as impressed upon their minds by the old records of the Christian Church; that in course of time, when the circumstances shall be more favorable, this book shall be read at the firesides of both rich and poor, but especially the latter, then the mind of society shall be revolutionized for the better.

That is not all that may be said on this point. Whether the book is literally true or a fiction, it seems to our conception, that it was designed, not only to enlighten society on the idolatries and absurdities of the Christian church, which is now divided into many conflicting sects, and all apostates from reason and nature, but it was also designed as a model *compromise*, by which society may again become united as one people, with similar religious views and feelings, practicing one universal code of good morals, which shall establish a reign of general love, interest, and harmony among mankind on earth, and that being established, their future salvation would be secured for the hereafter. This idea may be laughed at by many who can not see farther into the future than to-day or to-morrow, but to others who have a further reaching sight, it will appear otherwise. Is it not true that the mind of society is in a transition state? Is not the public mind vibrating between darkness and the light which is daily dawning upon it, and gradually forsaking old institutions and embracing the new, that promises more worthy and happier conditions? Will it not relapse into the darkness and become immovable, or will it enter the light and progress forever? All nature gives evidence of man's gradual progress, and assures us that the latter will be the case. How, then, is it difficult to conceive that this meritorious book of truths and beauties, shall not supersede the old, mythical, and absurd records, called the New Testament, upon which the Christian church and all its mummeries is founded? It certainly will, and the time is not far distant, when compared with the great changes which nations have undergone in the past.

The author, Mr. S., has done his duty in producing this book under the guidance of the spirits, and has done it well, as mankind, in course of time, will be enabled to appreciate. Though the conditions of society are such that it can not immediately be spread before the people, yet, the time will come, when others will make it known, and do the work left undone to-day.

Then, the mass of the people will be enlightened and awakened, the foundations of priestcraft will be torn up, and the whole structure of the Christian church of to-day, shall topple over with a crash, burying from the light of day, the priesthood, and all their mythical records.

What, then, will be the result? The proneness of mankind to religious emotions, and the general intelligence, will necessitate a blending and harmonizing of their views and feelings, when they will settle down upon some general plan or system by which all may indulge their thoughts and feelings of a religious and moral nature, and, as the people for ages past, amidst all their superstitions, have been fascinated by the name of *Jesus*, that name will still have an influence in determining them to make "Jesus of Nazareth" the great book of *compromise*, or, as a *model*, by which some other book, plan, or system, may be constructed, that shall unite all conflicting parties in the bonds of brotherly love, rationality, equality, and peace, and produce general happiness, as far as human nature is capable of enjoying on earth. We, therefore, commend the book, and advise all who can, to buy it.

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☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be for ever spued from this Rostrum so soon as we have evidence conclusive of their indulging in such unkindness.

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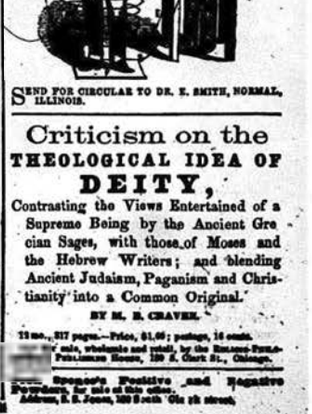
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TERMS OF THE

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☞Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

CHICAGO, JUNE 17, 1871.

A SEARCH AFTER GOD.

NUMBER XLIII.

Pertinent Questions and Conclusions.

In the desert place alluded to in our previous article we stand enchained, as it were, meditating on the wondrous changes that are constantly being made in the regions of space. Here all the activities of matter are in a latent condition of negative state, and only through the instrumentality of individualized intelligences can they be brought forth, and until then no animation, no life, no light, simply one vast nothingness surrounds us.

Such is the condition of matter in some of the vast desert places of the regions around us.

THE LAMP.

Take again, for example, the lamp; apply a spark of fire thereto, and potent forces are liberated therefrom that produce the flame, and when all are exhausted, it will instantly be extinguished, but only certain qualities of the oil are rendered negative, and through the instrumentality of the flame it passes into the atmosphere, and you claim that it has merely changed its state, and still exists, only in a different condition. True, only certain distinctive characteristics are rendered latent by the change. The quality of the oil *disappears*, but the gasses into into which it passes, continue to exercise a potent influence, and answer a specific purpose. But we will proceed in our investigation. We have accomplished our object by liberating certain activities of the oil, which produced the flame. We will now follow the gasses generated through the instrumentality of the flame, and by a chemical process render each one in turn latent. Through the application of the spark of fire we produced the flame, and that caused the oil to disappear, but only *destroyed* its attraction of cohesion. Still the oil exists, but in a different condition. We have dissipated it, rendered its attraction of cohesion negative, and it is now invisible to the eye, but not invisible to all the senses in their operation.

THE ATMOSPHERE.

The air is a part of the earth, generated therefrom, and proceeds from it on principles somewhat analogous to the mist rising from the sea.

In the air we breathe are all the constituents of the earth beneath us. Certain characteristics of it are liberated, and through the instrumentality thereof our atmosphere is formed. In the grand progress of matter from one condition to another, we find many interesting revelations, and the chemists of the Spirit World are constantly experimenting therewith, in order to determine the nature of the activities contained therein.

Were there no water on the surface of the earth, there could be no atmosphere, for it is through the instrumentality thereof that it is produced. We have here a grand battery. The earth, peculiarly arranged, constitutes the plates; the water is the chemical solution, and acted upon by the sun, it is set in operation, and therefrom there rises forth, invisible to the eye, the atmosphere we breathe. But in this article it was not our intention to explain the action of this grand battery in which the intelligence of spirits is manifested, but to show how certain activities of the earth are liberated.

THE QUESTION.

Passing again in our Search to ask the question, how, when, and by whom was the first world created? our readers will anxiously wait for our conclusions. Taking them as we have, to the distant fields in space, where the activities of matter are all latent, the query arises, if there was not a time when all space was in that condition. Here, then, is the question, and we do not wish to avoid it, and although our answer may be somewhat indefinite when given, yet it will contain the only reasonable conclusions ever presented to the world.

THE OUTER COVERING OF THE SPIRIT.

Through our contact with matter we learn its laws. Being subject to its action, its activities, its unfoldment, we become familiar with them and learn lessons of wisdom thereby.

Now, bear in mind, that in this mundane sphere, your outer covering organization with it, for it is only through growth and development in the material thereof that you can become familiar with its nature. In the Spirit World your outer organization corresponds exactly with the material of the sphere in which you reside, and when you advance to one higher, that is dissipated, left where it belongs, the same as your physical body of earth is left with it.

THE GERM OF MAN, OR HIS SPIRITUAL ENTITY ALWAYS EXISTED.

You who believe in the presence of an infinite personality, we ask you if it is not more reasonable to believe that each one of us had an eternity of existence, instead of the one you worship. You can believe that an infinite being exists, and has lived through all eternity, but when the statement is made that man is co-eternal with matter, that his organization, as a sentient being, is co-eternal with its laws, you all at once cry, "Impossible!"

LATENT POWERS OF MIND.

What is true of matter in this respect, is also true of mind,—its activities are often in a latent condition. In the child and the idiot, such is the case. The child advances in intelligence just in proportion as certain faculties are aroused within it by growth or development. In certain children, the activities of their minds are prematurely quickened, and consequently are not in harmony with the body, and they are called precocious, and rarely live to mature age. The mind,—the sentient portion of each one,—should be in harmony with its outer covering. The child, sometimes at four years of age, exhibits wonderful mathematical powers that baffle the skill of old heads. The organs of its mind are aroused for a particular purpose, always accomplished through the instrumentality of a spirit circle operating on the germ when in the mother's womb. Zera Colburn was a wonderful mathematician. In other respects he was *decidedly dull*. There is equally as wonderful a mathematician now residing near St. Louis, Mo.

THE MATERIALIST.

The Materialist, too, has his peculiar doctrine. He believes that matter and its laws can not be annihilated, and that it has always existed. Now again, would it not be more reasonable, we ask every thinking mind, to admit that man has always existed, the sentient portion thereof, than to admit that matter and its laws, which *can not think, can not see, can not hear*, or *conceive*, so far as our knowledge extends, caused him to come forth? The Materialist, elated with the grandeur of his philosophy, quietly rests on matter and its laws, and while he admits that they are indestructible, and have *eternally existed*, he gives them, though *deaf, blind, thoughtless, and sightless*, the power to develop a sentient being. We would ask the Materialist, then, to ponder the question well, and ask, which is the more reasonable conclusion? Now, so far as a portion of our theory is concerned, all believe it to be correct, that our physical organization with its laws eternally existed, though in different conditions, but the mind, the sentient portion thereof, they may believe, was absolutely created. But the absolute creation thereof, would imply its absolute destruction sometime; but here, we defy the Materialist, and, stepping aside, point him to the soul, and say, "That is as eternal as matter and its laws." But he will declare that the physical system is organized, fully develops itself, and is then dissipated, and the probability is that like results follow the mind, or spirit. But the mind is not organized,—it is not an organism in the sense we use the term, any more than the laws, or activities of matter are. The position of the Materialist is, that matter and its laws are eternal, and through their operation an intelligent, conscious entity was evolved; but they give no information in regard to the germ thereof, but attribute to matter attributes of intelligence, and assign it the power to conceive. Which, then, is the more reasonable conclusion, that matter *conceives* each individualized intelligence, giving it the *priority of action*, or admitting the *priority of action* to individualized intelligences? If each individual germ has always existed, then it has the priority of action, for matter is subject to mind, and not mind to matter. The Materialist adopts a system of reasoning that is not based on common sense or reason. While he admits the eternality of matter, he attributes to it what the orthodox do to an infinite God, viz: the creation of sentient beings. The only difference, then, between the Materialist and the orthodox, is this, that what one attributes to God, the other does to matter and its laws, and while one believes that the sentient beings that the first created are immortal, the latter entertain the opinion that individualized intelligences unfolded through the instrumentality of matter and its laws, do no live after death,—but we take from matter and its laws, and from God, all agency in this grand operation, and claim that man, the *sentient germ* thereof, has always existed.

Thus onward in our search, we will give you an insight into the arcana of nature, unfold the laws of existence, and present a theory based on common sense, to the world, while it is actual knowledge to the wise sage of the spheres above. The future of man's destiny has never been correctly unfolded. Inspired persons have caught a glimpse thereof, and while contemplating thereon, they have feared to express what the senses realize as true.

Oh, the future rises before us in grand proportions, and therein we observe the substantial progress of sentient beings in understanding the nature of those things with which they are surrounded. Each step only gives additional strength to take the next, and reveals new fields of action, and while moving onward, the soul has its outer covering, or *physical organism*, made from the material where it is located, or the sphere in which it lives, and through the instrumentality thereof, it is enabled to push vigorously on, seeking new revealments, new fields of action.

To be continued.

Letter from E. O. Truehlood.

BROTHER JONES: May I ask you a question, and expect an answer in the column headed "Voices from the People,"—as I perceive you often give a reply to a "voice?"

Probably all your readers approve the very appropriate name you have given the paper we all take so much pleasure in reading,—at least, hitherto it must have appeared to them suitable, but latterly some of them seem dubious about it, and to set the question at rest, let me inquire what the meaning of the word "Religio," in this connection, really is. We all know the meaning of the word "Journal," and also the word "Philosophical." We do not know but that your readers may require to have the word "Religio" defined.

The meaning your obedient servant always applied to the word "Religion," was the science of ascertaining the will of God, and how to obey and obtain happiness, or, in other words, how to "flee from the wrath to come," but if there is no wrath to escape from, and no God to get angry with us, our meaning for the word must fall through; in fact, you would oblige by informing us whether, in your opinion, religion is a science at all, or is it merely an unprofitable sentiment, fostered by lazy or designing people?

You will please understand that my object in writing, is, that other readers of the JOURNAL, in this and other places, may see an answer to their oft-repeated inquiries and objections.

South Bend, Ind.

Religio—Latin; from *relegere*, to gather or collect again, to go through or over again in reading, in speech, or in thought.—*Webster*

"Religion" is derived from *religio*—Provincial.

The philosophy of life demands of the thinkers of to-day, the evening of the nineteenth century, that they should "gather or collect again" fresh thoughts, as they are from day to day distilled from the supernal spheres, from the minds of wise sages, who have for untold, aye, quintillions of eons of ages, dwelt in the world of spirits, to the end that light and knowledge may be impressed upon the *benighted minds* of the devotees of old and corrupt systems of theology—systems born of ignorance, credulity, and cruelty.

The angel world demands that the earth's thinkers of the present era should go "through or over again," in their reading, in spirit and in thought, the inspirations of the past and the present, and cull from the mass that which harmonizes with truth, with science, with demonstrated facts, and sound *philosophy*. To the end of aiding such thinkers, the RELIGIO-PHILOSOPHICAL JOURNAL has been established.

From the suggestions of our correspondent, it may seem probable that he and others doubt our faith in what is denominated *religion*.

Perhaps it would be wise for those who raise this inquiry, first to ask themselves for a strictly definite and certain definition of the phrase *religion*. In doing so, allow us to suggest to each that he, or she, come to a definite understanding with him or her self—devoid of all glittering generalities in the definition, before suspecting others of being heterodox in the eyes of so-called religionists.

We accommodate ourself to the sentiment of the age, in this: we recognize the Great Whole—so far as we can conceive of it—as the *Great Positive Mind and Body*—ourself as an *infinitesimal* particle of the *Macrocosm*. This *negative self* is limited, weak, and subject to the All-Power—the *Great Positive Whole*. As the infant loves the mother, and her bosom, from which it receives love and nourishment, so we love that which we conceive to be the *Great Positive Mind*—GOD—the central thought of which (couched in other language) the world may call *religion*, with unnumbered absurdities as appendages.

In the sense briefly set forth we publish a journal devoted to the philosophy of religion—called Spiritualism by the world—by us simply defined as the Philosophy of Life.

Change is common to all things is an inspiration that we received from on high many years since. It is the motto engraved upon our family monument, marking the sepulchres of our loved ones in spirit life. The motto forcibly teaches that *there is no death in the unbounded domains of infinitude*

All that now exists *has ever existed*, and will *ever continue to exist*—and yet is ever subject to change upon the physical planes of life.

The RELIGIO-PHILOSOPHICAL JOURNAL is the name of a paper devoted the *philosophy of religion*, as we understand and define the phrase

Mediums in Chicago.

MRS. MAUD LORD continues to hold seances in Chicago from time to time, as her health and the hot weather will admit. No one goes from her seances dissatisfied. She is a most excellent medium for physical manifestations in dark circles.

CHARLES H. READ.

The mysterious man, as he is sometimes called, is astonishing everybody who attend his seances. They are dark circles, and yet the light is not extinguished for more than five seconds at a time, as a usual thing. The most remarkable feats are performed by spirits through his mediumship—feats that are contrary to every known law. The scientific man of the age, should not fail to improve the opportunity to investigate the phenomena manifested through Mr. Read.

MR. WILLIS, THE SPIRIT ARTIST.

Mr. Willis, from day to day, takes spirit likenesses of loved ones who have passed to the immortal plane of life. He talks strongly of leaving, and giving up the business, and confining himself exclusively to taking ordinary photographs.

His reason for so doing, is the ingratitude of those Spiritualists who object to paying for a spirit likeness, unless it be some particular spirit friend—of which he gives no assurance, he having no more control over that, than the sunlight which imprints the image upon the plate. When will Spiritualists as a class become philosophers? When they will do by mediums as they would, under like circumstances, like to be done by, they will have made a profitable advance toward it.

Remember, friends, that Mr. Willis, like other mortals, has to have the necessaries of life for himself and family. Patronize him if you have a desire to promote the great cause of truth, and secure likenesses of departed friends, but do not take up his time, and refuse to pay him because you do not get some particular friend, whose likeness you most desired. Mr. Willis is an honest spirit artist, and desires to be honestly dealt by.

THE BANGS CHILDREN.

The above-named mediums are convincing a class of skeptics that other mediums fail to reach—a class that suspect all mediums of practicing fraud. Indeed it is not to be wondered at, when we consider that old theology is based on fraud and deception, and every devotee, in his inmost soul knows the fact, but dares not to utter it for fear of losing caste with his fellow church-members. When they go to a spiritual seance, they somehow seem to think that they are going to a kind of religious meeting, where like fraud is to be practiced. For that reason we repeat, that the seances of the Bangs children are well adapted to people who are fully imbued with old theology.

Very many other mediums, whose names will be found in our Medium's Register, are doing an excellent work. Swangers coming to the city, and wishing to consult mediums, will do well to refer to the Medium's Register, and advertisements in this paper.

Mrs. Laura Cuppy Smith.

This lady, formerly known as Mrs. Laura Cuppy, after a successful and brilliant lecturing tour in California, has returned eastward as far as Chicago, and has been engaged to lecture before the First Spiritualist Society here, at the Hall at the corner of Jefferson and Randolph streets, on Sunday, June 10th. We congratulate the society on having secured her services, as she has just returned from the Pacific coast, after a long sojourn there, with the fresh, active, brilliant inspiration that the different magnetisms of that country can only fully develop. On her way hither, she stopped at Omaha, and delivered a series of lectures there, which created a profound interest, and gave a new impetus to the cause of the Harmonial Philosophy. Her inspiration is clear, concise, logical, eloquent, at times fascinating her hearers, holding them in breathless suspense. Her lectures at Omaha were highly complimented by the press of the city. The *Republican* says: "She is an educated, refined lady, and one of the best lecturers we ever heard. * *

"Her delivery is very pleasing, and her gentle, tender, and earnest argument, could not fail to impress themselves upon her hearers. * * * By her several lectures in Omaha, she has proved herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first who have addressed an Omaha audience, whether male or female, is but doing her justice. * * * Her prayers excelled all prayers I ever heard; they were the sublimity of divine thought." The *Herald* says: "She is a finest speaker, using elegant language, exceedingly happy in her illustrations, and with far more than ordinary argumentative powers. * * * The thanks of the Association are due her for her kind offer to give the proceeds of a lecture to relieve the necessities of the poor. * * * Fortunate in being one of an audience, and can not find language suitable to convey an idea of her talents, her oratory, her illustrations, her logic, her arguments all combined, * * * We have listened with unabated interest and admiration to several of her lectures." The *Omaha Tribune* says: "She is a lady of prepossessing appearance, a pleasing and eloquent speaker, and a good logician. She handled her subject, 'Out of the depths,' in a manner that displayed rare ability, and showed deep thought and heartfelt sympathy with the poor victims of shame and crime. * * * This estimable lady has gained a reputation among her hearers of being an able, eloquent, and fluent speaker, evidently a deep thinker. * * * * The Little Church around the Corner was crowded again last evening, by an intelligent audience, who listened with marked attention to her lecture. * * * * * her lecture last evening, was eloquent and interesting." Societies desiring her services can address her for the present, in care of the RELIGIO-PHILOSOPHICAL JOURNAL office.

Spirit Likenesses.

Mr. Willis, the spirit artist, desires us to say, that he will not longer try to take spirit likenesses for any one unless they are present in his gallery, and sit for the same. He says no one need write him, nor send him money for that purpose. His reasons for so doing, as he claims, are that people are continually writing, asking him for a second sitting. We regret the course adopted by him, and doubt the wisdom of it, but fully realize the trials of mediums, and sympathize with them. Mr. Willis is a good spirit artist, and will continue to take spirit likenesses for those who call in person.

Pay Up.

We are in earnest with those who are a long while in arrears. Pay for your newspaper, if you never pay any other debt.

You do us great wrong by such negligence. We need our honest dues, and expect them to be promptly remitted.

Notes from an Atheistical Spiritualist—What Does it Mean?

Orpheus B. Lyon, a correspondent of the *Banner of Light*, in a recent issue of that paper, in speaking of the Decatur Convention, makes use of the following language:

"The public mind is continually making new demands upon us. DOCTRINE, DOCTRINE—the people want it. Tell us what you believe, and why you believe it."

In response to this demand of the people for "*doctrine*," he claims that Spiritualists must give to the "waiting thousands" a *theology* of Spiritualism, and proceeds to give some of the cardinal points of faith in this proposed *creed*, as follows:

He says: "A belief in God, and a demonstrated immortality, and the saving virtue of a pure and holy life are among its fundamental ideas."

We are sorry to see such narrow and proscriptive ideas advanced by one who claims to be a friend of progress. What! Is the end so near? Has the harvest indeed come? Has the growth of thought already ripened into perfection, that you will shut up the barn, and thus close the field of investigation?

Why,—some of us have only recently become disenthralled from the bondage of the old orthodox *creed*, and have only begun to enjoy the exercise of our new-found freedom. Would you so soon invite us to put our necks under a new theological yoke?

Oh! no, Brother Lyon, don't approach us with those fetters you propose to manufacture for us to wear, for how can you hope to find us ready and submissive to having them placed upon our limbs? "Eternal vigilance is the price of liberty,"—then let us be on our guard, and repel the first encroachment upon our mental and spiritual freedom. Spiritualism is too broad to be contained in a narrow creed. The whole realm of thought, extended as the universe, is the legitimate field of investigation for Spiritualists. Let thought be free, is our motto. But write out your *creed*, as you say, tell the world what we believe, and you will find the Ranks of Spiritualism growing "small by degrees and beautifully less."

The fact is, we differ so widely in our opinions, that ninety-nine hundredths of us would be either too short or too long to be acceptable when measured by any *creed* you might invent.

For instance, you say a belief in God should be one of the cardinal ideas of the Spiritualistic faith. This article of your creed alone, would cut off the undersigned, and thousands of others, from communion in your church. Your unfoldment may possibly reveal to your perceptions a *God*. I must confess that my development has never shown me anything of the kind. But perhaps you will say that the belief in a God, or Superior Being is universal. Well, suppose it is an idea commonly accepted by mankind in general, does that prove it a truism? By no means. But it is not an accepted and settled fact. I am not alone in holding to a disbelief in the existence of any such a being. Among Spiritualists this is by no means a settled question; but one upon which there is a growing agitation of thought at the present time.

I hope, then, that no movement will be made by any convention of Spiritualists, anywhere, looking to the chaining of the mind by a written *creed*.

J. R. B.

Terre Haute, Ind., May 28th.

Dr. McFadden and Wife

Hold seances every evening, at 841 West Madison street.

Dr. McFadden has a very queer phase of mediumship, and if the investigator will listen attentively to what is said to him, he will be sure to go away well pleased with the phase of mediumship manifested.

Combat him or ask questions if you desire to keep him on the physical plane and get nothing satisfactory from the spiritual.

"The Bhagvat-Geeta" and "The Bible in India."

The inquiry has often been made whether the former book is included in the latter. We reply emphatically, No!

"The Bible in India" is a valuable book for the searcher after truth to have in his library, but it in no wise affords the knowledge of the teachings of Kreeshna,—as found in the Bhagvat-Geeta,—who was to the Brahmins an incarnate Deity, as Christ is to Christians.

The RELIGIO-P[illegible] SOCIETY granted a letter of [illegible] to BR. H. Henry Houghton, of [illegible], on the 21 day of June inst., constituting [illegible] in due and legal form, "a regular mi[illegible]" which authorizes him to [illegible] to law.

Clairvoyance.

D. P. Kayner, M. D., of St. Charles, Ill., the well-known Clairvoyant Physician, late of Erie, Penn., is diagnosing disease clearly, by a lock of the patient's hair; and is treating cases in all parts of the United States.

Dr. K. is thoroughly educated in the different systems of medical practice; superadded to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms: examination and prescription $3

Certificate.

To All Whom it May Concern:

Know ye, that the Army of Progress, reposing especial confidence in our Brother E. Dinkelspiel, as a public lecturer and test medium, desires warmly to commend him to the friends of Spiritualism everywhere.

At a meeting of Family A, Army of Progress, held May 15th, it was unanimously resolved:

That the irreproachable life, the zeal for truth, the kindliness of heart and the untiring labors of Brother Dinkelspiel to advance Spiritualism entitle him to our respect, our gratitude and our highest esteem, and we commend him to the friends of truth everywhere, as a man who has been ready to sacrifice himself to advance humanity.

Attest WM. M. CONNELLY,
Pres't of B. of C.

The above named brother's address is care of Benjamin H. Righter, Box 200 Decatur, Ill.

Personal and Local.

—Austin Kent sends the following report from Stockton, N. Y. : "I have received since my last report,—two months:

A. Green	$1.00
Mary Green	$1.00
Mrs. M. E Young	$3.00
Oscar Lamont	$4.00
S. U. W.	$ .50
Total	
	$7.50

—Thanks to our numerous friends, who have sent us during the past week many new subscribers.

—Instead of being put down and crushed out by Prof. Zon, at St. Petersburg, Home was uncommonly successful in his spiritual demonstrations there, and the Czar was among his most enthusiastic patrons; more than that, Home left St. Petersburg engaged to the sister of the profe sor who was reported to have put his spirits to flight.

—A brother writes to us, speaking in high terms of the mediumship of Mrs. Atwood, who resides at Lake Mills, Wis. She is an excellent healer.

—Thomas Jones, of Piper City, Ill., writes that when he don't pay for the JOURNAL, we may know that corn is mighty cheap, and that he has got religion.

—Dr. Wm. B. Fahnestock, author of "Artificial Somnambulism," is on a professional visit to Cincinnati, where we learn he is having fine success.

—J. L. Potter makes the following report for May: "Places visited: Lake City, Pawsello, Plainview, Elgin and Eyota. Number of lectures given, twelve. Amount received in collections and dues, thirty one dollars, fifty-nine cents. Expenses, five dollars. Our joined the Association. Spiritualists of Northern Minnesota, after the Convention that commences Friday, I shall spend the summer and fall with you, holding grove meetings as often as we can arrange for them. Let me hear from you soon, that we may have no meander standing about the calls. Address us at Morristown, Rice County, Minn."

—Mediums are being developed all over the country. One recently brought forth, is startling the good people of Portland, Oregon. E. W. Cressey writes as follows in reference to him: "A new medium has within a few weeks been developed in Portland, Oregon, and he is astonishing every one who calls on him, by giving tests. It is greatly surprising even the "heathen Chinee," by delivering lectures to them in their own language. He is a young man, just out of the wilderness of Mole Alley Bottom, without any education whatever."

—W. B. Mayo has our thanks for sending the JOURNAL on trial to those whom he wishes to become familiar with the truths of our philosophy.

—M. Froude, the English historian, eloquently says, alluding to the Darwinian theory of the descent of man: "It may be true—I, for one, care not if it be so—that the descent of our mortal bodies may be traced through an ascending series to some gluttonous jelly, formed on the rocks of the primeval ocean. It is nothing to me how the maker of me has been pleased to construct the organized substance which I call my body. It is mine, but not me. The intellectual spirit, being an essence, will believe to be an immortable something engendered in us from a higher source."

—At Piqua, Ohio, last week, Rev. W. I. Fee picked a quantity of potato bugs off his vines and placed them in a tin can; then, pouring boiling water into the can, he stood over it to watch its effect on the enemy, but soon took as very ill, and it was concluded that the vapor had poisoned him.

In nearly every state of the Union laws have been enacted against cruelty to animals, and perhaps some humanitarian will enter his very solemn protest against the malignity manifested by this divine to ward potato bugs. We have no sympathy for a mosquito—none whatever—and when one attempts to tickle our nose, it does so at its peril. Bed bugs, too, stand condemned, and we take especial pleasure in torturing one. Indeed, we have tried the effects of glycerine, calomel, camphor, and sundry other poisons upon them, and never had our conscience stricken when we succeeded in placing one *hors du combat*. One time, after reading A. B. Child a book, "What is, is right," we allowed the bed bugs in an up town hotel to *prey* upon us for one night, but on realising our condition in the morning, we came to the conclusion that it would be better to "r eat evil."

—We can supply the orders for "Dialogues and Recitations," by Louisa Shepherd. It is a work admirably adapted for the use of Lyceums.

—J. M. Barnes, of Virginia, has entered the field as a lecturer. His address is Swanville, Virginia.

—Dr. A. B. Severance, of Milwaukee, is said to be a fine psychometrist. He is highly spoken of by many of our correspondents.

—J. H. W. Toohey is engaged to lecture for the Marlboro' Spiritual Association at half past one o'clock, and for the Hudson Liberal Lecturing Society at half past six o'clock, on the first and second Sundays in June.

—Mrs. F. O. Byzer is engaged to speak in Wilmington, Del., for a year. She has already commenced her labors.

—Dr. Samuel Underhill writes as follows from Decatur, Ill: "I reached here Tuesday night, and found a good home through the kindness of Mrs. C. O. Smith. I found here six letters, forwarded from the JOURNAL office,—one from a healing medium from Rodo, Ill., but she expected to leave there the 8th of May. Her letter is dated the 14th of April. I do not know where to address her,—so let this lie; go in print, and she will write again. The weather is intensely hot,—not a cloud or a motion in the air. The paper heaters are still. I have been kindly received. Mrs. Wilcoxon is here, and is quite ill. She has had a severe attack of erysipelas—is better now. I wish to say to your readers that there is perhaps not a better clairvoyant for medical prescriptions and for business, than Abba Lord Palmer, of New Boston, Mercer County, Ill. She will give good satisfaction to all, in those gifts spoken of in her advertisement in your excellent paper. I love the *Banner of Light*, and look upon the JOURNAL as fully its equal. I believe the seal monthly of Cleveland well conducted, but who can wait two weeks for a paper. Western people move fast, and the JOURNAL meets their wants. I thought the other day that at the rate people called at your office, you need more room."

—Frank M. Marks sent to Mrs. F. W. Calkins, of Fostone, a lock of hair and two dollars, and desired some tests. She wrote in reply that one spirit presented himself and gave the name of John Marks; another, that of Louisa Marks, while one who presented himself said that he had lost one of his arms in earth-life. Mr. Marks informed Mrs. Calkins that the tests were correctly given, and that John Marks died twenty-four years ago; Louisa Marks twenty years ago, and that her father had one of his arms amputated. Pretty good

—[illegible] has removed from Lodi, Wisconsin, up a residence at Cossburg, Kansas. He will answer calls to lecture.

—We have received a full report of the proceedings of the Decatur Convention, which we shall publish next week.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Life—Its Origin and Objects.

We have presented several articles on this profound and deeply interesting subject—one which we know must be the grand study of the race—the grand problem of eternity.

We have asked again and again of our fellow-beings, young and old, learned and unlearned, What can you tell us of life?

We have gone forth into the realms of nature, and asked suns and stars amid the blue ether, and they have answered us that God is life, and life is God, whether in the blade of grass or in the archangel. We have called upon our earth with its teeming myriads of living forms, its vast cathedral forests, its mountains, and rivers, and oceans all abounding with expressions of life, and each one of these has answered us according to our own life and the standard of knowledge that we have attained.

All these prophets of the Lord—suns and stars, mountains and rivers, forests and vales—all nature, animate and inanimate, are speaking in voices of love and truth to man, just as he is prepared to hear and appreciate them.

We have asked the sages and philosophers of ancient days, who have only left their noble "time records," but who have been making their marks and writing their histories all along the ages as best they could; and now there stands beside us one of the bright-eyed, clear-visioned sages of the olden time, whose countenance beams with intelligence, one who drank from Pythagorian fountains, and walked with Plato in the groves of ancient Greece. He says:

"The grandest thoughts in the universe are expressed musically. The universe is yet to express not simply rythmical sounds, but grand and harmonious notes that flow out in musical cadences from the infinite Father throughout all departments of nature. There have been human beings whose unfolded intuitions have perceived something of the music of the spheres and the unbroken harmony of nature, but they have failed to express these intuitions clearly and satisfactorily to themselves."

For a long time we have recognized the existence of an infinite ocean of ether—using human language, as we must, to express our ideas, and material comparisons to illustrate our meaning. So we may speak of water as the symbol of life, the vast oceans of earth representing eternity, while its rivers and streams represent time, and each drop is the type of a living being. As these little drops unite to form streams and move onward on their journey, they gather strength by uniting their numbers, and at last roll onward toward the ocean they seem to lose their identity; but it is not so. Each drop in the little stream, as well as in the grand ocean, maintains its identity, and away out in the ocean they are the same individualities as when on the mountain-top they began to flow and sing. The spirit of the great ocean, which rises up in invisible vapor, represents the power of God that forms these new-born drops. I do not, however, intend to speak to you altogether in symbols and allegories.

The nearest approach to a conception of God that we can have, is in the recognition and appreciation of the great spiritual force that moves in and through all things. We may recognize it better in what is termed the vast fields of ether, that fill all the inter-stellar spaces, because where it is manifested in conjunction with its products, the various forms of matter, the attention is divided between the external and the spiritual.

The first form of its manifestation has been properly termed the "music of the spheres." Its expression is perceived in the revolutions of the planets and their retention in their orbits by fixed laws which are eternal and universal throughout all the vast domain of nature.

Another expression of this force is gravitation, which is the motor distinguishing expression of positive and negative relations, bodies attracting each other according to their size and height or density.

When the substances which constitute an earth are in a gaseous state, they occupy vastly more space than they do when they become solidified, and in proportion to their solidity, will be their attraction toward a central point.

Another expression of this force is chemical attraction. Gravitation was the attraction of masses to masses. Chemical attraction is that of atoms or particles to each other.

These are but modes of motion of the one great primal force of the universe. They are co-existent, though they express themselves distinctly.

It should ever be borne in mind that force is unit, and all its different manifestations are but modifications of one great central power. Chemical attraction is accompanied by a form of force known as electricity, of which there are various grades differing from chemical attraction in their manifestation between certain bodies, without having the primary control of the atoms or particles which are held by chemical attraction. Closely allied to this is terrestrial magnetism, the motion peculiar to certain metallic bodies, and the establishment of currents of motion along the direction of the lines of longitude, at right angles to those of latitude which latter give the rotary motion to all globes.

Each new expression of the force may be considered to be a development of it. Something added to or gained by it. The next expression is the od-force of Reichenbach, which is the pabulum of vegetable and animal magnetism. A combination of all these expressions of force, added to some higher expression constitutes the first forms of vegetable and animal life, which is a simple cell in which the centripetal and centrifugal motions that have formed a globe with all the other modes of motion that have been referred to, produce that most wonderful birth of life, a nucleated cell. The radiating lines of motion which go out from a central point to a certain distance and then return, when passing through the rotary or circular lines of motion, deposit matter there and form the ring which is visible in the field of the microscope. These cells always possess two properties, the power of maintaining an existence for a greater or less time, and the wonderful power of reproduction. These constitute the basic and universal characteristics of life. When the primal movements of the forces in and around any globe have progressed to a condition that enables them to give birth to or produce a living cell, a new era is introduced upon that world. The dawn of life, though feeble and imperfect in itself, marks an era in the history of any globe on which it is manifested.

Matter is but an expression of this one great all pervading unitary force. It is exceedingly gross in its first appearance, but through the operations of the same force which brought it into existence, it is being continually raised to higher and better conditions, and becoming more and more refined; and thus the creative work which is always an unfoldment from stage to stage, is going on forever, and all the endless and multifarious changes of seasons and chemical combinations, and each and every movement whether great or small upon any globe, are steps toward higher conditions.

The origin of species among plants and animals, is easily understood if you comprehend the idea that the great central primal force in its operations through matter, has been brought up to a condition to form the first living cells, and is continually going onward to higher states, and as each new cell changes, the conditions of matter, it prepares the way for higher organization.

Thus when any species has existed for a time, while it has been improving in the external plane of manifestation, the force within has been acquiring power to call into existence a species one step higher. Not that an old species ever becomes a new one; but the life force which has acquired power by acting through one species can and does produce a new one on a higher plane, giving out a better expression.

So step by step, the force produces new forms of life higher and better; related to each other, because they are the children of the same Father; the result of the same force operating through nature under different circumstances.

So man came upon the earth, low and uncouth, very different from the man of to-day, differing however from the animal creation in the fact that he is the possessor of an individualized soul, that finds in the human organization a shell in which it may be developed into a conscious identity, that shall not only remain throughout eternity, but shall acquire the power of recalling lost forms of conscious existence and linking them together in beautiful order in the great chain of eternal existence.

All below man are fragmentary in their identity, and will only be able to retain it for a time. Man, therefore, is the microcosm of the great macrocosm of the universe,—the head of creation, the crowning work of Deity; contains within himself, portions not only of the matter, but of the spirit, or force which has entered into all the various material forms, inanimate and animate, that have existed in all the stages of the past—the ultimatum, because of this fact, that all is within him, but subject to the law of progress, forever in a twofold sense, first in the fact that all the forms of matter and life that are combined in him, are subject to progression in themselves, and above all, in the grand fact that the entire compound as a whole, is capable of unfoldment and progression throughout all the cycles of eternity.

Over the gate of death, man should arch the rainbow of everlasting life, and bid his fellow-man walk through unabashed and not ashamed. —*Theodore Parker.*

Most persons are content to drift; but driftwood is not very valuable.—*N. J. T. Brigham.*

Some persons have their faith so well established, that they are exceedingly careful not to disturb it.—*Ibid.*

We tread the wilderness to-day, the promised land to-morrow.—*Ibid.*

The intuitions are not able to telegraph themselves clearly through the lips.—*Ibid.*

Earth's children have always been guided by invisible hands.—*Ibid.*

Sometimes when we ascend a high mountain, we will find a clear, crystal lake, the pure waters of which are cold and sparkling, and seem to be waiting there for men to lay a pipe, and carry them down to their dwellings, so that they may enjoy them.—*Ibid.*

I belong to a school that reverences the infinite perfection of God.—*Theodore Parker.*

"The space that man thinks devoid of life is all
One rich celestial hall,
Thronged by the deathless spirits of the free,
Members of one sublime humanity.

Man, clothed with immortality, revealing
Divine affections in divinest deeds,
Celestial pure in life, in thought and feeling,
Shall rise at last above all outward needs,
And hear the immortal trump loudly pealing,
And rise and dwell amid the Zelan meads.

Of the serene abodes of angels blessed,
Thou man, star-eyed, sun featured, golden tressed,
From heaven's clear lap outborn.
In immortality's white arms caressed,
Shall win a glorious form."

—*T. L. Harris.*

There is one
God—Father—pre-existent and alone;—
And the vast structure of the universe,
Is his own thought outsung in living verse.
—*Ibid.*

NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists.—The Eighth National Convention will meet at Troy, New York, on Tuesday, the 12th of September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings.

HANNAH F. M. BROWN (Chicago, Ill.), Pres.
HENRY T. CHILD, M. D. (634 Race St. Phil.), Sec.

Basket Grove Meeting.

There will be a meeting in Franklin Grove, Lee Co., Ill. on Saturday and Sunday, the 24th and 25th of June. The friends of that place will make arrangements for lodging, but all who can will bring their provisions and baskets.

Mrs. H. F. M. Brown and other speakers will be present. The Committee will meet as early as convenient, at the residence of C. B. Bills.

Lowell (Mich.,) Society.

The regular quarterly meeting of the First Spiritual Society of Lowell, Kent Co., Mich., will meet in Union Hall, on Saturday and Sunday, July 1st and 2d, at the usual hours. D. W. Hull and others are engaged as speakers. Friends at a distance provided for. A free religion and a free lunch for all.

Miss M. N. PURPLE, Pres.
H. B. ALDEN, Sec.

Rockford (Mich.) Society.

The Religio-Philosophical Society of Rockford, Mich. will hold their quarterly Meeting on the 24th and 25th of June, [illegible] 24th, at one o'clock in the af-

[illegible]
WM. HICKS, Pres.

DELINQUENTS.

The following named persons owe for this paper. They have either removed from the town or post office where they formerly took the JOURNAL, without requesting the address to be changed, and paying arrearages; or they have requested some *pious* postmaster to notify us that the paper was not called for, thinking thus to evade payment. Such of these as remain unpaid four weeks, without reasonable explanation, will be placed in the Black List. Our subscribers who know the present residence of either of these persons, will confer a favor by informing us of the same

S. M. Argo, Clinton, Ill., $2.25; J. H. Mears, Lincoln, Va., 60 cts.; J. F. Tuttle, West Lebanon, Ind., 75 cts.; W. M. Getchell, St. Louis, Mo., $7.00; Mrs. M. Strong, Bechanan, Mich., $6.00; John Hanlon, Harrisburg, Pa., $6.75; A. Mills, Simpsonville, Vt., $8.25; B. Roby, Bridgeport, Ind., $8.25; Dorl Roberts, Emigrant Gap, Cal., $4.35; Wm. Bonnet, Curran, Ill., $2.50; Mrs. Emma Cook, Ish's Mills, Ill., $9.25; D. A. Grambling, Atlanta, Ga., $2.75; G. W. Orth, St. Louis, Mo., $8.50; Wm. A. Harshmar, Jackson, Ohio, $8.00; Miss F. Robinson, Two Rivers, Cal. $1.50; N. A. Clark, Two Rocks, Cal., $2.25; G. H. McNamee, Edinburg, Mo., $5.50; W. Woodward, Goddesses', N. C., $4.25; Mrs. Brisbane Pilot, Mich., 75 cts.; John Hastings, Lexington, Mass., $3.00; A. McCord, Troy, N. Y., $8.25; B. R. Matthews, Mt. Vernon, Mo., $3.15; H. Brevoort, 98 Fourth Ave., New York City, $9.25; John Bartlett, Hyria, Iowa, $5.00; R. Healey, Herman, N. Y., $1.75; A. B. Cole, Puget, Mo., $1.70; C. T. Yeaton, Salem, Oregon, $2.00; Emerson, Monroe, Wis., $4.50.

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10 n13 tf

"THAT MYSTERIOUS JAR."

Letter from J. D. Stillman, M. D.

BRO. JONES:—I have just finished perusing your issue of the RELIGIO-PHILOSOPHICAL JOURNAL of the 27th inst., with the full conviction that this one number is worth the price of a year's subscription. I am determined to secure its circulation in this section by personal effort. The freedom extended to free thought—the candor and want of sectarian interest, awakens in me a delightful feeling of brotherly regard, and the desire to see it successful. This spiritual growth which it so steadily cherishes, is grand when compared with the many journals who cater to respectable style, and yet encourage many known mercenary monopolies in the persons of notoriety and talent, who connect deception largely with spirituality, to the injury of spiritual philosophy and the earnest interest every where manifested in pure, unadulterated spiritual knowledge. Many prominent mediums have submerged their mediumistic power beneath the desire to make money, and are utterly unworthy of confidence or support. This very desire to make available spiritual gifts for personal gain, popularity, or ambitious objects, destroys the very simplicity of honest passiveness, through which the highest spiritual agencies, can only come to the living, and destroys, more than any other means, the desire and love of spiritual intercourse. Hence, when we see the most striking exhibitions of spiritual power, we are soon sadly disappointed in the future satisfaction which we as earnest souls have anticipated. If these manifestations occur among those who are ignorant of Spiritualism entirely, there is more importance given them, because they are disconnected from any apparent interest or design; still among those, from the ignorance of the laws of passive mediumship, there is often such a course taken as to destroy future development or the sequels of what had been imperfectly manifested. It is noteworthy easy thing for spirits to come to earth and take possession of people against the natural laws of mental development, for the identical purpose of satisfying the incredulous, however easy it might be in consonance with their general natures for development and general direction in life. I am here led to many scenes of mediumship which many sober Spiritualists who have been developed or convinced of spiritual facts under the severest trials of persecution, such as the martyrs experienced, before they were finally brought to the faggots; persecution among church members and priests, which are no fanciful tales of mental anguish and persecuted subjugation, or cruel torture or words, denunciations and threats, which have broken the sweet spell of a life, opened upon the honest truth-seeker through quiet aspiration for spiritual light and love. Letters have reached me from every direction courteously asking for information in regard to the mysterious jar of the Brinsley College treasure. The questions run something like Brother Maynard's in your last issue. Spiritualists sometimes are the most unreasonable and unthinking persons in the world, when they are possessed with one idea only, as is the case with those so anxious to have the finale of the jar ferreted out. You will recollect that Mr. J. R. Robertson was at first not a believer, nor did he know anything practically about spiritual or mediumistic conditions. He would have naturally put the lawyer's test to everything which he saw, until he was convinced, and when he was satisfied as to the facts of the spirit appearing to Clara,—still he could not, with his previous education and feelings, believe but what there must be something so uncommon and unnatural about it, as to give him much quandary about how it could be so. It was chiefly in this condition that he acted as an investigator to the further developments in digging for the jar—when at last the jar had been obtained, and excitement, chiefly as persecution, knew no bound—he still acted in the simplicity of his honest desire to satisfy those as well as he was then satisfied himself. The time given for the keeping of the jar was sixty days, or until Clara could be restored from the exhaustion of the excitement, which had kept her from her usual sleep, and prevented her eating well, as from the effects of the great fright which the ghost appearance had wrought, that had so completely powered her will. Mr. Robertson could not be induced to believe that any efforts would be made to take the jar by personal violence, and felt secure in concealing it where no one but himself knew where it was, though he admits that he was warned through Clara by the spirits, as well as by others who had learned the state of feeling that ran so high with persecution, as we should have burned at the stake, or when Christ was crucified.

Still Mr. Robertson, overcome by so many other reservations to the contrary by prominent lawyers and others anxious for the public exhibition of the jar-opening, seemed to yield to them in the idea of safety, even after a policeman had offered to be the one he would be taken from him before the exhibition, and this information had also reached Mrs. Robertson the night before the jar was taken.

You should all recollect that he had heard a noise in the back yard, and had just stepped out of his back door, to ascertain what it might be, when two men presented pistols to his head, and threatened to kill him if he made any noise, and marched him away into the yard where others appeared, and where he was made to divulge the hiding place of the jar.

At this time Clara was sitting in the trance condition, and unusual noise in all parts of the room,—the piano and furniture moving,—indicated an unusual commotion of spirit power to the crowded house, which was soon followed by the fact that Mr. R. had been assaulted and lay in a senseless condition. The fear and excitement prostrated the whole family for a number of days, with the expectation of further violence, especially as strange persons were repeatedly seen watching every movement of the family.

The police came that night and saw the tracks of the persons where the fence was torn down, but never again appeared to prosecute further inquiries, although prominent men appealed to the captain of the police for the purpose. Fear took possession of the family. Two weeks afterward myself, wife, and three mediums went to see them; the first time I had ever seen Clara. Some of the family cried when it was proposed for Clara to go into a trance, so fearful were they of further calamities. They had purposely omitted any and everything to attract notice, hoping by so doing to prevent molestation. Yet after she was entranced and various manifestations took place, directing those present in proceed in forming of the jar, the appearance of spirits in form,—corroborated by the other mediums present,—then notice about the house, began such a wild condition of fright, that none of us were permitted to leave the room, and sat till daylight. The directions given were never carried out, as the question of the personal safety of the family was considered paramount to the jar, and the possibility of outside persons attempting to create evidence by the admissions they might be able to obtain from the sources indicated. Still, previous to this, the spirits had informed Mr. R. through Clara, as had other circles, who were with those who had obtained the jar, and that it had been destroyed and the money and valuables appropriated.

Still, all Spiritualists ought to know the difficulty of identifying the contents of a jar never opened, or seen by any other than spiritual eyes, and that any legal steps taken upon such premises would necessarily fail.

Mr. Robertson's misfortunes and calamities, which have come upon him in succession, by fires, by sickness, by family afflictions, and also the loss of vision by his wife, are such as to entitle him to the sympathy of the community, rather than a continued persecution, or the prostration of his business by what was by him neither provoked nor sought. From Spiritualists, however, he is not only entitled to charity for his course, from the fact that he seemed at all times to act perfectly free from any design whatever, except to convince and satisfy the many who crowded his house until the jar was lost. Many who were not of his disposition and who were not surrounded by all these influences, might have acted more judiciously, especially Spiritualists, or those who would have secured for their own use the treasures of the jar, but he never anticipated anything whatever from it, because he knew that it did not belong to him, and expected that it would be replevied by the owner of the land where it was found. I speak of the private calamities of Mr. Robertson's family with no desire to wound their feelings or to portray the fact that they were once well to do, and are reduced to such a condition that they feel unable to give that attention to Clara's spiritual development that might be desired by Spiritualists, though he would be glad to do so were it not for his pecuniary embarrassments and misfortunes.

There were over two thousand letters of inquiry written to the editors of the *Avalanche* in regard to this jar. Mr. Robertson had prepared a pamphlet account of what appeared in the papers about it, with the full visits of those who took up the jar, few of which have been sold, to remunerate him for the expense incurred, though at the low price of 30 cents each.

The first of May, some parties, knowing of the suffering condition of the family, announced an inspirational lecture at the Greenlaw Opera House, thinking that the desire to see Clara to be so universal from her angelic appearance in a trance condition, that this would be sufficient to draw two or three thousand persons, which would pay the expenses, and give the family something to relieve their present necessities. I consented to give this lecture, which was written in the presence of one of the party thus most desirous to see them relieved—a prominent Spiritualist from a distant city, who happened to be here at the time.

A most terrific storm come on just before the lecture hour, which prevented an audience from assembling, and subjected this disinterested gentleman to a considerable expense, although an effort was made to prevent the lecture, by demanding licenses, by city and county officers. After a written permission had been given, I delivered it to about a hundred of the most appreciative and talented men of the city, who had braved the storm and appeared deeply interested for over an hour, when they finally gave a hearty applause at its close. The lecture was reported in the *Avalanche* of May 2d, in brief, and commented on by the editors of other city journals and too deep for the audience.

The lecture was authentative, and offended sectarian bigotry which manifested itself in a brutal attack upon me the next day, from a saloon keeper of Sunday business, whom I disarmed by physical power given me for the occasion. I took his club and drove him with his pistol presented at my head.

On the evening of May 3rd, a spiritual discussion came off by previous announcement, between the Rev. Dr. Samuel Watson, a Methodist Spiritualist, and Rev. Dr. J. R. Graves, editor of *The Baptist* of this city. The report of this discussion which lasted two nights, was most faithfully reported in the Memphis *Appeal* of the 4th and 5th, and was considered great gain to the advantage of spiritual freedom and spiritual truth. Mr. Geo. F. Train had prepared the way here, just before by a number of lectures, which had given liberal tendencies a bold front—so we now consider the way clear for future effort. The Spiritualists are a few and feeble band, and are willing to be "hewers of wood." Still there are many who are willing to come out to hear liberal sentiments. Notwithstanding the effort of some of our church-men in this city, who preach against tolerance as a religious cowardice, and believe when they do not resist insults against religion, they are religious cowards. Rev. Mr. Mitchell, however, a few weeks ago, on Sunday, preached a sermon on charity and tolerance in the 2nd Baptist church, which gives him a claim to be considered as a progressive Christian, at least. This was also reported in the Memphis *Appeal* the next day. He strongly opposed the fight against Spiritualism.

My letter is already too long, I fear, for publication, though hastily written for that purpose.

Memphis, Tenn.

☞ The pamphlet containing a full account of the whole affair, is for sale at this office. Address S. S. Jones, 189 Clark st., Chicago.

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

NUMBER TWO.

In our former numbers we have endeavored to clearly define the powers of spirits, as such, and to show that spirit embodied could, under certain conditions, present itself so as to be recognized at a distance.

With our present limited knowledge of spirit forces and modes of action, it may not be possible to clearly define or describe all operations of the law through which these manifestations can and do occur, but of one thing we are certain—individualized spirit holds within its grasp the control of the magnetic forces through which it has become individualized, as those forces have been incorporated into its individuality, and therefore, when controlled by the enlightened spirit, and operating in concert with the magnetic conditions of some other spirit—whether consciously or not is not material, if the conditions of magnetic *rapport* exist—can and do manifest themselves and hold control of mediums, or hold converse with persons with whom they get en *rapport*, or do certain tangible acts—as we have seen in the facts presented in a former article—by which the *fact* of double appearance and action at a distance from the physical body becomes clearly demonstrated.

In these cases the spirit evidently is enabled to draw from its own physical body sufficient of its magnetic particles to enable it to appear and manifest itself within the sphere of the medium upon whom it exerts control, and when seen, it doubtless carries enough of the physical elements of the corporeal body along with it to reclothe itself as soon as it reaches the magnetic sphere of the individual or persons to whom it appears, or with whom it holds converse.

In all these demonstrations of spirit powers in this class of manifestations and facts, they are still connected with the corporeal body. The complete separation has not as yet taken place, and therefore may be considered as belonging to the earth-sphere of the spirit, for the spirit still retains its hold upon the body, and when it returns from its wanderings, takes at full control thereof as though nothing had transpired to suspend for a time, apparently, its positive connection therewith.

The manifestations of these powers of the spirit while in this rudimentary sphere, is comparable to the early efforts of the young fledgling as it first steps up on the edge of the nest, and looking out upon the wide world around it, spreads its pinions to soar through the ether vault of everlasting blue with the parent bird. Carefully, yet persistently it tries its wing, and at last boldly ventures over, and half flying, half hopping, it reaches an adjoining twig or crag, and so on from limb to limb, or crag to crag, until, at last, gaining more and more strength, it soars heavenward to salute the rising sun in the opening day, and warbles its carols of joy high above the storms and discords of earth; little has it the sympathy of that grander flight of the spirit when it launches out from the maternal home in the earth-sphere, leaving its cast-off shell in the old nest, and with powers wonderfully increased, soars into the bright and glorious realms of the land of perpetual bloom and everlasting radiance.

St. Charles, Ill., May 29th, 1871.

JULIA H. SCOTT.

Letter from O. H. P. Kinney.

"Death is but a kind and welcome servant who unlocks, with noiseless hand, life's flower-encircled door, to show us those we love."

BROTHER JONES:—In the JOURNAL of the 18th inst. I find the above quotation credited to A. J. Davis. True, Mr. Davis kept that beautiful sentiment for many years at the head of a column of the *Herald of Progress*, but he took it from the writings of my sister, the late Mrs. Julia H. Scott. I do not know how he obtained it, for I doubt his ever having seen her writings, but it is theirs. She died in 1843, at the age of 33 years, and it may seem a little strange that such spiritualistic sentiments should have been entertained at so early a day, and before modern Spiritualism had made its mark in the world.

Her writings abound in the spiritualistic idea of the future life—in fact, she entertained very many sentiments in common with the Spiritualism of to-day.

Having been on very intimate and even confidential terms with my sister during most of her life, and with her much while engaged in her duties as a teacher, I knew of her real sentiments, perhaps, than any other living person. A retrospect of our early times calls to mind many things which convince me that she was not only spiritualistic, but in some degree mediumistic. I will give one incident:

She lost by death a very dear relative and friend, Mary Spaulding, who exchanged worlds at the age of 20 years. She soon after saw her, in a dream, as the Scriptures would say, and talked with her face to face. She described her shining white drapery, and the beauty and loveliness of her person. Her departed cousin asked if she would not like to see the country in which she lived, and presented a long tube to her eye, through which she saw a world, not entirely unlike our own, but of marvelous beauty and splendor. She saw no city with golden streets, but landscapes of the most enchanting beauty and loveliness, and when her spirit friend departed with her spirit telescope, she felt that she had had a glimpse of the future world. In her next letter she wrote to her brother-in-law, Wilson Scott, and in my presence, she insisted she was more awake than asleep, and that she believed her friend Mary had contrived to make herself known to her. Scott asked, in a very jocular way, if she was not at times a little inspired, but she replied that it was a remarkable impression of reality.

I refer to this incident to show that there was something of Spiritualism in the country before it took definite shape at Rochester, and to remind your readers that the sentiment at the head of this letter, so often quoted by Spiritualists, is one of the evidences of the fact.

Waverly, N. Y.

Letter from Samuel Montrose.

ED. JOURNAL:—As it seems to be in order to inform the readers of the JOURNAL how Spiritualism progresses in different parts of the country, it may not be out of place to say that we too are favored with a powerful band of spirit friends, under whose guidance the dark veils of superstition are being rent, and the glorious light of immortality is shining brightly upon the forms of the dear departed, telling more plainly than tongue can, of the riches of that beautiful land across the shining river.

Twenty-seven months have flown since scarcely a person to be found here who dare say that they were Spiritualists, or dare give it a patient hearing. At that time a table was tipped in an obscure log house, by a few persons who met out of sport that their hands upon it, though without any knowledge how to make it intelligent. Since then we have found over twenty mediums who have been more or less developed, several of whom possess reliable gifts. We have a weekly developing circle, of from twelve to twenty members in attendance, while there is a large per centage of the surrounding country who are friendly to our cause. I think it safe to say that we include in the spiritualistic cause, the highest intelligence, as well as the highest moral standing of those in our vicinity,—which makes it a power not to be overlooked or unheeded.

The enemies of Spiritualism, through the pulpit, or Grundies, find no food, however keen their appetite for slander. With commendable pride we have access to high standing in society, which demands consideration, and we have just received lectures and labors from that great worker, Dr. Samuel Underhill, that have exalted our cause and raised the flag of spiritual liberty far above any former period.

Notwithstanding a well managed protracted meeting at Roodsburg carried many into the bosom of the churches last winter, yet one and all flocked to hear the Doctor until the seats of the hall were full, and he left with pressing invitations on all sides to come again, give scientific lectures, and form a mesmeric class.

Thus the light shines out upon the hitherto dark valley of the shadow of death, and reveals to those in desolate places a spirit friend and a glorious immortality.

Roodsburg, Wis., May 24th, 1871.

Letter from M. H. Abbey.

BROTHER JONES:—Please allow me a little space in your valuable paper to tell you and your many readers that away here in the northern part of Pennsylvania, on the head waters of the Sasquehanna River, in the County of Tioga, is a place called Mixtown, a small number of men and women who claim the right to do their own thinking, did on the second day of March, 1871, organize themselves into a society, to be called "The Mixtown Society of Free Thinkers." When we talked of organizing, we had no idea that we should ever number over a dozen members. It is not quite three months since we organized, and we now number over thirty,—a large share of whom are intelligent Spiritualists, while the rest, who do not acknowledge the truth of Spiritualism, are men and women of a high order of intelligence, and are honorably seeking for the truth. We hold a meeting every Sunday at a country school-house, known as the Beech School-house, and we take particular pains to invite our orthodox friends to come in and defend their pet theories against our attacks, but they choose to remain in ambush and fire at a distance. We often hear the report of a pop gun, but can hardly tell whence it cometh, or whither it goeth.

Some three or four weeks ago, one of the representatives of theological renown came in and made an attack on us. Arrangements were immediately made for a discussion. The time was agreed on, and everything made ready on our part, but when the day arrived, he woke up in the morning, and found himself in the state of Michigan. How happy he must have been that pleasant Sabbath morning! He thought that God would take care of his little children. Firmly, "he that fights and runs away, will live to fight another day."

A year ago last winter, we were treated to several lectures from Brother Charles Holt, of Titusville, Pa., and also from Brother E. E. Litchfield, of Hillsdale, N. Y., which were the first spiritual lectures we ever had in this vicinity. The opposition then had more courage than now, and of course, we had a glorious time.

Brother Hartford Butler, from Wellsboro, Pa., was with us for about seven months,—at that time giving us many tests as a personating medium, and healing the sick, which gave us a good start, and we have kept the ball rolling ever since.

Then again, last February, we had seven lectures from Elder S. E. Palmer, of Big Flats, New York, and Brother Litchfield was favored with us again that winter, and gave us a number of lectures. But since our society was organized, we have had no speaker from a distance,—so we have done our own speaking. Still, we think we have very interesting meetings.

We have a small library of liberal books, which are read quite extensively. Truly the work of reform goes bravely on. There are some who take a great interest in reading the JOURNAL, who do not belong to our society. To-day, at our meeting, we have made arrangements to have a grove meeting, to commence on the 10th of next month, and to last two days. Brother Litchfield has promised to attend and do the speaking, and we are expecting a good time.

Yours ever for the truth,

M. H. ABBEY.

Hector, N. Y., May 21st, 1871.

Dr. Kayner's First Experience as a Clairvoyant Medium.

I inclose you the following brief note of my early experience as a medium, for your valuable JOURNAL, if you deem it worth publishing.

In the summer of 1836, while residing in German Flatts, Herkimer County, N. Y., being eleven years of age, Dr. Harvey W. Doolittle, of Herkimer village, came to our house one evening, and said he had just visited Mrs. Brown, an intimate friend of my mother's, and that she must soon pass away.

The next morning my mother directed me to hitch the horse to the buggy and drive with her over to see the sick friend, which I accordingly did. On passing into the room, my mother went to the side of the bed, and I took my place at the foot, when the patient in a low whisper told her that she was glad to come, as it was the last time she would see her on earth, and both commenced weeping over the supposed nearness of the separation.

At this moment I was controlled by my spirit guides, and seemed swimming, with all in the room, in a strange light. The body of the patient became trans-parent—the conditions incident to a change of *life* causing unrestrained feelings, which was a sweeping away the patient's life in a purple flood, were at once made apparent, although previously entirely ignorant of any such conditions, and remedies were presented by the controlling influence to change those conditions and effect a cure.

I at once announced my discovery by assuring my mother that I could cure the patient, when she, not knowing of the spirit control, and supposing it was myself in a normal condition, ordered me out of the room, saying:

"What do you know about her sickness? Leave the room, and do not interrupt us again, or I will box your ears."

Nothing daunted, but more positive than ever, I was compelled to repeat:

"I can cure her!"

To this, she was about to renew her injunction, when the lady said:

"Minerva, do let the child tell. Perhaps God has sent him here to save my life"; whereupon I named the prescription presented, when they both agreed they believed it would do her good, and inquired how the remedies could be obtained. I told them I would gather the roots, and being directed to the place where they could be found, and the proper quantity to use, and my mother would prepare the syrup, which was accordingly done, and in three weeks the lady returned my mother's visit, a distance of three miles.

From that time until the present, with various changes in the phases, I have been a medium, and most of the time for the last twenty years, have been engaged in the clairvoyant practice of medicine, and the various questions of spiritualism.

At a future time I will give you further incidents of my life as a medium.

D. P. KAYNER.

St. Charles, Ill., June 1st, 1871.

REAPPEARANCE OF SPIRITS.

Letter from a Clergyman.

ED. JOURNAL:—The undersigned would communicate for your excellent paper the following for publication:

The funeral of Benjamin Pastor, of Hunterstown, Ind., was attended by the writer on the 2nd of May, 1871, when the bereaved children were assembled at the house of mourning, and had died, some years before, as guardian angels or ministering spirits would return and watch over them and take care of them.

The aged parent and family moved into the tenement house of the family, on returning from the cemetery.

The phenomena to which I refer, or the spiritual manifestations, occurred on Tuesday morning, the 16th ult. A second son, some twenty years of age, was taken sick on Sunday previous, and on said morning of the 16th ult., he saw on the wall of the room above his bed, the images of four persons, plainly visible. He called his brother and sister-in-law, when the three witnesses plainly recognized their father, life-sized, with three other spiritual visitants, not known to the family. These spiritual forms remained visible to the young man for one hour, in open daylight, but have not since appeared.

The undersigned was a Baptist clergyman for twenty-five years, and is now a progressive Universalist.

There is a strong free religious feeling at Hunterstown and vicinity. We welcome the day of progress when the shackles of the old iron bands of the orthodox dogmas. Light and truth are moving onward.

Fraternally yours,

F. H. STEWART.

Kendallville, Ill.

Letter from S. H. Todd.

BROTHER JONES:—We have had a discussion here between Samuel Underhill, M. D., and the M. E. Presiding Elder, Buchanan. Question:

Resolved: That Spiritualism is true, and in harmony with all truth.

The doctor affirmed with his usual ability and candor, proving from science and facts that spirits do return and communicate with their friends here after death. The elder admitted that the spirits came from many different directions, and some other; but when the doctor proved from science and facts that both good and bad could and did communicate, the elder was disposed to deny it altogether; but the doctor held him to the discussion, when, instead of argument, the elder turned to ridicule, and made a proposition to give one hundred dollars, and one of his church members three hundred dollars, if any medium would answer one question in one hundred correctly. The doctor told them in reply that he did not want their money, but he would take the one hundred questions, and they should give security for the money, and when the medium was tested the money could be taken for the use of the common schools in Delton.

The elder did not give the one hundred questions, but gave five as a specimen.—"Give the exact square of one acre of land." The other four were of a like character. The Elder's friends here think he tried to get out at a very small hole and failed.

The next Sunday, the M. E. preacher, Rev. Mr. Russell, preached against Spiritualism. The doctor heard him, and replied for about three minutes, and gave notice that he would review the discourse at length at two o'clock in the afternoon.—Which he did, doing justice to the cause and himself. We are sure that Spiritualism lost nothing by the debate.

We parted with the doctor with regrets that he could not stay longer here. We have one consolation; he promised to return again next year.

Delton, Wis.

—When thou surveyest the world, stand upon the mountain above the clouds and smoke, and thou shalt behold the wonders of creation with clear, unlimited eye; but do not abide there, lest thou become chilled. Vegetation, life, heat, ebbs in the vale.—*S. A. Merrill.*

—Some ladies suffer dreadfully with the headache, and this causes their hair to fade. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of thinched, gray, or faded hair. See advertisement.

Voices from the People.

RICHMOND, KANSAS.—Wm. Sandall writes.—Please find within one dollar, which you will credit on my subscription. Your paper is highly appreciated. I have learned more in reading it two years, than in the previous twenty-five of my life-time. I wish all the orthodox in Christendom were compelled to read your "Search after God." Think they would be much benefited.

PIERCETON, IND.—M. Norris writes.—I wish to pen a few thoughts on the great subject of individualized intelligences, or the "Search after God." How Brother Francis asks the question, "Is there any work in nature that does not point significantly to individualized man as its author?" I answer, yes; for man himself is a work in nature, and he certainly is not the author of his own original existence. Now I shall start out by asking, what is man, from whence did he spring? I contend that individualized man is spirit, and spirit is intelligence, and by progression he sprang from the earth, and the earth and, as all other matter, being progressive, sprang from some other greater planet, and so on, back through the link to the great center of the eternal circumference of the original matter composing the great whole.

NEW MADISON, OHIO.—C. B. Northrop writes.—You will find inclosed five dollars, which you will please put to my credit on "general subscription book." I would have remitted long ago, but that God you are in search of is not very lavish in his showers of greenbacks upon your humble servant. I will try in future not to get so far behind.

SALT LAKE CITY, UTAH TER.—Iconoclast writes.—Continue your "Search after God," and when it has ended you surely must send it forth in book form. There will be no way of your evading this, not that I for a moment suppose that you wish to evade responsibility, but to all whose souls, as to sleep such a book out of the hands and hearts of the masses. I see a friend says in a late number of the paper, that when the book appears, which of course it will, he will send for a dozen for six copies. On reading that, I felt to say,—"well done, good and faithful," etc. Now, not to be behind, I say you can put me down for six copies too, and when the price is made known, the money shall be forthcoming, and think I may safely calculate on not only six, but sixty copies being sold among the Spiritualists of this city. I feel, as well as all who read the "Search" in its place, it is the grandest search of the age, and as far as finding a theological orthodox God is concerned, it will end in a wild goose chase! Then we shall want you, dear JOURNAL, to search after the orthodox devil, and then we shall be sure to "search" and "the keys of the bottomless pit" along in case you catch him, so that you may hold him fast.

HINGHAM, WIS.—Mrs. A. Tibbits writes.—Please find inclosed two dollars for renewal of my subscription. You will please pardon me for being so backward in keeping the account square. Can not for a moment think of getting along without your valuable paper. Am much interested in the "Search after God."

LAKE CITY, MINN.—I. R. Norton writes.—Am reading a "Search after God" in the paper, but that does not suffice. I want it in book form, for it is the best, most comprehensive and common sense, reasoning of anything I ever read on that subject.

FIVE CORNERS, N. Y.—Mary C. Young writes. As I am sending an errand to the JOURNAL office—though not just in order to send it to you especially, Brother P., I suppose,—it is a temptation to write with a line for daylight's sake, by my teacher—that was. Really you are my teacher yet, or angels through you—though both, I think it is, for I read all your articles in the paper, and always find them worthy and one's attention that would be to "live and learn" from other's thoughts. I think I am not often at fault when I say of an article, "Mr Francis wrote this," for, excepting your "Search after God," there is something in your writings that seems like your-self—pen or voice. The "Search" I have followed closely, in hopes that what I had almost given up as a hopeless search for me, was to be worked out to the quieting of my anxiety in that direction. I find it very interesting—because so new, and much of it within my comprehension, and seeming to me reasonable. But, during its progress, some questions have arisen in my mind on the subject that remain unanswered, though I hope they soon will vanish, for I think the spirit band that thus far has so ably conducted the "Search" can yet perform all that is promised, and I am with them with patience to see what more will be developed of what and how his power is we have called God, hoping it will not much longer remain hidden from the perception of earth's children. I think that they who study this "Search," and the "Bible of Experience," will see clearly, at least, that God is not just what and where he has heretofore been fancied to be.

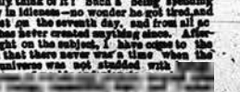
OMAHA, NEB.—A. M. Yoaw writes.—I have put off writing to you from time to time, until I got a dollar to send along with my paper. I will not do without it so long as I can get a cent to pay for it.

FREMONT, OHIO.—B. J. Wall writes.—Please find inclosed one dollar, which you will apply on my subscription. I have been reading the JOURNAL since March 1869, and must confess that it has been the means of greatly strengthening me in my Orthodoxy had driven me into what some call infidelity, or what I understand as materialism—not knowing anything about Spiritualism at that time, having heard of it only in connection with the devil's business; but willing and anxious to investigate and satisfy myself I concluded to do so the first opportunity. During the winter of 1869, I read a few numbers of *Modern Thought*, and in March following saw an advertisement of the JOURNAL, and commenced taking it. Every number seemed to improve in entertaining the mind. That "Search after God" has been of benefit in clearing away the mist that shrouds my mind I will say, and I have great hope and confidence that its author is able to clear it up satisfactory,—not only to my mind, but to all who are not too bigoted and prejudiced to read it.

ANGOLA, IND.—Dr. Moore writes.—The JOURNAL is visiting my counties in the interest of this town where I live. The "Search after God," to me, is grand indeed.

FILLMORE, MO.—L. Larabee writes.—Please find post office order for three dollars, which puts us on the square up to date. Disappointment in getting dues, loss of hogs by distemper, and heavy taxes, have kept us up to the present. I trust you will continue the JOURNAL to me, I will transmit as soon as possible, for I am very much interested in the "Search after God." I hope when found, he will not be so far off as many of the old orthodox God, taking all the fatlings from the Jews, and a great many millions of dollars from the Christians. Then if he could only be endowed with will and power sufficient to save a poor man's cow, and children from orphanage, he would meet my approbation.

FINDLAY, OHIO.—F. C. Steingraver writes.—I notice in your truly valuable paper that the "Search after God" is calling out a great deal of thought and inquiry. One brother asks, who created the first planet? Another asks, by what process were the first human beings developed? etc. Now a great many people would find no trouble in answering these questions. They would simply say that a being that existed from all eternity, and that possessed all wisdom and power, created them; but this would imply that there was a time when there was no creation, and that this intelligent being that existed from all eternity, having all wisdom, but never showing any of it, and all power, but never exercising it, until but a few years ago, when compared with the endless duration of the past, he took a notion to create something. Only think of it! Such a being spending an eternity in idleness—no wonder he got tired, and needed rest on the seventh day, and from all appearances he has never resumed business since. After some thought on the subject, I have come to the conclusion that there never was a time when the boundless universe was not studded with



Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books ordered, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

Age of Reason and Examination of the Prophecies.	.75	16
Artificial Somnambulism. By Dr. Pahnestock	1.50	20
A Revelation of Departed Spirits among the Shakers	.50	08
Alice Vale, a Story for the times, by Lois Waisbrooker	1.25	16
American Crisis, by Warren Chase	.25	03
Answers to Questions Practical and Spiritual. Device	1.50	20
Apocrypha; or, What is Gospel Truth?	1.25	16
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Approaching Crisis, by A. J. Davis	1.00	16
Apostles, (translated from the French) by Renan	1.75	20
A Medical Key to the Summer Land by A. J. Davis	1.00	12
Astro Theological Lectures by Rev. Robert Taylor	2.00	24
A Kiss for a Blow, a Book for children by H. G. Wright, small edition	.25	12
Large do	1.00	16
Antiquity and Duration of the World by G. H. Fontaine, M. D.	.25	2
An Eye Opener, by Expo. Cloth,	.75	12
Paper	.50	04
A Roman Lawyer in Jerusalem in the first century by W. Story	.15	2
Address on Spiritualism, by T. G. Forster	.15	02
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 3, by Hudson Tuttle	1.25	20
A B C of Life, by A. B. Child	.25	02
Arabula, or the Divine Guest, by A. J. Davis	1.50	20
After Death, or Disembodied Man, by Randolph	1.00	08
Cloth	1.50	20
Approaching Crisis, by A. J. Davis	1.00	16
Apostles, (translated from the French) by Renan	1.75	20
A Medical Key to the Summer Land by A. J. Davis	1.00	12
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Paper	.50	04
A Roman Lawyer in Jerusalem in the first century by W. Story	.15	2
Address on Spiritualism, by T. G. Forster	.15	02
Arcana of Nature, or History and Laws of Creation, Vol 1, by Hudson Tuttle	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2

Frontier Department.

BY.....E. V. WILSON

Items from our Tour to the Western Frontier, April 28th, 1871.

Left Chicago at 8:30 in the evening, via I. C R. R., for Du Quoin, Illinois—distance from Chicago, 339 miles. All western people are familiar with the old and reliable I C R R. It is a good road, with good rolling stock, and while we did not sleep in a berth on one of the Pullman sleeping cars, we had as good a berth, and in as good a car as one need ride in. We found the officers and men on the line affable and attentive to the wants of their patrons. At Centrelia, in the Railroad eating house, we enjoyed a first-class breakfast, after which, we went on our way rejoicing.

April 29 h.—Arrived at Du Quoin at 10:40 A. M., and found Brothers Lee, Durham, Johnson and others, at the depot awaiting our arrival. From the depot we went to the Lee House, kept by Messrs. Lee and Son,—an unpretentious, home like place, where the traveller can get a good meal and clean beds. It is a temperance house, and worthy the support and good license of the public.

We lectured to a full house in Du Quoin, to fair-sized and intelligent audience, giving some few facts of spirit-life, and readings of character, among which, the following will interest our readers:

No 1.—To a tall, spare man we said, "We see you in great danger—your life is not worth a fraction. You are wounded and hungry. The spirit who gives us this information is a Confederate or dearly sergeant"—fully describing him. We also gave other traits of his life, incidents of life, and last history of the past. The man asked: "When did this take place?"

We replied, "On 16th of May, 1863."

The man replied, "I was a Confederate soldier, and was wounded at Vicksburgh, on the 16 h of May, 1863. I recognise the cord fly sergeant. The description of him is as good as I could give myself, and other incidents and traits of my character are correct."

No. 2.—To a man we said: "Your sister is with you," fully describing her and giving time of death and incidents of life. This communication was fully corroborated.

No. 3.—An entire stranger was called on for test readings. We began at thirteenth year, and gave a correct reading of his life, to date

No 4.—To the daughter of an infidel,—one who was very sceptical: "We see you in trouble last December, and it is well you are rid of it." Then we went into a full recital minute history of the matter. This caused considerable excitement, and proved true.

No 5.—There came upon the platform a lieutenant colonel of the Federal army. We entered into a full description of him, giving age and time of death. Fully identified.

No 6.—In the rear of the house, and on our right sat Dr. B., an old and respected citizen of Du Quoin, and very skeptical. We said: "There stands by you a woman. She is frail of body, full of face, giving complexion, height, age, and stated, "This woman was your wife. Died nineteen years ago." This was fully corroborated by the doctor.

No 7. To a woman we said: "There is by you a settler or Indian, and so frequently controls you." Correct.

No. 8.—By Mrs. G. stood a beautiful girl, who has been in the spirit world but a little time. "I believe her to be your daughter." Correct.

No 9. To Mrs Lee: "There stands by you a young man and woman, your daughter. Your son was killed in the service. The daughter died a short time ago." Fully identified.

Tuesday, May 2d.—Went to Centralia, Illinois. Distance, 36 miles. Lectured three times to full houses, giving some few tests, of which the following may be of interest to the reader:

No. 1.—To Mr. Taylor: "We see by you the spirit of a man. He is spare, very sallow, and hollow cheeked. This man died last March, and thanks you for kindness tendered him during his last illness, and requests you to write to his family the fact of his being here this evening." Fully identified.

No. 2.—To a stranger: "We see by you a woman. She died six ears ago," fully describing her. "Sick in your sister."

No. 3. "There is here a man from spirit life. He is an old man, square built and heavy. His habits in life were slovenly. He was close-fisted and unmerciful. I should judge he have been a kind of preacher. He has been in spirit life some two years. His family are here in this city." The people said, "This is our old acquaintance, Father Leonard."

No 4.—A Frenchman, fully described and identified as one killed four years ago, near the depot, on the rail road.

We gave a séance here and at Du Quoin, at each of which we gave many readings of character and tests of spirit life.

We lectured on Thursday evening, and our readings and tests were failures; where-fore we can not tell. We suppose we were to blame,—had eaten too much.

The peach and cherry crop at Centralia, and for miles about Centralia, is a failure; the strawberries not over half a crop. There will be a fair crop of apples, and some pears. Wheat looks well.

Friday, May 5 h.—We left St Louis by morning train for Kansas. From St Louis to Jefferson City we passed through some fine farming country, and as far as we could see, the crops look well, as it we reached Jefferson City. After leaving the river above Jefferson City for one hundred miles, we passed through a country that has suffered terribly from drouth. Wheat fields are being ploughed up. Corn, late oats, and spring crops of small grain, must be a failure, unless rain falls in copious showers. At no time last season were we in Illinois more severely afflicted with drouth than that portion of Missouri lying between Jefferson City and Holden.

We reached Kansas City, Mo., on Friday night, May 5 h, at 10 20 P. M., putting up at the Gillis House,—a good house, with clean beds, and gentlemanly landlord and clerk, and what is better still, they are liberal.

On Saturday we went to our old friend's house, H. Fair, Esq., a man to love, and a medium of whom we shall have more to say in the future.

A New Religious Sect.

A new religious sect has made its appearance in Vienna, and has notified its existence and programme to the ministerial authorities. The new community will bear the name of "Confessors of the Message of Truth, Liberty and Love," and their creed is as follows:

First, we acknowledge the world to be a unity of infinite space and time, the creative energy of which we call "Weltgeist." (World-spirit.)

Second, we acknowledge that humanity is one of the innumerable forms in which the "Weltgeist" manifests himself in the series of his developments. We acknowledge that humanity is progressing in all ways, and we declare it to be every man's task to assist in this improvement with all his powers.

Third, we acknowledge the indestructibility of the Essence in all the phenomena of the "Weltgeist," and, consequently, also in men, and we therefore consider death to be only the translation into a new form of the spiritual existence.

Fourth, we acknowledge that there must be a retribution for all actions, but this is only of a temporal nature.

Fifth, we acknowledge that all those actions are good which are in harmony with the principles of the Essence, equality of all men, and which tend to the progress of humanity. All actions not in accordance with these objectionable.

Sixth, we acknowledge the notion of "God," as the idea of absolute perfection, to be a postulate of human reason.

The chief of the "messages" are: First, the commands of liberty are: To moderate, be calm, to grow be clean, be industrious, be economical.

Second, the commands of justice are, Offend not, ill treat not, kill not, cheat not, steal not, rob not.

Third, the commands of love are: Be courteous to all, be compassionate with the unhappy, be cheerful with the happy, assist the poor, tend the sick, protect the weak.

The head of the new sect is Dr. Hippolyt Tauschinsky, and the president the weaver, Herr K. Jetzo Schaffel, all Fanthasa, Vienna. Nothing is as yet stated regarding the form of worship to be adopted in the new community, or as to the number of its adherents.

"Dialogues and Recitations."

This admirable little work comes from the pen of Mrs. Louise Shepard, and was published by the American Spiritualist Publishing Company, of Cleveland.

It is dedicated to the spirits who originated the beautiful system of instruction, the Children's Progressive Lyceum; to that noble man and spiritually-developed soul, Andrew Jackson Davis, through whom it was given to mortals; to the faithful workers, officers and children of the Lyceum everywhere—and to childhood, as the flower-budding heart-center of pure exalting Spiritualism.

The following Opening Lyceum Song, an inversation by Emma Tuttle, is really a gem of thought:

O, ye who once were mortals
And who are now in clay,
Come down from Heaven's blue meadows,
And be with us to-day!
Inspiration, loving angels,
The way your glory came,
An' wreath about our foreheads
Truth's glowing ring of flame.

Bring down a breath of Eden,
And let us breathe it in,
Till life an' purely sweetness
Make us forget to sin.
Our hearts, our thoughts, our powers upward,
Like soaring birds in Spring,
An' every soul is willing
To learn the truths you bring.

Come down oh, blessed angels,
Make Earth and Heaven one,
And when our pains are shadowed,
Be ye our sunshine sun.
Unfold us in God's wisdom,
His beauty and his love,
And in ye earth-life fit us
To be like you above.

Then follow the dialogues and recitations, which contain lessons of wisdom for the old as well as young. It is well adapted for lyceums, and will afford a fund of entertainment for the members thereof that can not be obtained from any other source.

Decatur, Nebraska.

Morris G. Higbee writes that good mediums would meet with encouragement at the above-named city, situated on the western banks of the Missouri River. It is a fine, new city, some thirty miles south of Sioux City, but on the opposite side of the river. We have an interest in the town, and take pleasure in recommending to our friends who are emigrating to Nebraska, to give Decatur a visit, before locating elsewhere.

BHAGVAT GEETA.

The Hindoo New Testament.

The above-named very neatly executed book, on fine tinted paper, embossed in gold, is now being delivered as fast as orders are received. Price only $1 25; postage, 16 cents. Every body should have this wonderful book.

MRS. A. H. ROBINSON.

Testimonials—Extracts from Letters of her Patients.

MRS A. H ROBINSON: I hope you will excuse me for not writing you before this. You helped me in my sickness. I have had no spasms since.

Although our labor is hard, we thank God it is not in vain, for it is true that it is more blessed to give than to receive.

MRS R K. STODDARD,
Mother of De Witt C. Hough, the Boy Medium.
Philadelphia, Pa.

MRS. A. H. ROBINSON—Dear Sister: I received your prescription yesterday. After writing you, I was taken down with inflammatory rheumatism. I had to have relief. I used iodine and cold water. The pain was unbearable. As soon as your prescription came I applied the liniment you ordered, and found relief immediately.

Respectfully,
T. S. WELLINGTON.
Little Sioux City, Iowa.

DEAR SISTER ROBINSON: I take the syrup as usual which gives me a good relish for rare done porter house steak, which, unless you advise differently, I shall continue to use. I am getting well under your treatment.

W. W. MOULTON.
Cuyhoga Falls, Ohio.

MRS. A. H ROBINSON—Dear Friend: I have not had the neuralgia since applying your prescription.

Your true friend,
MRS. S. BRADBURY.
Paris, Ill.

Mrs. Robinson's success as a healing medium is truly wonderful. Her patients are scattered far and near, and in many cases those who have been given up as incurable by all classes of physicians, and yet in nearly every case the spirits through her mediumship cure by one prescription, sent by mail. The patients are not only relieved immediately, but gradually cured—restored to absolute health.

RECENT PUBLICATIONS.

Press Comments.

The Hi-Hoo Globe; or The World's Agitator and Reconciler. A Treatise on the Pantisal Uniformation or the Earth. Presented through the Organism of M. L. Sherman, M. D., and written by Prof. Wm. F. Lyon. Chicago: Religio-Philosophical Publishing House.

The above title is sufficiently full to be fairly descriptive of the character and objects of the volume under notice. It must be admitted by us that we have not ourselves been able to give its contents, which are very varied and provocative of speculative thought, that careful attention which would alone entitle us to anything like a just estimate of the scientific, and therefore harmonizing value of the work; but a cursory view of its pages, which has been attended with undeniable interest, authorizes us to speak of the general design and spirit of the speculation as deserving of the widest regard. Whether sufficiently well based or not, (and no one can positively deny unless it be in his power to as positively affirm), it is a series of suggestions, impressed from such sources, that may serve to dissipate many of the fogs that now cling about the subject of the structure and destiny of the planet we inhabit, and to breed a train of thinking that may result in more fixed notions of the physical being of the globe, and therefore of its probable relationship to external and exalted forces and influences. There are thirteen chapters to this book, as follows: Scraps of History; The Open Polar Sea; The Igneous Theory; Volcanoes; Earthquake; Material and Spiritual Forces; Gravitation; The Sun and its Influences; Interest Powers; Who are the World Saviours? The Moon; and Vision. Thus the reader will see, at a glance, that an immense subject has been herein presented, certain of the chapters embracing topics that really touch the vital points of creation and its unconsidered mysteries. This treatise is not so dogmatic as it is inquisitive. Its spirit is rather that of investigation than of instruction. Over its pages are scattered many rich seed thoughts that should germinate in the mind of every careful and reflective reader. The special theory sought to be evolved from this example of research, we leave the reader to approach and appreciate for himself, satisfied merely that its study will tend to the release of the human mind from the fetters of superstition, and its expansion in a new realm of knowledge and delight.—*Banner of Light*

Civilation of the Theological Idea of Deity. By M. B. Craven.

Some time ago we received from the author a copy of this book for notice, and although delayed in the reading and notice of the work, we are prepared to make the author our best bow, and acknowledge that he has furnished the public with one of the ablest works on a rational religion we have yet seen, and one we most heartily recommend to our friends. The work shows plainly, and by the best authority, the superiority of the religious ideas, and the ideas of God entertained by other nations over those of the Jews and early Christians, and traces out rationalism, and the most advanced ideas of modern Christians, to a better source than the Bible. The book is the result of much research, and has many collections from the best authority extant. It is free from superstition, and food for the best intellects and reasoners, and just such a book as the times demand for the young students and thinkers. We hope the author will find a ready sale for this book as he did for his able little work, "The Triumph of Criticism," which is among our best pamphlet literature, and has long been on our table and for sale by us.—*Hon. Warren Chase in Banner of Light.*

Hesperia. By Cora L. V. Tappan.

The Banner of Light says: "It is intended to trace the entire history of the Republic of the West, and to foretell its future. The structure of the poem is allegorical, but the characters employed to embody and illustrate its moving ideas and thoughts are human in their action and system, vividly related to the procession of ordinary events, and full of that animation which breathes purpose and plan. * * * It must be read by the sympathetic mind, which delights in the pictures and passages of rhythm of verse, to be enjoyed as its merits imply. There are entire pages in this new Epic that overrun with the finest and loftiest poetic suggestion. The entrancing power of verse is to be tested all the way through. The inspiration that vivifies the poem is not to be denied, because it everywhere proclaims itself. Mrs. Tappan's nature is itself exceptionally poetic, both in mold and fibre; and in this fresh and remarkable volume, that talent with such power and life, through two hundred and thirty five consecutive pages, she gives the world an interior, a spiritual, a realistic picture of the planting, the growth, and the agony of our beloved America. It is an Epic that will stand; eloquent, profound, soaring, strong, inspired. No American will read it save to be delighted, exalted and instructed."

To the Citizens of Cincinnati, Ohio.

The somnambulic art will be taught to ladies, for the cure of all diseases of a nervous, inflammatory, or painful character, whether of the head, lungs, uterus, or abdominal viscera, etc., by Dr. Wm. B. Fahnestock, of Lancaster, Pa., who can be consulted on and after the 5 h of June next (for a few week), at the dental rooms of Dr. T. C. Fahnestock, No. 154 West 4th street.

Dr. Fahnestock will visit Chicago and Aurora, Ill., for the same purpose the latter end of June or the beginning of July.

[Concluded from first page.]

information of it. This, however, he also denies.

NOTE 3d.—This too, is said to have been an actual occurrence before the death of Mrs. M—, and there are said to be witnesses of the fact that such medicine was administered.

NOTE 4th.—This was a man to whom the deceased during her widowhood, was engaged to be married; but broke off the match in accordance with the wishes of her friends.

NOTE 5th.—The nature of this answer is such that her hesitation to answer might fairly be imputed to womanly delicacy, and yet it is said to have been apparently corroborated by the appearance of the body after the inquest.

NOTE 6th.—Her husband.

NOTE 7th.—Frain's Lake is a small sheet of water not far distant from the scene of these occurrences, and has now become a spot of great interest. Suspicion has been aroused that at least one other murder has been concealed beneath its waves, and the people are only waiting the clearing away of the ice to examine its bottom.

NOTE 8th.—A great evidence of Van Woert's sincerity, is, that in obedience to this wish, he left the house immediately.

Since the above was written the case has been laid before the Grand Jury, and various witnesses have been examined, and their testimony as far as developed goes to prove the guilt of the aforesaid parties or persons, but the jurymen disagreeing on some important points in regard to evidence the case at issue, it thought best to adjourn the trial until the next sitting in June; a final decision will then be had. Some of the testimony in addition to what has before been given, is as follows:—It was proved that after the widow M—— had died and her body was lying in a room under the care of female friends prior to burial, the brother-in-law and Doctor in question, applied to those who had the care of the corpse for permission to examine the dead body, without any witnesses to annoy them in their operation. This was at first objected to, but they effected their purpose partly by force, and entered the room, and after exciting no further entrance all persons except themselves, and as they supposed covering every hole or crack so that no one could detect or in any way discover their proceedings, they then fastened the door and commenced operations. But the persons present found means to ascertain what they were about, without exactly knowing their object. They first examined closely the corpse, and then applied the stomach pump to extract if possible all the poison from the stomach; after they had been one hour or there-about, shut up with the corpse in the before mentioned manner, the persons in waiting thought best to interfere and put an end to their visit and intercourse with the dead. Much other testimony was given and many other statements were made in the course of examination, which accorded in substance with the above. Further in regard to the pedlar, it was proved that much of the property belonging to the missing man is known to have been in possession of some in question.

THE LAW OF MARRIAGE,

BY C. L. JAMES.

Positive argument in favor of liberal divorce law
For sale by the author, Louisiana, Mo Post

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[PAUL and JUDAS entering the Cave of Jose[illegible])

JESUS OF NAZARETH,

BY
PAUL and JUDAS,
Through Alexander Smyth, Medium.

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WONDERFUL BOOK

in the whole line of Spiritualistic Literature. It is the only true and reliable history of the remarkable medium called Jesus, ever written. After waiting eighteen hundred years, PAUL and JUDAS, finding the times propitious and an excellent medium through whom to communicate, have given to the world a book of lasting interest, by taking possession of Mr. Smyth about one hour in every twenty-four, usurping all his powers, giving a continued series of well-connected scenes, presenting scenery, characters and personages, dialogues and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the sojourn of Jesus upon earth. There was, probably, no book ever written in which such perfect life-pictures occur; every city and country village, every river, brook and mountain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unexampled drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end, and contains 319 closely-printed pages.

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THE HOLLOW GLOBE;

Or, the World's Agitator and Reconciler.

A Treatise on the Physical Conformation of the Earth.

PRESENTED THROUGH THE ORGANISM OF
M. L. SHERMAN, M.D.,
AND WRITTEN BY
PROF. WM. F. LYON.

EXTRACT FROM PREFACE.

"This book is addressed to the reasoning intelligence of Humanity, and to all inquiring and reflective minds, everywhere upon the earth.

"We earnestly request the reader to suspend his judgment concerning the ideas advanced, until he has carefully perused its pages; when he may be better prepared to form his opinions, and offer his criticisms.

"We do not claim that the teachings contained in this work are infallible, neither are they presented in an authoritative manner. But we do claim that it contains more original, natural and startling facts which may open to his mind new fields of research, thus tending to enlarge his understanding, and enlighten his intellect."

EXTRACT FROM INTRODUCTION.

"The central idea contained in the following work, and the one to which most of these chapters are designed to substantiate, is, that this globe is constructed in the form of a hollow sphere, with a shell some thirty to forty miles in thickness, and that the interior surface, which is a beautiful world in a more highly developed condition than the exterior, is accessible by a circuitous and spirally formed aperture that may be found in the unexplored open Polar Sea, and this opening affords easy navigation by a broad and deep channel leading from one surface to the other, and that the largest ships or steamers may sail or steam either way, with as much facility as they can pass through any other winding or somewhat crooked channel. And we have endeavored to show as clearly as possible, that the physical formation of the globe is such as to perfectly accommodate within an outer and inner world, or two worlds instead of one."

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THE BHAGVAT-GEETA,

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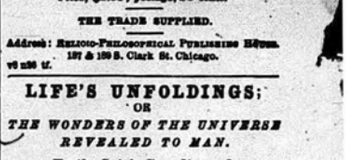
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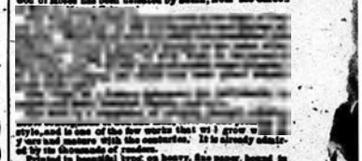
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Original Poetry.

Written for the Religio-Philosophical Journal.

JESSIE TO HER FRIENDS.

BY D. F. KAYNER, M. D., MEDIUM.

Jessie has gone to the land of bright morning,
Blest home of the angels where night is no more.
Though 'mid these glories she now is sojourning,
She often is with you as was of yore.

Think not that your Jessie was in the grave laid,
'Twas only the garment she wore while on earth.
Her spirit is far brighter robes is arrayed,
And unseen can join in your sorrow and mirth.

The earth claimed its own when her spirit arose,
But Victory's garlands bloomed bright o'er the grave,
For the River of Life unceasingly flows,
And Progress eternal is borne on its wave.

'Tis Jessie that bids you to think nevermore
That she was entombed when she gave up the strife,
But look to that far-reaching evergreen shore,
Where Jessie has risen in newness of life.

Friends, weep no more, for your Jessie is near you,
For "gone is not gone yet, and dead is not dead;"
Whispers of soul-love she yet brings to cheer you,
With angel-wreaths woven to place on your head.

Listen, friends, now, to the voices of Reason,
Join in the choruses sung by our band,
Let us commune with your souls earth's brief season,
And then we'll receive you with joy in our land.

Spirit love greets you! and spirit hands waving,
Beckon you on o'er the beautiful river,
Where, in the founts of eternal truth laving,
The soul's march is on and upward forever.

Then sorrow no more that I have passed over,
For tongue cannot utter the joys of my home.
When earth receding your spirits shall sever,
To our bright Summer Land we'll aid you to come.

St. Charles, Ill., June 10th.

REV. T. J. BRIGGS ON THE ROSTRUM.

His Lecture at the Decatur Convention—Written out and Published by Request of Many Spiritualists.

FRIENDS—As the chairman has introduced me to you by name, it is no more than right that you should know who and what I am, on what platform I stand, and what is my belief.

Almost thirty years have rolled past since I commenced pioneering in central Illinois as a Universalist preacher, trying to aid in emancipating people from the thralldom of orthodoxy, and bringing them to the enjoyment of more exalted views of the Divine character, and of a hope as broad as the needs of humanity. I labored earnestly, faithfully, hopefully, for many years, whether judiciously or not. I fought too long under that banner to be willing to throw it aside now. I have sailed too long under that flag to think of deserting it now. I am a Universalist.

Some years ago, a Spiritualist lecturer asked me what my belief was. Upon my replying that I was a Universalist, I was met with the response, "Umph, haven't you got beyond *that* yet?" I replied that I had not, and never expected to. I never expected to get beyond the universe, and Universalism embraces the universe. My faith embraces a universal God—the universal brotherhood of all humanity; the universal triumph of life over death, knowledge over ignorance, light over darkness, righteousness over sin, and joy over sorrow, and happiness over misery. I never expect to pass beyond this, and I hope the time will come that you will get in sight of it.

A man, professing to be a Spiritualist, once disgusted me by saying he thought he was superior to Jesus Christ, because he was living on a higher plane. I told him that mankind had doubtless progressed, and the civilized world occupied a higher plane than it did when Christ was upon earth; but mag's superiority was not judged by the relative position of their feet, but by their purity of soul and the development of their moral and intellectual nature. And here let me add, I consider that the superiority of Christ's teachings over all that went before, consists mainly in this, the relative importance that he gave to truths and duties. We may take, for example, his moral code. We can find the most of this scattered along in the writings of the ancients. But Jesus' mind looked over the past, and seized upon the most important moral truths, and placed them in the foreground, giving to them a prominence and position that they never occupied before. They are summed up in the two great commands, and in the Golden Rule.

When I came into this hall for the first time, my eye readily caught the motto which has been commented upon by those who have spoken before me, "DEVOTED TO FREE SPEECH." This very principle of free speech, based, as it must be, upon free thought, is a stumbling to the orthodox churches. They do not understand what we mean by it, or how we can be progressive in order and trust and permit it. Every orthodox churches has its articles of [illegible] are considered to embrace all im[illegible]ths, so that there is not much relig[illegible] a person need know or believe out[illegible]. In all their social religions gath[illegible] that every church-member [illegible]k in conformity to them, so [illegible] speaking, not only for himself, but [illegible] of his demonstrations. He speaks in behalf of all, and all feel that he is accountable to them, and that they are, in a manner, responsible for his utterances. When such persons come into places like this, and hear one person speak upon one topic, and another upon another—one advancing one train of ideas, and another differing from those in the ideas he advances,—it still seems to them as if each one is speaking, not for himself alone, but for all, or, at least, that he should speak for all, and ought not to be allowed to speak unless the meeting generally endorses those views. It seems difficult for them to realize that each speaker individually, is alone responsible for what he or she may say; and that the purpose of this free speech is not to argue and confute, but to discuss and compare notes for mutual profit and improvement.

The paramount object of this meeting is, as I understand it, the development of our higher natures, the growth of the soul, that we may progress more and more toward the celestial and divine.

There is nothing really profitable but what tends to this result. It is to this view that I attempt to address you on this occasion. And I am happy to say, there is nothing present that jars upon my feelings; the currents flow evenly and smoothly.

The present calls my attention to a few thoughts, that I had briefly penciled down for my own entertainment at home, with regard to the general agreement of all religions. Before introducing these, however, I wish to preface them with this important reflection.

Moral principles are universal laws, designed to operate everywhere, where there are *moral* beings, just as physical laws are universal. I work everywhere, where there is matter. For, wherever matter exists, it is subjected to the same universal physical laws, as attraction, light, heat, etc. All these principles are working everywhere, in other worlds and other spheres throughout all the universe, as well as in this solar system and on this globe. So moral laws are the same in their principles for all spheres of moral intelligences, from the highest to the lowest. Take, for instance, the first and second commands, "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself." We can not conceive of any moral beings in any sphere, but what are subject to this law, and must observe it to be happy and progress. The outward manifestation, or rather the special application of this law, must vary according to the different circumstances and needs of intelligences, while the principle remains the same. There always has been, as there must ever be, dependence among finite beings, and hence a necessity, in some way, to aid and assist. Jesus enunciated an universal and universal truth, when he said, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In no world, in no sphere, do beings exist that are not in some way, in some respect "poor" in relation to others, and in some manner others "can do them good." And this will always be so long as there are finite beings. No one can be freed from the obligation of doing others good, or will be so isolated and independent that he can not receive good from another. Here it is done according to our circumstances and wants; in other worlds, other spheres, according to their circumstances and needs.

We come now to the subject of religions.

All the past generations have had truths and errors in their religions, as future generations will find in ours. And it is truly remarkable, that all religions in their fundamental principles embrace truths mostly, whilst their errors are mostly found in the details. The errors are grouped around, outside of the heart of all religions, so to speak.

1st. In all past ages men of all religions have believed in an overruling power. But they have differed, and differed widely, in details with regard to this power. These errors, however, do not matter much, so long as they do not contravene some of the great universal moral principles, and do not smother the hopes and aspirations, and retard the progress of man. Cruelty is the same in any being. The orthodox conceit that we must believe in a sort of three-headed Deity. With me it does not matter so much how many heads God has, if those heads are all right. I believe in an infinite intelligence. I do not believe that I know more than the first cause of my existence. I can not comprehend it. Neither can I comprehend infinite space or infinite duration. I believe in them, however, none the less firmly still.

2d. All the world has believed in gradations of being, or as Pope has poetically expressed it:

> "First chain of being, which from God began,
> Nature ethereal, human, angel, man;
> Beast, bird, fish, insect, etc."

But they have differed, and do differ, in details as to this gradation of being.

As every people have had different names for the lower orders of creatures, so all religions vary in their name, relatives of the superior orders of intelligences, and often differ in their views with regard to them. Nevertheless, they are all based on the great truth, that there are higher intelligences. The general names among the Greeks and Romans for their intelligences, were gods, goddesses, demi-gods, demons, etc. Hist, they used the same demon in a good sense. We have been accustomed to the Hebrew names. They called all dwellers in the spiritual realms, from the highest to the lowest, spirits; and when they came in communion with mortals, angels. They used epithets to distinguish their characters, and some appellatives and proper names for their office or orders.

We have now in review (hastily), two points of contact between all religions, or rather two principles upon which they all are founded.

31. We will notice only one other point of contact or principle, common to all religions, which is this:

THAT higher orders of beings controll to some extent, or exert influences in a greater or less degree on lower orders. Religions differ, of course, almost infinitely in the details, but the general truth is universally admitted and contended for.

This truth being admitted, it must be carried out consistently. Where is there a missing link in the chain? As physical laws bind all matter into one universe, from the smallest atom to the most ponderous globes; so the principles of truth, right and morality, units all intelligent and moral creatures into one moral and intelligent world, from the highest to the lowest, from the most illumined to the weakest and most darkened.

Heathenism's great defect was, it did not acknowledge this universal law of rights and obligations for all intelligences every where. It saw not the same bill of rights, the same Magna Charta for the high and the low, the strong and the feeble. Hence, their gods or celestial beings, might act upon principles in relation to the children of men, that deprived them of their rights, and poor humanity had no reason or right to complain. Rulers, and the higher classes and the priests, could act upon principles in relation to subjects, the masses and the laity, which would be wrong for them to adopt in their intercourse with each other, and it was all right. Christendom, too, in opposition to the teachings of Christ, adopted this abomination from heathendom, and has relentlessly carried it out. Hence, our privileged classes in church and state, who might do what others had no right to do, and for them it was all just and holy, for these others had no such rights that they were bound to respect. Their will and privileges were the law, and not the universal and eternal principles of right and truth. All this is directly the reverse of what Christ inculcated to Peter, in that much perverted and abused text. "Thou mayest bind on earth whatsoever shall be bound in the heavens, and thou mayest lose on earth whatsoever may be loosed in the heavens." Our translators, by rendering a Greek subjunctive, by the future indicative, have obscured the whole moral force of the text, to my nothing hereafter. Christ declared from Peter's answer to his question, that Peter received truths that no man had taught him. He received them by inspiration from the higher spheres, from his Father in the heavens. And, as a subject of inspiration, he joyfully told him, that whatever shall come from the heavens he might proclaim on earth. He should unite earth to the heavens, by giving heavenly principles and truth to earth. This fully coincides with what we are taught to ask for in that clause of the Lord's prayer, "Thy kingdom come, thy will be done on earth as in heaven."

Let heavenly truth illume our minds, and celestial principles raise us above the low, selfish and evil principles of earth.

The preceding makes me want to speak a little on MIRACLES, or I shall not be understood. But some of you say that you do not believe in miracles. Neither do I in the sense of their being violations or suspensions of nature's laws. You all will agree with me, that there have been certain phenomena that have been called miracles, however differently you may regard or explain those phenomena. It is my view of the nature of these that I want to explain.

A miracle is a force through spiritual law directed by intelligence. As to God, with him there can be, strictly speaking, only one eternal miracle. He is infinite activity—ever acting. The only Greek word for *miracle*, necessary for me now to notice, is *dunamis*, signifying power, and applicable, as I conceive, more properly to spiritual than physical power. As certain texts give my views exactly, I shall quote a few of them. "For the invisible things of him from the foundation of the world are clearly seen, being apprehended by the things that are made (visible) even his eternal miracle and divine energy." Rom. 1:20. The conclusion of the Lord's prayer is, "For thine is the kingdom, the miracle, and the glory forever," Matt. 6:13. When the Sadducees questioned Jesus—not about a literal resurrection as technically understood—but as to the truth of our spirits entering upon a spiritual existence after death, (which they denied), Jesus answered them, "Ye do err, not knowing the scriptures, nor the miracle of God"—that divine energy which stamps with immortal life everything spiritual, Matt. 22:29. Thus with God, there is only one miracle, infinite, endless.

Other miracles are the direction of spiritual forces by finite intelligences,—often acting on physical substances and our outward senses. Hence Paul taught with regard to our entrance upon that spiritual state—"It is raised in miracle"—that is, we are then in that spiritual sphere, where we are surrounded with, and use more immediately and mostly spiritual forces, as with these bodies, we feel to be surrounded more immediately by the physical, and employ mostly physical forces. So also inspiration is but the influence of mind upon mind without the employment of any physical means, as words, look, or gesture. It is a well established fact, that minds can and do influence minds directly, in accordance with certain spiritual laws, giving them ideas, without using words, for we think in ideas, not words, and often find words but very awkward things to convey clearly and correctly our ideas to others. There are minds also that read the thoughts of other minds. All this is inspiration, whether done by minds in the body or out, or by minds out of the body acting upon minds in the body.

And this is Spiritualism. I am a Spiritualist, and see nothing in all this that militates against Universalism. If any of my Universalist brethren are displeased with me on account of this—and I am happy to say I have found only a few that were—though they may disown me, they will not be able to shake me off. I am determined to stick closer to them than a brother. I am [illegible]

Such miracles, such inspirations have been in the world in all ages and among all nations. And the time never was, and never can come, when the universe will not be, as it ever has been, under the control of the eternal miracle of God. You may perhaps choose to call these spiritual facts by some other name. If so, all right, provided I have conveyed to you correctly my ideas. I care little about names—it is facts, truths that I am after.

In all ages of the world, man has received light, and instruction from the spiritual spheres. I can notice only a few instances among the numerous historical facts. Anaxagoras of Clazomene, though a heathen, and doomed by our orthodox creeds to eternal darkness and pains, was really an inspired person. Born rich, he left his city young, and went to Athens in pursuit of knowledge. But he was soon absorbed in the pursuit of more spiritual knowledge. And when reproved for not taking more interest in the political affairs of his country, he replied,—"My first care is for my country," pointing to heaven. Was he understood? Returning to his native city, he found that his estate had been gobbled up and wasted, upon which he remarked, "To this ruin I owe my real riches,"—his spiritual development and knowledge. But he was diffusing too much light, and, above all, he ridiculed the superstitions of the priests—the Athenians banished him, and he devoted his life to public instruction. When one of his friends attempted to sympathize with him for his banishment, he replied, "It is not I, who have lost the Athenians, but the Athenians have lost me." Being asked, just before his death, if he wished to be carried to his native city for interment, he replied, that it was unnecessary, as the way to the spiritual realm was alike open from every place. [After his death the inhabitants of Lampsacus, who protected and befriended the exile, erected a tomb to his memory on which they inscribed an epitaph, the purport of which was as follows:—Anaxacoras lies within, who, for most of truth, passed the confines of the heavenly world.]

Socrates was his scholar, and we all know that from his early youth, he was accustomed to hear a voice, and was attended by a spirit that he called his demon, (good angel), and also, in the Greek sense, his God; that he obeyed his spiritual monitor; taught without fee or reward to improve his people; and they recompensed him with hemlock and a grave.

Plato, his pupil, was more fortunate. He was thrown into prison twice, and sold into slavery once; and after all, died in quiet in a good old age on his own couch. He too (said he), when I say anything in the public assembly concerning divine things, and predict to them what is going to happen, *they ridicule as mad*; and although nothing that I have predicted has not turned out to be true, yet they envy all such men as we are. However we ought not to heed them, but pursue our own course."

Yes, to call those Spiritualists mad or hallucinated, whose integrity they care not to assail, is a very handy way to account for spiritual phenomena. We are not alike in the development of our gifts or faculties. If to you is given "the discerning of spirits," and I am blind to this, does it become me to say you are mad? If I can hear their voices spiritually, and you cannot, must you call me hallucinated? More than thirty years ago, when mesmerism arose into notice in the Eastern States, I walked on foot seven miles and back again for several days, on purpose to investigate the phenomenon. How little I thought, while doing this, that I was laying up a treasure in heaven by coming upon the means of connection between the natural and spiritual world. Many years rolled by, and my mother gave me the first information, that she had passed over, in a communication written on a slate with a pencil without physical hands. She passed away about 1 o'clock on Monday A. M. Tuesday evening about 10 o'clock she gave the message signed "Mother;" and the next Friday the letter came informing me of the facts. Call me hallucinated, a fool, or what you will, I will rejoice in my knowledge of spirit intercourse, and that my spirit friends are with me. But this is not for scorners,—this subject is too sacred for them to profane.

I hasten to the point I wanted to present before I closed. As history shows, spirit intercourse was believed in, and enjoyed by the primitive churches, and it was the universal faith of the rural people of all the North of Europe, who enjoyed this communion with their friends gone before. When the church sent missionaries to convert them, they were usually backed by the terror of the sword. Both sides appealed to Spiritualism. The Christians, to confound them, arrogated, that their doctrines and instructions were from God, and angels, spiritual orders of beings from a foreign sphere always disconnected with earth; and, with stern ferocity, ascribed all their communings to the devil and his imps,—a wicked order of beings, called by many frightful names, who never lived on earth, and only sought to diffuse heresy and sin. And, to cap the climax, repudiated the former faith of the church, and denied vehemently that departed friends ever did or ever could return. The struggle was severe, and the church and sword prevailed, and built up an adamantine wall between this and the spiritual world; claimed that none could learn anything of the unseen world, save from them; filled a portion of that world with indescribable horrors and monsters, seized upon children as in league with devils and fiends, tortured and burned them for witches; accused all heretics of witchcraft and leagues with the powers of darkness, and gratified their individual malice, by the most unwarrantable accusations. This storm carried down all before it. After the tenth century, for some four hundred or five hundred years, the church ran riot in cruelties, and held the people down in the most abject terrors. And she did this mainly by denying all communion with friends gone before, proclaiming devils and demons, and such terrors as they chose about the future.

And it seems to me, since Spiritualism has become a scientifically demonstrated fact, that many liberal Christians make a grave mistake by ignoring it. It gives the Orthodox sects the vantage ground, and they know it. They raise the old witchcraft cry, it is devils and evil spirits; this life is the day of grace; we can know nothing of the other world, it is all a matter of faith; endless damnation is in the future, etc. They fear nothing more than the prevalance of this demonstrated truth, for with it crumbles their power and superstitions. It breaks down that wall that they have built up between this world and the other. Spiritualism is doing more to convince unbelievers and skeptics of the immortality of the soul, than all the churches together. I distinctly remember, (for I watched him closely), that when Robert Owen became convinced of the future life, by spirit demonstration, he announced that he was still an atheist; he only believed in human immortality. I thought, we advance only a step at a time, I will patiently wait for your next step. Next he announced his belief in a Supreme Intelligence; and, before his death, that Jesus was a divine teacher. So Dr. Robert Hare, when he became a Spiritualist by scientifically demonstrating its truth, retained still his harsh infidel opinions. I carried on a spirited controversy with him in the *Spiritual Telegraph*, *inoop.* for, perhaps, a year and a half. A little while before his death, he told his old friend Judge Edmonds, "I believe in revelation, in a revelation through Jesus of Nazareth." There are classes of minds which the preaching of the churches fails to reach, that Spiritualism does convince of immortality and endless progression.

There is in Spiritualism, as in all systems of philosophy,—much that is theory, as well as demonstration. And all theories are doomed to be gradually changed, as new facts are discovered and demonstrations made. And it would be well to more carefully distinguish between demonstration and theory. Give facts for facts, and theory for theory. Do you embrace Spiritualism with former opinions, or catch up some new theory? Spiritualism is not responsible for those. We should beware not to confound in the minds of those who are listening to us, facts with theories, our opinions with demonstrated truth.

As I am not in the field as a public speaker, and have not been for some years, I did not come here with the view or expectation of addressing you. As it was desired earnestly by some of you, I complied; and may God grant that the interview shall be a benefit to you and a consolation to myself.

LITERARY.

Battles at Home, by Mary G. Darling; Boston: Horace B. Fuller, publisher. Chicago: S. C. Griggs & Co.

This story was first published in *Merry's Museum* being selected for that purpose by Louisa M. Alcott, author of several of the most popular books for young people ever published. Although written for young folks it will be found entertaining to all. The story extending over 330 pages, is briefly this: An over-worked clergyman leaves his family of four boys, Arthur, Bob, Geoffrey, and Jimmie, while he goes to Europe to gain new strength. Their grandfather, a crusty, wealthy old gentleman, receives them into his family together with an orphan niece Lillie. The little girl has been living with a wealthy aunt in New York, and is vain and selfish, yet she has many good points. Arthur has tastes which lead him into the company of fast young men, and he runs in debt. Bob sells his grandfather's Christmas present to pay Arthur's debts; is cruelly misjudged, but keeps the secret to himself, and finally comes off victor in the battle. Jimmie is a studious, gentle boy. Geoffrey, an inquisitive eager little fellow. The leading characters, Bob and Lillie, are pleasantly and naturally drawn, and the book is spicy and entertaining.

In the World, a sequel to *Battles at Home*, by the same author and publisher; uniform in size and style.

In the World carries the boys through college, where Bob distinguishes himself in the boat-race between Harvard and Yale, and we see them fairly in the world. Arthur becomes the elegant young man in society, and keeps up his expensive tastes. Geoffrey becomes a sailor, and is thought to have been lost at sea, but arrives safely at last. Jimmie is the same quiet student. Lillie a New York belle, but she forsakes her frivolous life for the straightforward, noble-hearted Bob. The books will be great favorites with the young folks, and we should be happy to see them in the libraries of our children's progressive lyceums.

CHARLES H READ.

Letter from R. E. Lake.

BRO. JONES:—Chas. H. Read gave a seance here last evening. Odd Fellows Hall was crowded to excess, and Mr. Read gave the best of satisfaction.

He gives another seance to-night, and I think the hall will hardly contain the people. He is doing a grand work; and it is a great pity that we do not have more mediums that can give as good satisfaction as Mr. Read does. We think there that he is the best physical medium in the world. He can not be excelled.

Westville, Ind., June 14th, 1871.

Mr. Read is giving the very best of satisfaction wherever he goes. He gave two seances at St. Charles, Ill., last Saturday and Sunday evenings.—ED. JOURNAL.

Reported expressly for the JOURNAL.

DECATUR CONVENTION.

Pursuant to the call, the Grand Mass Convention of the Northwestern Speakers' Fraternity, and the friends of liberal or free religion, met in the Opera Hall, at Decatur, Ill., on Friday, June 9th, at 10 o'clock A. M.

But few speakers were present, some not having arrived. The meeting was called to order, and proceeded to elect the officers of the day as follows:

Hiram Brown, Pres.; B. H. Righter, Vice Pres.; P. S. Riplogle, Sec.; W. H. Stevens, Ass't Sec. Business Committee: Dr. Sprague, J. S. Barney, J. Snarr, Mrs. Addie L. Ballou, Mrs. M. J. Wilcoxson.

The convention was opened by Mrs. Wilcoxson, who briefly but clearly stated the objects of the Speakers' Fraternity, and then read the following letter from Dr. B. S. Brown, the Chairman of the Councelling Committee:

MR. BENJAMIN H. RIGHTER—Dear Sir: It gives me pleasure to know your society are so active and hearty in the work of getting up the convention, and under the influences you have given, I have no doubt the Decatur Convention will be one of the most useful ever held.

I say "your getting up the convention," for notwithstanding I called it and others sanctioned the call, yet a good convention is made by the people where it is held to a much greater extent than is generally acknowledged.

The past conventions have proved a success by the living inspirations of Mrs. M. J. Wilcoxson, to a great extent, and I wish her put at the head of the committee to call the next one. She understands the objects of these gatherings better than any other one.

My opinion is that we should finally establish the church of humanity; that is, a church that will always plead with the government for the education and humane treatment of criminals, and the protection of society by the mildest punishment of offenders that will answer the purpose. In short, we should never ask for harsh laws to punish any one, as do the other religious churches. This I conceive to be one of the first duties of any church found in this age of reason. Bulls of vengeance and resolutions to get power to punish people by laws of man, should die with Christian churches; and that they will soon do is the prayer of yours for the Church of Humanity, established by the angels of heaven among the people of earth.

H. S. BROWN, M. D.

564 Milwaukee street, Milwaukee, Wis.

She then read a letter from E. V. Wilson addressed to the convention, as follows:

To the Brothers and Sisters in Convention Assembled, in Decatur, Ill.:

Greetings I send you from the green prairies of Indiana. I wish you Godspeed in all good work, and am with you in truth and in spirit, and regret I cannot be with you in person.

In your council be cool and just. In seeking a practical and scientific religion do not lose sight of the soul's emotional or love element. In calling for homes for superannuated speakers and mediums, be careful that you put the matter correctly before the public. In considering the various capacities of speakers and mediums, and the fields of labor, as well as compensation, avoid, the blunder made by the Mass Speakers Club or Association, of fixing a stipulated sum as pay for lectures and the services of mediums. Let the subject of settled speakers alone.

Reprobate evil, but deal gently with the wrong-doer. Remember that Jesus came not to the righteous, but to the wicked, and, came into the world in a stable, and left it in the company of thieves. Deal gently with the mediums. Remember that charity covereth a multitude of sins.

And now, brothers and sisters, in the name of the angels, and our co-laborers that have preceded us, work for humanity that our future may be brighter than our past. And in conclusion may I suggest the following subjects for your consideration:

1st, The purchase of a home for superannuated speakers and mediums, to be governed by trustees.

2d, A common school system of Spiritual education.

3d, The best method of developing reliable mediums for mental and physical phenomena.

4th, The science of Spiritualism.

5th, The emotional and affectional in Spiritualism.

6th, Urge upon all Spiritualists to patronize our papers; we need all the papers we have, and more.

7th, Let us throw *off* all applications, acceptances, and endorsements of any and all associations, with any liberal or discrete theology or doctrinal points that do not directly endorse, accept and advocate spirit influence, communication, contr l and testimony; for "should not a people seek unto their God for the living to the dead to the law and the testimony."

May a great cloud of witnesses gather around you. May you be led in wisdom to a righteous legislation, and your councils fully approved of the angel world and our brethren and sisters everywhere.

Remember the wanderers of our faith, in all parts of the world. Ask as one mind the noble phalanx of advanced brethren who have preceded us, to be with us in all we do.

Remember me for the testimony I bear of Spiritualism, as I remember you the workers in our cause, and when we meet in our First Convention in the Summer Land, we shall look back with joy to these reunions of this world, and feel that it was good for us to be together.

Truly yours,

E. V. WILSON.

A proposition was made to take up the business of the Speaker's Fraternity in the afternoon, as well as the consideration of objects named by E. V. Wilson.

A little time being left before adjournment of morning session, Dr. Underhill said:

"We are not to condemn others because their opinions are not as ours. Suppose a man of the Mohammedan faith should come to this country, would he not think the orthodox Christians foolish in their manner of worship? A Catholic priest was going to forgive the sins of a sick young man, who refused, and being told that he would go to hell, replied he wished to go there as all great men had gone there. Lincoln, Dickens, Paine, and those men who could not accept the dogmas of the church, were all infidels, and were sent to hell by these Christian priests. But these priests do not pour out their boiling hell-fire and brimstone as they used to, for they know the people are advancing—they know they will not receive it,—and so they and other preachers are stealing our thunder. They are working into their sermons a little more of the spirit of the age, and these spiritual ideas are becoming conspicuous in their literature. The world is progressing, and people will not sit under such preaching as they used to."

Dr. Sprague followed. He did not expect a man to believe as he did unless he has the evidence. There are many beautiful things in theology, but when we consider Spiritualism, we find it far in advance of theology.

Pursuant to report of Business Committee, the meeting adjourned till 2, P. M.

AFTERNOON SESSION.

Meeting called to order by the Chair.

Dr. Underhill spoke at considerable length on his experiences, Magnetism, Spiritualism, etc.

Dr. Sprague followed. Related his practice of psychology in making converts to the Methodist faith. He had cast the Holy Ghost out of a woman by putting his powers upon certain organs of the brain. He attempted to show that conversion was thus produced, as he had converted 2,700 people.

Mrs. Wilcoxson rose to a point of order, and earnestly plead the special objects of the call, and the order of the day. The intention was to transact business, and not to discuss magnetism or psychology; let all such questions go till another time; the time for business was being consumed, etc. They had all heard the objects of the call, and supposed that they already understood that it was for the protection of mediums and speakers,—and then to open the meeting for the co-operation of all who would assist in the cause of human freedom. We are much like the ministers of the primitive churches, as, for instance, the itinerants of the Methodist Church, who went over the country leaving all behind them—leaving the joys of home to preach to the people; and again, many had actually been driven from their homes, cast off by their nearest and dearest families, and feeling of the mission which had fallen upon them. She knew of more than one of those proscribed ones to be there in the convention. As for a "home in the hands of trustees," she had no faith in the movement in the present. There was something seductive in the touch of money. Especially when you begin to talk about collecting a sum of money sufficient for such an institution, and putting it into the hands of trustees, she could not think it well. We had seen too much of this collecting money out of the pockets of the people, which never was heard from,—as, for instance, look at the default in the Methodist Book Concern, and other institutions. And yet, as Spiritualists, had seen something of this temptation to appropriate funds in our own organizations. What we want we want now. Our mediums, our faithful workers, are failing often from hardship, and need a temporary rest. What we do must be done at once. In time, when the world knows us by our fidelity to the cause of truth and humanity, they will come to the rescue, and such men as Robert Barnes will build us a home, and bind the conditions of the will so firmly that no one shall run away with or spend the money otherwise than for the purpose intended.

She also made a zealous appeal to the liberalminded to awaken to the great peril that threatened our civil liberties in the attempt by the orthodox alliance to put "God in the Constitution," with their peculiar dogmas as a law for the people to be ruled by.

Mrs. J. M. Tefft remarked that they had many good places where the friends were kind and loved to have speakers with them; but they could not get out an audience or pay the prices speakers demanded.

Mrs. W. said, advertise for a circus or trapeze and they could get an audience.

Mrs. Ballou related the annoyances of mediums, and the impossibility of recuperating when they expected them constantly to give tests. We could not rest. We want a change when we are thus worn down by labor—a relief—a rest from that which is wearing us out. We want to breathe the fresh air, enjoy a release, and be free from this curiosity, etc. She continued her remarks at some length, in reference to the superstition of the age, which banished mediums from home and relatives, in consequence of their religious opinions; and referred to the relic of barbarism which exists in the nineteenth century, and which developed itself in Chicago through the influence of the Chicago *Tribune*, in the suit against mediums for practicing their healing powers and their gifts of clairvoyance.

She made a touching appeal for her children—wanted them to be educated; must be enabled to support herself and take care of her children. Those who had spoken "did not want homes for themselves, but others." She knew speakers could not live on air; they must have money as well as others; they had duties and obligations which must be met.

Mrs. W., having noticed the allusion to *speakers' prices*, said she did not exact a fixed price, but when able to do so always did her share of missionary work; that she had paid for halls, and all local expenses, running her own risk, to give these missionary labors.

Dr. Underhill stated that he knew of a man who had a million of dollars to use for the protection of mediums, and made other interesting remarks.

Dr. Sprague and others also made remarks and inquiries, when the meeting on motion adjourned till 7½ P. M.

EVENING SESSION.

Meeting called to order by the Chairman, who stated that the evening's exercise would consist of short addresses by different speakers.

Dr. Underhill recited a poem on "The True Preachers." He said, if Spiritualism is true, it will be of untold interest to the church. Tell a man a spiritual story, and he will reject it, unless he knows that it has been copied from the Bible.

He very ably compared the Bible and the position of orthodox believers with the truths of science and the philosophy of Spiritualism.

Rev. E. Sprague, of Brownsville, Neb., was next introduced, and discussed the question, "Why has Spiritualism come into the world?"

Mr. Levi Dinkelspiel, a Jewish lawyer, gave his experience as a Spiritualist, stating that one year ago, preaching his profession, some of his friends were holding circles, through which he became interested in this new religion, and adopted it as his faith. He stated that at the first circle he ever attended, he was very much frightened, and jumped through a window in order to get home. He went into circles for three months after that, and was not willing to acknowledge spirit communion, until his deceased mother appeared to him and told him of that future existence. Thenceforward he was a firm believer in spirit communion and braved the persecution of relations and friends who have driven him from them because he had manhood to openly avow what he believed was true.

The Convention then closed with music by the choir, to meet at half past nine o'clock next forenoon.

SATURDAY MORNING SESSION.

The business of the Speaker's Fraternity having been disposed of, the meeting was called to order by Vice President B. H. Righter.

Fifteen minutes' time was allotted to each speaker.

A few remarks were made by Dr. Underhill. J. D. Stoddard, while under spirit control, gave some encouraging words to the audience, admonishing them to go on in their good cause.

Dr. Stephens read a short address in favor of free thought as the birthright of man, and proposing as the basis of an organization in which all men could work for humanity, and not be bound by creeds, the sentiment of "Love to God and Love to Man."

Dr. Hull and others having been added to the Committee, a Committee on Resolutions was appointed, as follows: D. W. Hull, Mrs. WILCOXSON, L. Dinkelspiel, Dr. Stephens, and Dr. Brackett.

Also Committe on Finance, as follows: E. O. Smith, G. Heyworth and J. Snarr.

Mrs. A. L. Ballou read a letter of encouragement and co-operation from Moses Hull:

Fellow Laborers, one and all:—I send you kindly greeting. Would that I could be with you, but my body is forced by circumstances to be elsewhere. My spirit will be there at least a part of the time.

No one feels more sensibly than myself, the importance of the work before us. The Young Men's Christian Association set a trap for me, but were not fortunate enough to catch me. They are at the bottom of the movement against speakers and mediums, as well as the work of trying to make a National God. Let us be on the alert, or they are wily.

Our Association's Mass Conventions, and everything of the kind, should serve to bind us together. Let us drop all little personalities, and present one solid, formidable front to the adversaries.

Yours in warfare and peace, until called from the field of battle to wear the victor's crown.

MOSES HULL.

Mrs. Wilcoxson read letters from Dr. Brown and E. V. Wilson, and a motion was made to discuss certain questions he had proposed;

Dr. Underhill thought we had a school already—thought we were educating our children as fast as we can. Did not believe in separating our children from their parents, and send them away to a Spiritualist school, where they are made a mark, and ostracised by the religious world. We should spread abroad the truths of Spiritualism as fast as we can—but to put our children into a *Spiritualist school*, would not benefit them. Our schools have made great improvement, and are improving constantly.

Fannie Wright said, The school-house is the only green spot left to the children.

Mr. Dinkelspiel did not think exactly as his predecessor did. We all know that we live in a "*free* country," and have "*free* schools," and a *free* education, but we all know, too, that the orthodox influence is brought to bear strongly upon our free schools. We want our children educated to think, to act for themselves. Do our children have this plan of education? No. We want our children educated for men and women. I think our children should be taught to think for themselves. It is due to Spiritualists to lift up their voices, to insist upon a *republican* system of education. The Bible and the different creeds are brought into our schools. The welfare of this country, and the destiny of the rising generation, hinge largely upon this question, one of vital interest.

D. W. Hull said, Our system of common school education was originally based upon liberal principles, but had not become perfect. He opposed anything sectarian in these schools. Spiritualism will work its way into the hearts of the rising generation, when men and women professing to be Spiritualists, *learn to live right*; when they become positive, and strong in principle, and give to the child, first a good organization and home influences. Would not vote for party, for when you vote for party, you vote for creed and caste.

Mrs. A. L. Ballou said: Spiritualists have not had the same rights conceded them as others have. They are not anywhere granted the rights of the orthodox world.

Made remarks upon Robert Barnes' will, giving details.

After this discussion, the questions given by E. V. Wilson, were submitted to the Committee on Resolutions.

Convention adjourned till 2 o'clock P. M.

AFTERNOON SESSION.

The following resolutions were presented by the Committee on Resolutions, and adopted by a unanimous vote:

WHEREAS, An effort is now being made by various religious denominations to form an Evangelical Alliance for the purposes announced by Dr. Allen, viz.: To gain increased power and authority over the minds of the people, and the rising generation, and by religious threatdom and monopoly, subvert the original intention of our national charter and the priceless inheritance of civil and religious liberty, deeded to us by our fathers; therefore,

Resolved, That we will with voice, pen, and ballot, oppose such destruction of our constitutional rights, and do protest against the introduction of any clause into our Constitution which can lead to a union of Church and State.

Resolved, That crime is the result of the inherited passions of our ignorant ancestors and the lack of proper education in the present systems of society—that the Christian religion of the orthodox churches is no guarantee against crime, as it still insists upon murdering men by the rope in addition to its decrees of future punishment, and insane such as it does not practically recognize the humane teachings of the Nazarene, but discards them and insists upon the efficacy of blind belief and mere form.

Resolved, That the building up and supporting of any costly, luxurious temples and churches, engenders dangerous destructions in society, creeds and aristocracies, which is fatal to true democracy, and is subversive of the principles of universal justice and humanity. That it diverts large sums of money from the support of the laboring classes, increases the non-producing element in society by increasing a fat and salaried priesthood, as witnessed in the Roman Catholic church, established church of England, and the Greek and Mohammedan churches. It makes serfs and subjects and martyrs of the people, claims a temporal sovereignty of the earth, a sure slavery to the laboring and producing classes, pays no revenue to the government, claims, as an ecclesiastical body, exemption from all civil courts and trials by jury; claims office and the public funds; the regulation of our schools and universal law, and in fact the undisputed right to sit in the free thought of the people. It builds up a false and fraudulent morality, by accepting such practices as are not founded on republican principles, and instead of saving men in the sovereignty and strength of a liberated manhood, it chains them to the dogmas and decrees of and tyrannical priesthood. It has never founded a government on the true liberty of the Gospel, but it has defamed, ostracised, and foully misrepresented the cause of free thought, and those immortal heroes who gave to all nations and creeds of men the right to worship according to the dictates of the conscience,—Paine, Hamilton, Franklin, and those noble compatriots who now sit in the congress of our ascended heroes and martyrs.

Resolved, That Spiritualism has awakened more investigation in the last year than for several years before.

Resolved, That the wonderful increase of good mediums to meet the increased demand for light gives us much joy.

Resolved, That the progress of this cause is promoted by good mediums, and means for their growth and development should be encouraged.

Resolved, That we rejoice in the common school system of our land, and will labor to extend its usefulness by keeping it free from sectarianism, so that no one can complain thereof. That he who would intrude his religion upon our free schools, violates the spirit as well as the letter of our laws, and is guilty of an act of injustice and intolerance.

Resolved, That the recent effort to suppress Spiritualism by the arresting of mediums, and menacing our public speakers, only encourages us in renewing our efforts to its propagation.

Resolved, That our thanks are due those noble souls, Editors of the RELIGIO-PHILOSOPHICAL JOURNAL, Dr. Dake and others, who have come to the rescue of healers from persecution by law, in Illinois, Michigan, and Wisconsin, by preventing the passage of the infamous bill to protect empiricism called the Medical Bill.

Animated discussions were engaged in for a considerable time by Dr. Briggs, D. W. Hull, Dr. Underhill, Mrs. A. L. Ballou, Dr. Brackett, Mrs. Wilcoxson, Mrs. Tefft, and others, showing the life energy and purpose of the Convention.

Mrs Tefft said: the work of the angels is to individual se us; each should work in his own individual capacity.

Dr Brackett urged the cultivation of charity —all men are more or less honest in their labors, but do not comprehend the law of charity.

D. W. Hull made some playful, rather earnest remarks upon the "Reverend," attached to the ministerial character, which caused a little flutter with some weak-kneed representatives or worshipers of a sacred prefix, as was afterward discovered. Bro. Hull showed a little too much of the Luther, and the "barefooted Friar" in having confronted the Protestant Vatican by his own accession, to please the strait-coated gentry of the clerical order.

Rev. Mr. Briggs made very forcible remarks in harmony with the objects of the meeting. He spoke earnestly upon the origin of our American religion, how at the beginning of the American colonies, the aristocracy of the European priesthood was transported across the waters, and men fled from religious tyranny, and from priests and kings to become little priests, little kings, and little lords on this side of the water. Spoke eloquently upon the course of this new theocracy when it had gained a little power, in the Puritan persecution. Our government was created for the purpose of giving religious liberty to all classes of citizens, and to prevent the oppression and intolerance of the favored class. Efforts had been made before by different parties, to wrest from the people their rights—those efforts had failed; the present effort is made with the utmost shrewdness and sagacity. Spoke of the controversy commencing with the "Bible in the common schools." The Roman Catholics are at the bottom of all this movement. Truths of science are taught in our common schools, and our text literature. These truths are considered heresy by the Catholic church. Books that teach anything contrary to the Catholic creed are offensive to them, denounced as dangerous and heretical, and they would suppress them the moment they had the power. Mr. thought Spiritualists were too much *divided, isolated*, etc., *could not or would not* work together. What were going to do? We may *talk*, that does not change anything. *How* shall we unite? We are no organization—there is no unity as long we remain thus *divided*.

EVENING SESSION.

Convention met pursuant to adjournment, and called to order at 7:30. Thirty minutes time was allotted to each speaker.

Mr. Brown, Chairman, presented the complaint of some person or persons, not giving names, that the clergy had been abused in certain remarks made on the Reverend. Of course it took a Reverend to reply, and who could do it better? D. W. Hull was on his feet, and let loose his unchained tongue in a pleasant but effective manner. He did not deny that ministers as well as other human beings, were given to human frailty—they were, a portion of them, *dishonest*, etc., but he did not apply his remarks to any one in particular.

Mrs. Wilcoxson said our platform is free; all have been invited to it, and why should not our Christian ministers avail themselves of it? Is it not their duty to meet us honorably? As public teachers professing to save the world, we have a right to demand it of them; if anything is said unworthy of our cause, let them come here and rebuke us in the spirit of true fellowship; but I say, when a man comes to this convention, refuses our invitation, refuses to meet us fairly and honorably, and then slides out upon the street to misconstrue and misrepresent our language and our objects, he proves himself guilty of dishonesty and moral cowardice. He advertises his own sin. He carries his own bundle of *cowardice* out to the world, and will be known by it. We have such ministers come to hear us, but she would not by any means deny the existence of good and true souls among the clergy.

Mrs. A. L. Ballou spoke upon the tenderness manifested by complainants, and referred to the playful remarks of the *Reverends*, upon the platform, which proved the position of the wounded party.

The programme for to-morrow was read by the Chairman of the Business Committee.

Dr. Underhill delivered an address on mesmerism and clairvoyance, showing how they and Spiritualism were connected.

E. W. Huntington, of Charleston, was called to the stand, and remarked that he had never seen any spiritual manifestations, but that he could not see why he should not believe modern manifestations that he read of in the spiritual papers, as well as the manifestations recorded in the Bible.

D. W. Hull made a few remarks on the 8th chapter of Romans.

Mr. Stoddard, while under control, made a few eloquent remarks.

Adjourned until 9:30 A. M., Sunday.

SUNDAY MORNING SESSION.

Convention opened with conference, and short speeches by Dr. Underhill, D. W. Hull, Dr. Brackett, Dr. McFarland, Mr. Johnson and others.

At the hour appointed, Rev. Mr. Briggs delivered an able discourse, which it is hoped may be obtained for publication in the JOURNAL, entire. He eloquently and nobly defended the gospel of humanity and his belief in Spiritualism, and proved the worth of that liberated manhood which plants itself far above the petty distinctions of creeds and party. But no broken or detatched report can do justice to the merits of the discourse.

By special request, Mrs. Wilcoxson followed him. While listening to the discourse of her predecessor, she had felt animated with a deep joy, in the fact that we have *such ministers* who are not so attached to the title of Reverend as to yield up great truths. She was glad we have made our platform as free as we have.

"We are not trying to build up a sect, but we are working for humanity. If any one desired her to take back what she had said last evening, she had no intention of doing so. No! I believe in charity, and that we should cultivate kindness, and be careful in our speech, and strive to work in harmony with our angel teachers; but I repeat that any one refusing to fellowship with us in liberal convention, who stands back in this hour of our country's need, when so much falls upon the shoulders of all true teachers, and stoops to misconstrue our words, and peddle these misrepresentations outside to injure our cause and provoke discord, is not worthy the name of Christian, but *is* dishonest, and a moral coward. [Applause.] I want to drive the nails into this platform, and clinch them with an eternal purpose in the name of truth and humanity. And I say, as long as my weak body serves me, as long as my mortal life continues, as long as the angels reach to me their strong claspings in the great and noble work of freedom, I pledge everything, my life, my all, to this great and holy cause." [Applause.] I consider human titles and distinctions of no account. I have no respect for names. I consider the Reverends like the ruffles of the bishop and the robes of the priest, an artificial and superficial thing—a mere covering. But I am a Reverend, and others of us, and hold our titles by just as good a legal claim as any one, and though I have no respect for it, I am going to keep it for my own use, too. I intend it shall serve me, and we will have the same privileges that other clergymen have. Our object is to harmonize the world. I have great regard for the sentiments of those who differ from me, for we have not yet outgrown the effects of former education. How I love this platform, where the dear old man who is tottering on the verge of mortal life, may come to express his sentiments, and unbosom his soul, and tell us his honest convictions, and his hope for the higher life; and when the young brother, the noble boy, came forward upon this platform to pour out his testimony of love and reverence for that departed father, his strong, deep, yearning love for his dear mother, and told how deeply he felt it, told more than all! While I sat listening to our Reverend Brother, I beheld, in vision, the climbing over the mountains just above this hall. *There*, looking down upon us, were throngs of beautiful beings, our dear departed and glorified ones, looking down upon us, with happy, joyful faces. Dashing down the green, mossy descent, came a stream of clear, transparent water, and falling into a fountain, the spray came pouring over upon the audience, and then *I knew* that a new power should go forth from this meeting to bless the world. This, our brother, has stepped forward, and nobly given his testimony. *He* was not hurt by any remarks of last evening. When people are so easily hurt, there must be something rotten at the core. I propose to use the Reverend in a good cause. We should study to use the kindler forms of expression. Our position is invincible. People can not understand how we love the great cause which we have avowed. The first lesson is to begin to deal justly, to treat all men alike. We insist that we shall have the same right of way across the great ocean of life that others have. The farmer, the artisan, the scavenger, are all *men*. We are bound to respect their rights.

"All are alike needed—alike useful. The scavenger cleans away the filth and rubbish, and we cannot afford to lose him. He promotes the health of the community; he is our brother; he is a man.

"We are bound to respect all, and insist upon equal rights. Every one has something to do and some good to give us. Let us have unity.

"If that building were on fire, and a family exposed, and dear little children were about to be consumed, you would all forget your denominational differences and rush to the rescue as one man.

"Men are better than we think for. [A voice, "That's so."] Only let us leave these dissentions and work in a common cause. Discord and inharmony are the bane of society.

The Protestants are looked upon by the Catholics as 'going to pieces.' Father Hecker says:

"*It is not a question now, whether Catholicism will rule America, but the question is how soon?*'

'Spiritualism has come to the world to lead us to live better and nobler lives, and thus prepare us for the inevitable conflict which is to come upon this country. Be prepared for it. When a tax is imposed upon every square foot of ground you possess; when this power goes into your homes and takes possession there, you will awake to this terrible truth, and I appeal to you to stand by our glorious principles of freedom, and be true to your country. One gentleman asked, "How can we unite, being so divided? I will answer you. *We will unite and vote for man, not for aristocrats and leeches who are sucking the very life out of society.* O my brothers, be true! *I* can not vote—but I will stand beside you in this great work of redemption, and if my feeble frame will last me, I will go through the land, and with my earnest voice, *I will* use my influence as a woman, and exchange the vote of this cause for the side of justice and universal liberty." [Continued applause.]

Mrs. J. M. Tefft, of Atlanta, Ill., and D. W. Hull were appointed to fill vacancies on the Councelling Committee of the North Western Speakers Fraternity.

B. H. Righter, Vice President of Committee, who is a very promising young trance speaker, arose and closed the meeting in a most touching and eloquent invocation, and the meeting adjourned till 2 P. M.

AFTERNOON SESSION.

The Convention was called to order by the Vice President, and Levi Dinkelspiel, a young lawyer of this city, who has just been disinherited by his family for his noble adherence to the truths of Spiritualism, delivered an eloquent discourse upon Fellowship and Fraternity. He urged the claims of truth, justice and love to the race, in a manner that we can not do justice to with the pen. "I stand up in my manhood and say, who has just as much fear, my opinions." It is good to see such men on our platform.

Mrs. Wilcoxson was again called to the stand, and spoke for some little time upon the current evils of the day which are patronized by our government, and permitted by our people, etc.

Adjourned till 7½ P. M.

EVENING SESSION.

Convention opened by B. H. Righter.

Mrs. Baker, of Chicago, spoke at some length upon the importance of the Children's Lyceum, and plead the proper cultivation of the youthful mind, as the children of to-day are to be the men and women of the future. Her remarks were very interesting, and added a pleasing feature to the work of the occasion. She closed by introducing the *Lyceum Banner*.

D. W. Hull gave one of his Bible expositions, in which he showed most learnedly the inconsistences of the orthodox interpretation, and the manner in which it has been warped from the plain intent of language.

Mrs. Ballou followed, describing a few spirits, among them Henry C. Wright, our risen co-laborer, and made some lengthy remarks, taking for her theme, "The Prodigal Son."

Mrs. Wilcoxson made a touching and earnest appeal to the young of her own sex, to avoid the follies of the day, and give their lives to noble and generous deeds.

The following resolutions were unanimously adopted:

Resolved, That our unanimous thanks are due the city press, and particularly the *Magnet*, for the liberality and kindness shown us in publishing the proceedings of this convention.

Resolved, That we extend our heartfelt thanks to the Spiritualists of Decatur for their kindness and hospitality in entertaining us during our stay at this place.

Resolved, That our thanks are due the owner of the hall, Mr. E. O. Smith, for his kindness in tendering to us the use of it.

Resolved, That the thanks of the convention be given to the Society of Decatur for the kind request that we meet here again another year.

A quartette enlivened the sessions with a selection of soul-stirring music, which added to the harmony of the assembly and the enjoyment of all.

At last our Convention has closed, proving a most successful one. The large Opera Hall was filled with the representatives of all religious denominations, apparently thirsting for spiritual food—and the first attempt at inaugurating our liberal alliance, looks most auspicious for the future.

Convention adjourned *sine die*.

P. S. REPLOGLE, Sec.

Letter from J. Russell Robinson.

BROTHER JONES: I hope you'll not fool yourself with the idea that I'm endeavoring to splash your editoriality with "soft-soap," when I tell you the JOURNAL is ascending to a gratifying standard of interest to all its readers. It begins to be decidedly manifest now, that "the Campbells are coming" unmistakably to the recognition of the most stupid intellects in our midst. It raises in us old wheel-horses of investigation of its manifestations, or pioneers, an impulse of exultation and joy at the grand strides that it is making, in all its departments, in the thought-world. The last three or four numbers are decidedly rich with manifestations of spirit power.

But really the Bangs manifestations nearly *bangs* out of countenance all precedentials. They used to come and help my dear old wife do her washing without fatigue, but never did any cooking. That is indeed superior to any show reported of D. D. Home, for in the Bangs case was combined with all practical housekeeping, while awfuldowy cries out, "*What devil-ish doings!*"

But let us rejoice that the "Campbells are actually coming" to us all.

I'm sometimes tempted, Brother Jones, to write you personally, and criticize some of the ebullitions of attempted science and philosophy that well up and bubble in the columns of the JOURNAL occasionally, for the reason—as you've said in one of your private communications to me—that the mass of minds require food less difficult of mental digestion at present

The principal object now is to convince the intellect of the communion of the two conditions of mentality, till that conviction supercedes the intellectual world upon this our planet. By that time—and it won't take long, by the way they're *banging* it into the heads of the people at Sister Bangs' and other localities, —the mind of man will be ready to investigate a new order of existence, that awaits development whenever mind is prepared for it by this very intercourse.

The guardian angels of our planet stand ready to take us in hand, and disclose to mind the positive and negative principles that underlie and develop all organic existence; and these guardians have already organized among us the grand germ of the new unfoldment of the true science and philosophy of all being, unfolding to us the cause that produces all effects.

The physical-mental order of mind upon our planet has *culminated*, and is ripe for the metaphysical science of soul-development, or laws of the inner-life unfoldings,—the development of self-existent, eternal principles.

Understand me: every organism in existence —from the great elementary system of all systems, down to the tiniest—is the result of an unfolded principle in its own special identical form, which has stood as such in the elements of life from eternity, and will immutably stand as such principle to eternity. Its work is to bring all elements into the divine order of its own self, for these principles are the primary, innate properties and qualities of all elements; hence, for *e. g.*: the dog-principle could never organize the man,—it takes the man-principle to do that. The dog may eat and convert the man-elements into the tissues of his own material organism; but it can't convert it into its *native eternal principle*—for there's an immutable gulf between the two. It writes itself, "Your Interior Guide," and signs at the end of its communications, "Wisdom."

Four years ago, through Mr. D. Corless, I was requested to fit a sciential subject they were going to give through his organism for the press. I objected, saying my hand had become so shaky. I could'nt write legibly any more. They then said, "Brother, will you permit us to assist you?"

I answered, "Of course I will." So I was requested to take the pen, and did it, when I felt my hand move, as it were, automatically, and write in the present style. My children and correspondents remark it as a wonder, and, say it's a better hand than I ever previously wrote; and I'm of that opinion myself, and hope by it to disclose through the columns of your useful journal a great many hidden secrets involved in life's unfoldings, during my brief sojourn upon this planet.

I'll take the responsibility of saying here, that error most egregiously abounds throughout all the science and philosophy of "spiritdom," in both conditions of it.

We shall, from time to time, offer contributions on the science and philosophy of being, founded upon the development of self-existent, eternal, positive and negative unfolding divine principles—a ground none seem to recognize, hence, in their researches after a "god," they have no legitimate starting-post.

I give all minds desirous to acquire, and who aspire to a knowledge of "God," as connected with the laws of being, fair warning that these laws are to be learned after the mode of learning the science and philosophy of the laws of literature, or, indeed, *any* other of the sciences, such as geography, grammar, chemistry, etc. Each and all have their fundamentals, by which their elements are reduced to the order of truth in the mind. How would we succeed in learning to read without the elementary principles of literature, and the science and philosophy of the laws of organizing it into syllables, words, sentences and discourses? Talk you this can be done with this great science of life's unfolding, and show your positions founded upon clear, certain and axiomatic demonstrations of principles by their development.

True religion spreads all over a man's life, forward and outward, too; it goes up to the tallest heights of the philosopher's speculations, down to the lowest depths of human consciousness; it reaches to the minute details of our daily practice.—*Theodore Parker.*

Letter from Detroit, Mich

BROTHER JONES—Dear Sir: The JOURNAL of this week (No. 12) has one article of great value—the closing of the "Brinkley College Mystery," in which the little girl Clara is proved to be truthful, while her persecutors are overwhelmed with shame.

The jar, when opened, contained articles of great value as she had predicted. It is clearly proved that the jar had been in its hiding place for a long time, and that Clara had all her knowledge and divination about it from spirit intelligence.

The correspondence connected with it is rich, —especially that of Miss Boone, J. D Merideth, and an "anonymous" sneak, who wrote wisely, only to be confounded by subsequent facts. They made a brave attempt to browbeat and sweep down the clairvoyant statements of Miss Clara Robertson, by mean insinuations and ridicule.

That brave anonymous writer in the Memphis *Appeal* (March 6th) must be in market very cheap now;—I mean the one whose dear wife drew so heavily on the market for "Dover's powders." It was a lucky incident in his domestic life, that the market supply was equal to the emergency, or he might have hurled eternal anathemas upon the apothecary, and went mourning up and down the doleful streets of Memphis, "Thou art lost to me forever; I have lost thee my dear," —all "on account of not having divers Dover's powders." The scene would have been heart-rending, especially for the "pink infant," if any had been so unfortunate as to survive the lack of Dover's powders. What a brilliant job they made of it, in the attempt to laugh, ridicule, brow-beat, and sneer down the assertions of Clara Robertson! How zealous they were in killing a heresy! But might undermine their profound wisdom and peradventure wash the sandy foundations from their creeds! But how perfectly reckless of truth and fair dealing in mean insinuations against Clara and others, were they in their bigoted zeal! Where can they hide their heads or conceal their shame from the light of subsequent facts?

I venture to predict that in the next "Brinkley College" excitement, the persecutors of Clara Robertson will not become the first volunteers to exhibit before the gaze of an admiring public as the champion of bigots and ignoramuses of Memphis, nor will they be the gallant and chivalrous knights to first show the brightness of their armor in a heroic raid to discredit and crush an innocent and truthful young girl.

They ought to make a public apology to Clara, but they won't do it, and probably may set their wits at work to show that they are not floundering in the worst kind of confusion and muddying flat on their backs.

Amends Honorable.

Since writing you about "Missionary Experiences," in which I reviewed a young man for his onslaught against Spiritualists, I recently, by invitation, had occasion to visit Bucobel again with another lecture. This place is open now for mediumistic work. The inquiry is earnest to know if these things are so. As well might we think of having a literary education without the alphabet, as success in our spiritual gospels without the manifestations "through media."

My friend above mentioned, finding the candid portion of the community there severly criticized his course, and that his attack was unprovoked and unwarranted, and discreditable to moral character, has been conscientiously quickened to reflection. He voluntarily sought me, and made a handsome apology, at the same time expressing a wish to be more self-possessed, a searcher after truth and spiritually minded. Better is it to forsake a dangerous path than to follow in it from mere willfulness. This repentant feeling is assurance of a susceptibility to brighter impulses than before evinced. I am so happy to mention this, after the publication of my article, and hope my former views, though severe, can be interpreted only in the light intended—love in criticism, reform in rebuke, forgiveness in counsel—I would not cause unhealthful grief for anything. I rejoice not in iniquity, but rejoice in the truth.

Our talk was pleasant and generous, and if that impulsive onslaught, so reactionary upon him, has a tendency to evoke a study into the laws of spiritual harmony, and thence a mediumistic growth, as conditions indicate, I, too have reason to thank God and take courage. How beautiful is justice tempered with love!

J. O. BARRETT.

Glen Beulah, Wis., June, 1871.

Letter from Mrs. S. T. Kinnaman.

BRO. JONES:—I have had the pleasure of reading your very excellent paper, the RELIGIO-PHILOSOPHICAL JOURNAL, now for some time. I feel as though it would be next to impossible for me to give it up, for I feel as though every copy of it was a message from the next world, to welcome me and guide me on my lone way. I have never paid you for but six months of it yet, and am sorry to say I have not got the money to send you now for it. I am a widow, with a family of six children to provide for, and have been seeing some pretty hard times. If you think proper to do so, you can withhold the paper until I am able to pay for it, though it will be very hard for me to do without it.

As a friend that I can rely upon, I will ask you if there is a good manual labor school in your place, or any where near. I am thinking very much of selling every thing I have next fall, and taking my children to such a school, if I can find one to suit me.

REPLY—We will continue the JOURNAL to you, dear sister. You are deserving the benefits flowing from the widows' and orphans' fund. It is occasionally replenished by benevolent men and women, who love to do good for goodness sake. We receive in such donations about one cent on a dollar of what we pay out. Will those who are able remember the poor?

We can not give the sister the desired information in regard to "manual labor schools." Will some one who has such knowledge, either write to her upon the subject, or furnish an article for publication in the JOURNAL?

JETS! JETS! JETS! JETS! JETS! JETS!

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The Religio-Philosophical Journal being an unpaid friend to all true mediums will hereafter publish a complete Directory, giving the place of all professional mediums so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their place of residence correctly registered.

☞ It is lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not as regularly organized societies who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their infidelity in such unbecoming.

It should be borne in mind that mediums visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited; he calls it that the medium gives as in effect to certain persons, another better so to here—all having their friends, and family too, and all equally honest and useful in their place.

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CHICAGO, JUNE 24, 1871.

A SEARCH AFTER GOD.

NUMBER XLIV.

Ever on the alert, the human mind is constantly seeking for new avenues to traverse, new fields to explore, and always trying to bring into life some of the activities of matter. It is not to be supposed that all the forces of the material world have been discovered by even the wisest sage in existence. Progression will never cease; hence, we may conclude that the activities of matter will never be fully unfolded.

NOTHING AND SOMETHING.

It is a beautiful condition of matter, and one that baffles the skill of the most learned scientist in the Spirit World, that when all its activities are dormant, negative, or in a latent state, its presence cannot be seen, felt, heard, or recognized by any of the senses, nor can the fields of space thus occupied be traversed without first arousing certain forces therein. So long as any of the activities of matter are aroused, so long its presence can be recognized by some of the senses, but when all are latent, they disappear the same as the flame of a lamp when extinguished, and, to all appearance, in the *desert* fields of space *there is nothing*, yet in its strictest sense *there is something*, though not tangible to the senses. In the nebulous regions certain activities have been fully aroused, and matter is becoming apparent. Years ago all of that nebular belt, sometimes called the "milky way," that encircles the heavens, and presents, on a clear night, a dim, whitish appearance, contained no substance that the senses could recognize.

Now, however, conditions have been inaugurated that have aroused certain forces, and to the eye the operations thereof have become visible. As well try to penetrate the waters of the ocean and traverse its bottom, as for a spirit to travel in these regions when all the qualities of matter are in a latent condition.

FIRST APPEARANCE OF MATTER.

There is not a universal active principle pervading the whole universe, that is at all times apparent to the senses. In all the fields of space where the activities of matter are aroused, in cons of ages, in years that the mind could hardly number, the appearance is precisely like that which characterises the "milky way," and the change is so gradual from that condition to one higher, that generation after generation will pass before the various worlds without their recognizing therein the least change.

GRADUAL IMPROVEMENTS.

Oh, how gradual all the improvements that are transpiring in the fields of space through the instrumentality of the wise sages of the Spirit World! So vast, so regular, so wonderful in results, and so comprehensive in detail that the mind is ready to ejaculate, "Nope but a God could have caused it!" Millions of square miles, quintillions of acres, a body so large that should the mind traverse a billion of furlongs a day, cons of ages would transpire before it could catch a glimpse of a millionth of its surface! Count the sands of the sea, the spears of grass that cover the earth, then divide the matter that composes them into particles so exceedingly small that the most powerful microscope can only reveal it, then count them all, and the amount will not be any multiple or measure of the time that has elapsed since the first world was launched in the regions of space. The mind is lost, bewildered, and hopelessly confused in endeavoring to compute the time since the activities of matter were first awakened that made this earth.

WATER MADE "NOTHING."

Now, we state what the scientist of the Spirit World recognizes as a truth: that matter, when all its activities are negative to each other is not apparent to any of the senses. The children of earth do not possess the power to render all the forces of matter latent, but they can partially do it. Water can be resolved into its constituent elements by rendering latent certain activities, and it becomes invisible to the eye. Now, the power exists in the Spirit World to continue the process until the material qualities of the water will not be apparent to *any of the senses*. The chemist here partially accomplished the object; he caused the water to *disappear*, by rendering latent the attraction which united its constituent parts, hydrogen and oxygen. Now, follow up the experiment and render the hydrogen and oxygen negative, and they will disappear to all the senses, and, to all appearance, are annihilated, and *nothing*, in one sense, remains. Now, while it is impossible to annihilate matter, it is possible to place it in a condition where its presence *can not be recognized*.

Passing back in the history of time, we see spirits constantly engaged in experimenting with these forces, rendering them latent, and arousing them again in order to determine their true nature.

REAL KNOWLEDGE.

Real knowledge is wholly comprised in understanding the peculiarities of matter. True, a knowledge of the history of nations and prominent characters in all ages of the world, is useful and interesting, but practical knowledge is embraced within these activities that can be evolved from matter or certain peculiarities manifested by them. The artist who exquisitely combines different colors to produce a delicate shade, in order to represent some scene of nature, must study the activities of the materials he uses, and on his correct knowledge thereof his success as an artist depends. We may know certain peculiarities of matter without comprehending them.

Real knowledge, then, is confined to a correct understanding of the laws of matter, or the peculiarities they present. The astronomer of earth is content with the appearances of the heavens, and he will laboriously assign on a map the position of each star, but when he has studied appearances sufficiently, his aspirations will rise higher, and he will desire to penetrate the action of the peculiarities of matter in unfolding through the instrumentality of individualized intelligences that which appears before him.

CONSCIOUSNESS.

Now, in the past, we find no commencement of time, but observe the same changes going on continually that now distinguish the fields of space. Each sentient being has always existed, and though at times the activities of the mind are wisely rendered latent, still, it can not be destroyed. In children the mind has its full *strength*, were not the activities thereof wholly or partially latent, and to us infancy is an *unconscious* state of existence. We know now, that the mind exists during childhood, during the hours of sleep, during the cataleptic state, during trance, and in many other conditions, yet we do not recognize the fact at the time.

Knowing, then, that there are conditions in which the mind has real life, though we are unconscious of its real condition, we can reasonably infer that it always existed. Now, render the activities of the body latent by wholly retarding the respiration, and it will soon be dissipated by decomposition, but never can be revived again. But render the mind wholly unconscious, render latent all its powers, and still it exists fully organized, and all that is required to bring it back to consciousness, is to arouse its activities.

The cataleptic state often suspends consciousness, or, what is a better term, renders the activities of the mind latent or negative, and they so continue for many days. All the functions of the body are carried on,—not one of its activities are interfered with. Still the mind does not recognise a conscious condition in itself. Now, were the sentient portion or soul of man organized like the body, when its activities were rendered latent or negative, it would be dissipated like the body.

WHICH GOD CREATED IT.

If the germ of each human being has had an eternity of duration, it is not dependent on the orthodox God for its life, or the Materialist's "matter and its laws," but its existence is founded on a substantial basis, and can not be destroyed. There is no absurdity in supposing that matter and its activities always existed, and through the virtue of their eternity of existence, we say they are indestructible! Matter exists complete, organized, and defies the puny efforts of man to destroy it. It stands forth boldly and defiantly, as having always existed! Is not the germ of each human being the soul, entitled to an eternity of existence in the past, as well as in the future? Is matter and its laws superior to it, having been organized through all time? If the germ of each human being owes its existence to a God, then a God can destroy it, and on him alone it rests for immortality. If it was created through the instrumentality of the Materialist's God,—Matter,—then, equally as truly it is dependent on that for its continued life. If, however, it has eternally existed, like matter it is indestructible. But you may say that is not organized, while mind is. Now, such is not the case. Matter is organized as one grand whole, but the mind is a conscious, personal entity, possessing none of the attributes of matter. Matter is subject to mind, to individualized minds. If mind was created, organized, then there was a time when matter was not a servant of mind, and when it had no one to dispute with it the title of sovereignty. Now, at what date in this eternity was man conceived, and who had the ingenuity to bring him forth, when no pattern was existing? *But so true as water can not rise above its source, man, if the result of the action of matter and its laws, can not rise above them, or render them subservient to him.* If organized mind is superior to matter now, it has been so through all eternity, and if superior to it, it must be made so through the virtue of necessity, and not through the instrumentality of itself. If man owes his existence to God or matter, then there was truly a first man; but if he has eternally existed, though in certain stages of life all the activities of his mind are latent, or in a negative condition, then there was no first man, any more than *first matter and its laws*, and being no first man, no one could penetrate the infinite past and say *who made the first world*.

Oh life, infinitely varied, so diversified with strange experience, that one is apt to become bewildered in contemplating the scene. Mind, unconscious to-day, to all appearance annihilated and lost, to-morrow scaling the starry heights and holding communion with the sages of the higher sphere. Surrounded by a material nucleus or shell, upward it moves, gaining at each step a valuable lesson, for it can only acquire a knowledge of matter, by placing itself in close rapport with it. Mind the sovereign, matter the subject,—both have eternally existed.

To be continued.

From the Galesburg Republican.

DEATH OF SORENTO ROGERS.

The Testimony before the Coroner's Jury —The Funeral Services—The Mystery of the Suicide, etc., etc.

At twenty minutes past seven o'clock, Saturday evening, Sorento Rogers died from the effects of the pistol shot inflicted by his own hands. A short time before his death the poor boy said he regretted committing the rash act, and expressed a strong desire to live. It seems, however, that the ball lodged in or near the spine, producing fatal consequences, notwithstanding the utmost care and skill on the part of the attending physician, Dr. J. M. Morse. An inquest was held the same night by Coroner Kimball, and the jury returned a verdict that Sorento Rogers had caused his death by a pistol shot inflicted by his own hands. The following is the evidence elicited at the inquest:

Dr. J. M. Morse sworn. Testified that he first saw Rogers lying on a lounge, on Brooks street. Wound from a pistol shot on the left side; ball ranged downward toward the spine, piercing lower edge of left lung; death produced by the wound.

Mrs. Achsie Rogers sworn. Testified: Am mother of the deceased; did not notice anything peculiar on the part of Sorento until the Friday evening in question; he came home that evening, and desired to burn a letter that he said he had received in the afternoon; found no fire in the stove, and went outside and burnt it with a match. Came back, sat down, and began to eat his supper; commenced crying; said, "I am crying, and can't stop." I asked him, "Why do you cry?" He replied, "Because I hate to leave you all." He finished supper,—he had only a piece of bread and butter and no tea,—and took his pistol out of his pocket. I requested him to put the pistol away, and he promised to give it to me the next morning. He then bid all the family good-bye, but his sister Eva made light of it. He turned to me and said, "Mother, if you don't bid me good-bye, you will never have another chance." He then left the house somewhat hastily and abruptly. When he had been gone a few minutes I became alarmed, and, going to Mr. Wilkinson, asked him to look after Sorento. When he reached the post-office, Sorento had left.

Cross examined.—Know nothing of the contents of the letter destroyed; it was written by Ida Clark. Said he was going to "heaven or hell—whatever you call it," when he left the house.

Eva Rogers sworn. Testified: Sister of the deceased. Noticed strange conduct on the part of Sorento, Friday evening, but he was very kind in manner at his supper and cried, and went outside, and burned a letter with a match. When he came in he said he was going away; we all thought he was jesting, but he repeated that he was going away; he then put a cartridge in his pistol, and bid his little brother Leo goodbye; then turning to mother, he told her she would never see him again, and shook hands with her. When he had been gone a minute or two, mother became alarmed, and went to see Mr. Wilkinson to ask him to look after Sorento. He never said a word about killing himself. The letter over which he cried, and which gave him so much pain, was from Ida Clark.

H. D. Babcock sworn. Testified that when Sorento was conveyed home after wounding himself, that he said he was tired of living, and wanted to die; also told his mother not to annoy and irritate him by questions.

Charles H. Beeney sworn. Testified that he had noticed nothing strange or peculiar in the manner of the deceased. Was standing in front of Meyer Jacobi's clothing store, Friday evening, when Sorento came along and asked me to go walking. Went to the house where Ida Clark lived, on East Berskeu street; deceased went in, and I remained outside. He shortly returned with Ida, and walked toward Lombard University—witness following them until they sat down on sidewalk on Brooks street. Their conversation was subdued, and carried on in a whisper, but overheard Sorento ask her if she would bid him good-bye. Ida laughed and said he was only jesting. He replied that he was going to Knoxville, and almost instantly drew a pistol and shot himself. We were sitting on the sidewalk at the time. Sorento fell over on his back and exclaimed that he was dying. Whisper, he was only fooling, but discovered that he had shot himself; He said he was in fun. I then went for Dr. Morse.

Ida Clark sworn. Testified that deceased came to her house about half-past eight o'clock, Friday evening, and wanted her to go walking. Objected at first, but finally consented. We walked a short distance and then sat down on the sidewalk. He asked me to bid him goodbye. I laughingly refused, when he drew a pistol and shot himself.

Cross examined.—The deceased spoke of going to Peoria a few days previous, and jumping into the river. We were engaged only a short time, and there was no trouble whatever between us. I attached no importance to his threats. Sorento said he had shot himself in fun, but was tired of life. Wrote him a letter this afternoon, but there was nothing in the contents that could possibly give him the least distress or trouble. He had written to me a day or two before that he had gone into the post-office, and that he was all right and very busy. I wrote in reply to his letter. He told his mother that he thought it best to shoot himself. Was certain that she intended firing the fatal shot, and said she was sorry for the act before he died.

Marshall Pollock stated that the pistol was a small Smith & Wesson breech-loader.

The funeral took place from the Universalist church at four o'clock, Sunday afternoon, Mr. Fuller delivering the discourse in the absence of the pastor, Rev. W. G. Haskell.

The remains were followed to Hope Cemetery by an immense concourse of people, and all seemed deeply affected by the tragical event that had consigned a bright and promising boy to the grave. To look at his youthful face reposing in the sleep that knows no waking, hard [redacted] been the heart that could gaze upon him without swelling bosom and misty eyes. Kind, genial, active, bright, and intelligent, he made friends of all who knew him, and it will be long before he is forgotten. He was almost solely governed by impulse, and undoubtedly committed the terrible deed in a moment of desperation.

There are many theories as to the cause that prompted him to commit suicide; but pity for the living, no matter how deserving of censure they may be, impel us to keep silent. It is well known, however, that for the past month the poor boy was unhappy, and he frequently remarked to his fellow employes in the *Republican* office and postoffice, that he could not endure much longer the trouble and misery he was experiencing.

His parents are both believers in an evil and pernicious doctrine, and the invariable result of misery and unhappiness ensued, the father and mother being divorced under painful and peculiar circumstances, the latter residing in Lincoln, Nebraska, and the mother living here. Under the baneful influence of the accursed Spiritual belief, a ban or taint of some kind seemed to settle on the family, and no one seemed to feel it more deeply—than the unfortunate boy who destroyed himself. In years but a child, confiding and truthful, under more happy and auspicious circumstances he would have lived to become a useful and valuable member of society. For the last few years he saw little home comfort or happiness, and the violets and grass that now spring above his new-made grave may murmur a requiem of "peace at last" in the gentle summer breeze. Truly may it be written of him:

"After life's fitful fever he sleeps well."

REMARKS.—We clip the above from the *Galesburg Republican*. Sorento Rogers is dead. The motives which urged him to commit the rash act, are not clearly recorded in the testimony, although his behavior plainly indicates that he was insane. The *Republican* in commenting on the disaster, adds insult to injury, and gives utterance to sentiments in reference to the bereaved parents, that call loudly for condemnation. Poor, miserable editor, destitute of sympathy and every manly trait, he opens his mouth, and there exudes therefrom language that is tainted with his own black nature, and shows conclusively that he not only lacks common sense but decency also. He is evidently an orthodox, or a lineal descendant of those who burned witches and persecuted Quakers, and could you look into his soul you would find it full of all manner of unclean things. No one but a coward will strike a person when he is down, helpless, bound hand and foot, or crippled. There are *moral* cowards as well as physical cowards; but the writer of the above is both. He never will attack his equal in physical strength. His bravery consists in sending forth his foul sarcasm, the poisonous effluvia of his orthodox nature, against the bereaved mourners who followed poor Sorento Rogers to his grave. Supposing he had followed the funeral cortege that accompanied his remains to their last resting place, and gave utterance to the sentiments expressed in his paper, publicly—why, the good citizens of Galesburg would have mobbed him at once. But no! he was afraid to do that—he must come up in the rear, and send forth his foul breath on the mother of poor Sorento, to add to the pangs of the already wounded heart, and while she was bathing in tears the grave of her unfortunate child, this moral coward, the editor of the *Galesburg Republican*, was manufacturing poison from his own corrupt soul, to send forth to the world, that the orthodox churches might have something to lave their tongues in. A dog, even, will lick the wound of an enemy that it may heal, but this editor, inferior to the brute creation, would add poison to such a wound, and increase its pain. We once heard of a man so mean, that his shadow turned from him in disgust, and we presume this editor must belong to the same family. While adding pangs to the already wounded heart of Sorento's friends, why did he not turn to the orthodox fold, and refer to the shortcomings of the Hilldale professor, who ruined the wife of the deacon of his church; or, to Rev. Mr. Fuller, whose licentiousness drove his wife insane, and who was finally tarred and feathered, and rode on a rail, or to the Rev. McWilliams, who was arrested while preaching, for horse-stealing and bigamy. Oh! they belong to his own church! Had Sorento had a brother to resent the insult offered to his bereaved mother by the editor of the *Republican*, he would never have dipped his pen into ink to write the above article.

Sorento though dead still liveth. His spirit, freed from its earthly tabernacle, is now enjoying the loving presence of kind spirit friends, and his mother feels that he is dearer and nearer to her than ever before. To the bereaved mother we would say, be of good cheer! The light is breaking, breaking! Sorento can live a useful life in the Spirit World as well as here. True, you can not feel the pressure of his lips to yours, his affectionate embrace, or hear his own voice, yet he will be near to you in spirit, sending forth into your soul, gleams of sunshine from his own spirit home. Be calm and cheerful, then, under the misfortune that is now weighing you down, for there shall proceed even from it, a realization that will do you good in the hour of trouble. That man is indeed a criminal, who would make the wound of the afflicted ones deeper or more painful. Around the coffin of poor Sorento, clustered the hearts of relatives, and while almost bursting with sorrow, there was one mean enough to go back into the past, trace their life lines, and resurrect the scandal that always follows domestic trouble. But now all is over. The grave has its victim; the Spirit World another occupant.

All true men and women will send the magnetism of their love to Sorento's mother, to give her strength in this hour of her bereavement, and while they will sympathize with her, they will pity this editor who has dared to false his hand to make the lacerated wound still deeper, by tracing her life lines, and gathering therefrom the gossip of foul tongues.

The grave of Sorento has been dug. Soon the green grass and flowers of summer will grow thereon, covering it with beauty. His mother will go there, and mourn over the sad fate of her son, yet within her soul is the joyful realization that he still lives. But she will still love him, though a suicide; and when she glances at his last resting place, she can thank God that he raised his hand against himself, instead of giving additional pangs to some already wounded heart, by cowardly incendoes or false accusations.

Indicted and Fined.

BROTHER JONES: That ominous blue cross appears upon the margin of our JOURNAL this week, with a request inside to pay up.

I have been an earnest reader of your valuable paper for the last two years, and our little home would seem deserted if we should lose its welcome smile.

I should, perhaps, have had the money sooner if I had not been called upon, some time since, to settle an indictment before the Green County Court, for working on Sunday.

I am a young man and quite largely in debt, and am striving by hard toil and honest dealing to pay my indebtedness. But some of my kind neighbors "and Christians of the present day," saw fit to persecute me by taking what they could of my hard-earned means, and thought, no doubt, that God won'd lend them for being strict watchers of his field. But, thank heaven! I have passed beyond such acts, and am willing that all should worship as their reason dictates, and I sincerely pity such ignorance and bigotry, and hope reason will soon lead the way to truth and liberty.

I did write to an eminent lawyer, thinking of carrying my case to a higher court, but I was too poor to get a hearing.

O, Spiritualists! how long shall it be before we can battle for truth and justice, without the money God to call us to action? As for me I ask but little here below, and that freely goes to spread the truth and put down ignorance and superstition.

Brother Jones, if I should not meet my payment when my time expires, please continue to send the welcome messenger, for without its genial influence our home would be desolate.

Ten thousand thanks for continuing it as long as you have done, and I hope I have a life lease upon its valuable folds.

Your grateful friend,

J. B. WHEELOCK.

Springfield, Mo., June 7th.

REMARKS.—My Dear Brother, we would no more discontinue sending the RELIGIO-PHILOSOPHICAL JOURNAL to you because you could not pay in advance, than we would refuse a hungry man a seat at our well-spread breakfast table. No, my brother, rest assured that the JOURNAL will greet you from week to week, with columns well-laden with the bread of life and the wine of rejoicing.

Old Theology would put God in the Constitution, hang mediums for witchcraft, burn heretics, banish the Quakers, fine and imprison those who esteem every day alike,—notwithstanding Paul's injunction to "let every man be fully persuaded in his own mind,"—to-day with as hearty a good-will as did the Puritans of old New England or the religionists of the old world of yore, if they had the power.

We hope to get a full report of this case; it will make a fine appendix to a work we now have in press, entitled "The Sunday Question; and Self-Contradictions of the Bible," including a recent lecture by Parker Pillsbury, on the same question. It is a book that will make old Theology howl. Her most *sacred day* is thoroughly shown to be a pious sham. Her most sacred Book is shown to be so full of self-contradictions as to be self-impeached as authority or evidence that would be received in a petty or any other court of justice.

This book seems to have been especially called for at the present time. If the State of Missouri, or any other State, is so benighted as to hold upon her statute books laws that will indict, fine, and imprison dissenters from the Christian faith, it is high time the subject was ventilated.

This is a book of 123 pages, closely printed, and will be sent by mail to any one on receipt of 50 cents. It is a book that should be in the hands of every thinker. Address S. S. Jones, 189 Clark St., Chicago.

We also offer this book in connection with the JOURNAL. See another notice of it in this paper.

Charles H. Read, the Medium, and the Boston Investigator.

The Boston *Investigator* says it is "unfortunate for Spiritualism that it fosters so many humbugs," and then goes on to say:

"We lately notified the RELIGIO-PHILOSOPHICAL JOURNAL that the Cambridge College had never given Read any recommendation," etc., etc.

The most lamentable thing that we discover is, that a newspaper started by old father Abner Neeland, and which for many years has done good work in showing the absurdities of old theology, should at this late day be found in alliance with bigots, in denouncing positive demonstrations of a system of philosophy—the philosophy of life, which is commanding the attention of the best thinkers of the age,—a system of philosophy which, by clearly-elucidated facts is undermining and proving the absurdity and falsity of every phase of theology, by incontrovertible testimony.

Mr. Read is a most excellent medium, and "it matters not whether the "Cambridge College" recommend him or not; nor does it matter whether Mr. Read says they did or not. The question is this: Is Mr. Read a medium for remarkable physical demonstrations by those who once lived as we do, but now live upon and act from the spiritual plane of life through his mediumship? If so, the skeptic who does not believe in immortality, from want of evidence, can obtain such evidence by attending his seances.

It is Mr. Read's mediumship for spirit communion with mortals that the RELIGIO-PHILOSOPHICAL JOURNAL recommends, and not what the "Cambridge College" may or may not recommend.

Of all *bigots* that we know of, a bigoted skeptic is the most contemptible; of that class, the Boston *Investigator* seems to have an abundance of adherents who act in the capacity of correspondents; and its editor seems to deem it expedient to cater to that sentiment, rather than meet facts which are every day being developed through spirit media.

Noted Mediums in Chicago.

MRS LORD, that most excellent medium for physical manifestations, continues to hold seances, which are attended by skeptics, who are almost invariably converted to the truth of spirit communion. Why should they not be, when their loved ones, "from over the river," come and shake them by their hands, and speak loving words of recognition through their own materialized lips?

CHARLES. H. READ confounds skeptics and *scientists*. The marvelous feats displayed through his mediumship, call loudly upon men of intelligence to investigate the phenomena.

The BANGS CHILDREN hold regular seances in the light, on the afternoons of Tuesdays and Thursdays, and the evenings of Mondays, Wednesdays, and Fridays, at their residence, No. 227 South Morgan street.

MRS A. H. ROBINSON, No. 148 Fourth Avenue, continues to prescribe for the sick by letter, and cures the worst cases of disease, which have been given up as incurable by the doctors, in all parts of the country. While under spirit control, by simply placing a lock of the patient's hair (sent by letter) in her hand, she *diagnoses* the disease, and prescribes a remedy, that seldom fails to cure. She is also a most excellent business medium. Many of the best business men in the city avail themselves of her mediumistic powers in their heavy financial schemes.

MR. WILLIS, the spirit artist, continues to take spirit likenesses in this city. His success as an artist is daily improving.

By consulting the advertisements and the Mediums' Register, the address and phase of mediumship of many other excellent mediums will be found. The JOURNAL is the especial friend of mediums, and gratuitously keeps a register of all honest persons who request their names to be placed therein.

We feel impelled to stand by and promote the interests of that daily increasing class whom the angels control, and urge our friends to see and test for themselves, inasmuch as there is a considerable number of so-styled missionaries, who consider it a duty to publicly and privately denounce all physical manifestations in dark circles, as the work of impostors.

An Entirely New Proposition.

We now have in press, and will be ready to fill orders before this notice reaches our readers, a splendid new book, entitled THE SUNDAY QUESTION, and SELF-CONTRADICTIONS OF THE BIBLE.

This work consists of 123 large, closely printed pages. It is an exhaustive review of the so-called *sunday question*, and self-contradictions of the Bible. The work shows the so-called divine authority for the supposed holy day, to be the cunning device of designing priests rather than the *inspiration* of an *Infinite God!* This work, which we sell for the low price of fifty cents, and send the same free of postage on the receipt of the money, we will send to any old subscriber on receipt of seventy-five cents, *together* with the RELIGIO-PHILOSOPHICAL JOURNAL to any *new subscriber on trial for three months*; or, we we will send the same work and the JOURNAL for *three months on trial* direct to a new subscriber, on the receipt of *seventy-five cents*. For *one dollar*, we will send for a new subscriber, the JOURNAL three months and the above-named book, together with that very remarkable book called LIFE'S UNFOLDINGS, *or The Wonders of the Universe Revealed to Man*.

We hope that every subscriber to whom we are now sending the JOURNAL will avail him or herself of this generous offer, and thus secure these books, as well as to thus aid in doubling the number of the subscribers to the JOURNAL.

Address S. S. Jones, 189 South Clark street, Chicago, Ill.

Point Pleasant, Mo.

W. F. Rhoods inquires, "Has Spiritualism an organized church or creed?"

It no more requires a church or creed to become a believer in spirit communion than it does to become a geologist or a chemist. Spiritualism is, in fact, a system of philosophy,—sometimes called the Harmonial Philosophy; it is the *philosophy of life*—consequently it is, in fact, the Harmonial philosophy, and must be so, as it is the outworkings of *Infinite Wisdom*.

Poor ignorant mortals think it a world of discord! So it seems from a narrow and contracted standpoint. The philosopher who can comprehend principles sees naught outside of Deity. No one will contend that he is inharmonious with himself; hence, that

"Stupendous Whole,
Whose body Nature is and God the soul,"

may be a subject of reverential contemplation, without the necessity of church or creed.

Spiritualists do well to organize societies and lyceums for the promulgation of knowledge, but may good angels guard them from the contaminating and soul-dwarfing influence of *churches and creeds!*

Spirit Communion.

Chauncy C. Baker, of White Oak, Hopkins County, Texas, having recently lost an amiable young wife, and finding no consolation in old Theology, wants to know how he can hold communion with his companion.

We deeply sympathize with him—and as a means to the end desired, we say to him, visit mediums,—not with a spirit of criticism, but with an honesty of purpose that is willing to receive what your loving companion may be able to give through the only media available. Continue your research, and your efforts will be crowned with success—never mind failures, but try, try again and again, with an honesty of purpose worthy of the cause you are about to enlist in. Perseverance will crown your labors with success. Your dear companion lives, and is ever near you.

Personal and Local.

—Mrs. M. J. WILCOXSON, who has been laboring efficiently in various parts of the country during the past eight months, has returned to Chicago to rest and recuperate her health. She has done a good work, sown seeds for the cause of the Harmonial Philosophy that will yield a hundred fold, and her labors will be long remembered wherever she has been. She will now make engagements for the fall and winter months. She can be addressed in care of this office.

—Dr. Dake—he is an indefatigable laborer, a live Spiritualist, and is doing great good. He called on us on Thursday last. We are always glad to see him.

—DR. D. P. KAYNER.—This eminent physician has located at St. Charles, Ill., where he is prepared to answer calls to lecture, heal the sick, and give Clairvoyant examinations. Dr. Kayner is thoroughly educated in the different systems of medical practice; superadded to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms: examination and prescription, $3.00.

—Harry Bastian, the renowned Physical Medium, is in Charlestown, MASS., holding seances. We take pleasure in recommending him as one of the very best mediums for physical manifestations.

—Spiritualists in Kansas will please take notice, test, patronize and prove the usefulness of all permanent and settled mediums that shall locate among you. At Pleasanton, Kansas, twenty-five miles north of Fort Scott, you can visit or address Mrs. Fanny Wheelock, a well known medical clairvoyant of nearly twenty year's practice and experience. Her husband, Dr. E. B. Wheelock, is perhaps well known to the readers of the JOURNAL as a physician and speaker.

—"The Science of Evil," by Joel Moody, has created more interest and comment from the public press than any other book of the season, except Darwin's "Descent of MAN."

—We call the attention of our readers to a mistake in the printing of resolutions passed at the Decatur Convention. In the third resolution after the preamble, it should read thus: Resolved, That the building and supporting of costly, luxurious temples and churches engenders dangerous distinctions in society, breeds an aristocracy which is fatal, &c."

—A New Hampshire justice has been issuing a warrant for the arrest of a man for "blasfeming his maker."

—Levi Dinkelspiel, a trance speaker, and a Jewish convert to our faith, lectured at Atlanta, Ill., on Sunday last. He is represented as an eloquent advocate of our cause. We had the pleasure of a call from him on Thursday last.

—"The Mental Cure" is a book that should be more widely known. It is highly recommended by some of our best healers.

—Bell A. Chamberlain has been laboring efficiently at Cedar Falls, Waterloo and other places in Iowa. She gives a case of presentiment when a little child waked from her sleep and called on her mother to save her from falling bricks, fearing they would kill her. So intense was her feelings that it required some time to quiet her. The next day a terrific storm passed over the place, blowing bricks from chimneys, some of which fell on her head, rendering her insensible for sometime. Mrs. Chamberlain is now on her way to Fort Dodge, and other parts, expecting soon to reach Des Moines. Those desiring her services can address in care of J. P. Davis, Des Moines, Iowa.

—Mexico, Mo. Frank A. Leavitt, Esq., informs us that Mexico, Mo., is a live town, and that a good medium for tests, and a good lecturer, will be well compensated by giving them a visit.

—Mrs. JENKS, the Clairvoyant and healer, resides at 176 West Van Buren street, instead of 173, as stated in a previous JOURNAL.

—The second edition of "Bhagvat-Geeta" is now in press, the first being nearly exhausted.

—New York and Boston has a beautiful method of sending sunshine to the sick by "Flower Charity," consisting simply of sending to the sick boquets of flowers and fruits. It is a most delicate and beautiful service which is thus rendered to the sick poor in the hospitals.

—The funeral of Mrs. Sarah Cornwell, of Troy, was largely attended, at the Stone Church, in Milton. Quite a number of friends accompanied the remains from that city, and relatives from Saratoga Springs, Clifton Park and Ballston Spa were present. Rev. J. M. Peebles, Spiritualist, officiated, and Misses Alice and Emma Wilber, of Troy, sang in the church and at the grave.

—Mrs. Francis L. Haswell is an excellent medium, located at Richmond, Ind. Dr. MAXWELL is an excellent healer, at same place.

—We are in receipt of another edition of that deservedly popular work of Bro. Barlow's, "The Voices."

—Mrs. M. L. Sherman, of 306 South Clark street, is a very fine Psychometrist, and almost invariably gives satisfaction to her numerous patrons.

—James M. Oliphant, of Easton, Kansas, writes that his home is open to receive Spiritualists. The Baptists of this place are very liberal, and have kindly offered their church to the Spiritualists for lectures.

—Thank you, Brother Johnson, of Kalamazoo, Mich., for that lot of new subscribers. Many others during the past week have interested themselves in extending the circulation of the JOURNAL, all of whom have our thanks.

—Mrs. Maria M. King's pamphlets are growing constantly in greater favor.

—Dr. J. R. Doty, a trance speaker, writes us from the Sunny South—Covington, La. He has been laboring in the South during the last two years, and delivered during that time twenty lectures in New Orleans. He has received no remuneration for his lectures, and has supported himself by money received for his services in healing the sick. He proposes to start North soon, and will pass westward from New York, lecturing and healing the sick.

—Mrs. A. Swift is a healing, test and business medium, residing at Aurora, Ill.

—"The Fountain," by A. J. Davis, is flowing through the fourth edition with no signs of falling off.

—The Fall River *Monitor* says the wife of Richard Wordell, of Westport, Mass., during last winter, cut and corded *thirty cords* of wood.

—Mrs. Kinney, the keeper of a disreputable house in Troy, died recently. It is said she left $15,000 to the Orphan Asylum and Day Home.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

History of Spiritualism and Progress of Spiritual Ideas.

We shall continue our history, by presenting some portions of Professor V. D. Gunnings able and eloquent lectures on the geological history of man. He says:—

The world at last was ready for man, and man came. Man had forgotten his birth-place, and until our own times, science had forgotten to fill up that place, it had taken the voice of one who recorded dim and shadowy traditions. Now science turns to the far off worlds, and bids us study them, if we would read our own history. Until our own time, science had in some way thought that primeval man came and went, and left no record in the rocks. It said the stupid monsters would wander into the bogs and leave their record there, but man knew enough to keep out of there. As the boundaries of knowledge have been pushed out, man began to question the old belief, till the Duke of Argyle has avowed that every argument that man can bring to prove a greater antiquity for the race, is an argument for one of the fundamental truths of religion and a knowledge of the human race.

Man began to question his knowledge, and nations which are known only by name, began to speak to us. Egypt, which was as dumb as her own sphinxes, tells us now that five thousand seven hundred years ago Menes mounted the throne of the Pharaohs. At this period Egypt had her monuments, her dynasties. The scholar has been in China, and he has found five thousand volumes, and more than four thousand two hundred years ago, China was out in the full day of history, a nation under a higher dynasty, at the very time of the Noachic flood, she was building her pagodas, and writing her history in pillars and pyramids.

It is very manifest that the lines of human history have at least three great branches, which the human family reached more than four thousand years ago, and the further back we go the darker the night becomes. The three lines are the Chinese, the Egyptian, and the Aryan—the latter will break up into the Jew, the Persian, and the Indo-Germanite.

We know nothing about the early Egyptians back of the days of Menes, though we find stone instruments there, for Egypt passed through what we call the stone age. We might infer that from the mere fact that the Egyptian priest always used a flint knife, we know the priest has always been the last to surrender any custom, so when his neighbors had progressed and learned to cut with iron knives, he still clung to the old stone, saying "his fathers had cut with stone and he would cut with stone; what was good enough for them was good enough for him."

The Chinese Empire comprises about one-third of the human family. It is conservatism incarnate, the very school books in use to-day in China, were written by a contemporary of Daniel the prophet, and are full of old dogmas. For more than two hundred millions of men and women, China has only forty sur-names, and these sur-names grew out of tribal names, and there is an interdiction of marriage between persons of the same name. The inference is obvious, that back of Chinese civilization, was a borderland of savageism.

Of the Aryan branch we will take a single institution, that of marriage, and trace its history. When the Jews were led out of Egypt, a man married his own sister; the same is true of the early Persians and Greeks. You may trace the history of this branch of the family to the time when a man married his own mother. There was a time when a man could not be a priest who had not sprung from a union of a son and a mother. The women married many men, at the same time the men married many women. Marriage did not have the sanctity which is attached to it to-day.

There is another method by which we get at the earlier conditions of the race, I shall call it the symbolism. Long after the real thing drops out its ghost remains. An institution don't like to die, and when it does die, it leaves behind its poor shivering ghost. You are not superstitious, yet you would a little rather see the new moon over the right shoulder. It tells you that there was a time when your great grandfathers worshiped the new moon.

There are ladies here to-night who wear the marriage ring. Do you know that in former times the young men took a big club and knocking the old man down and choking the old woman, they carried off the young woman, and put an iron ring on her wrist? Now there is no knocking down, but they put a gold ring on the finger.

History takes us back more than four thousand years, for the Egyptian more than five thousand years, the marriage institution still further, symbolism still further down into the night of time.

The fathers of our race found themselves in the world with savage beasts, and in the pelting storms they took refuge in the caves. They invented stone clubs, stone knives, stone arrowheads, these were their only weapons. It was a long time before Tubal Cain taught the wandering tribes how to use iron, and when Tubal Cain did come and pointed the way up out of stone into iron, there was many and many an old fogy who said stone is better than iron, it is bad religion to cut with iron, so religion kept to stone.

Tubal Cain was a radical, he had truth, and he conquered. Iron was the first round of the ladder on which man climbed up into civilization, the second round was domestic animals. Without domestic animals no race has ever achieved civilization. What is the reason the Australian never had any civilization? Because they had no grasses which the hand of man could cultivate into grain, and no wild beasts which the mind of man could sub ue—could reach to own his kingship.

The race has domesticated twenty-six species. Twenty-four of which were found in central and western Asia. Here then is proof incontestible to my mind that the cradle of humanity was Central or Western Asia. We can not hold up the veil and look at the features of these early men, we have only glimpses; these tell us that these were men and not brutes. They were lifted immeasurably above the brutes; in their souls were dreams and thoughts of immortality, and in all times the heart of humanity has voiced its deepest hope—its most sacred trust.

A short time ago, a cave was found near the base of the Pyrenees. This was in the limestone. A very large flat stone was found laying up against the mouth of the cave, a mass of gravel and clay and sand had rolled down over the hole; in the mouth of the cave were found masses of charcoal, and further in they found the bones of the woolly elephant, the reindeer and the cave bear; in the sepulchre were found the bones of men, more than a dozen skeletons, and every bony hand clasped a stone club or a stone knife. Here we find stone tools in that which is perchance in the oldest grave yard yet found—surely a primitive burying field, and they were burying their dead, when the reindeer lived in Southern France, and when the woolly elephant and the cave bear were still living there, and that must have been toward the close of the glacial epoch. Then they buried their dead, and with them, their war clubs and knives and arrowheads, and at the door of the tomb, they had their funeral feast; they built a fire and had their feast with these animals, the reindeer, the woolly elephant and the cave bear. Very sacred to me, is that voice from the tomb sounding through unknown milleniums of primeval man; very tender to me are those memories of the funeral feast; very cheering to me in these days of doubt, is that primitive faith in the life beyond, voiced in the very door of the tomb; very inspired is that thought at the dawn of humanity, a light streaming athwart the gloom of death, a faith that brought the invisible world of the beyond to view, a ray of light unseen by fleshy eyes, revealing the invisible and eternal world. These children of the Father, looked beyond the veil to find a world unseen by mortal eyes, a world like this, for in the hand of the dead, they placed the war club to be borne away to that silent land, there to arm the same hand and strike down the bear in its jungles.

Somewhere in the viewless air, they knew there was a world of good and evil like this. Something came into the heart of man which the world around him had never known. It was the light of immortality; it was the dignity of knowing good from evil.

The world with all its grandeur and beauty, was only a garment woven around the soul, which God has called into time. I feel my exaltation, at the door of that tomb. I light anew my torch of hope I am greater than all things, There is nothing great on the globe but man, there is nothing great in man but the thinking mind. The world with all its mountain, below me rolls the ocean, two of the grandest things God ever made, save this soul of man. There rolled the ocean, its great billows leaping and bounding, lashed to fury by the storm. My soul shrank back sweatruck. Yet I could say to the ocean roll on, I am greater than thou. Roll on, the booming of thy billows, and sound of thy far off voice are but the echoes of what in me, is deathless.

What is man? Immortal! carrying in his mind the geometry of the stars, the geology of the earth, carrying in his heart the temple of justice. He looks out upon the stars, and traces the paths of worlds, and yet he is more than they are. The sun and moon shall be stricken from their thrones of light, and walk a flight of rayless solitude. The stars shall grow dim with age, and roll darkly through the voice of space, but man shall abide forever, the spirit disrobed of flesh lives on forever and forever.

NOTICE OF MEETINGS.

OREGON GROVE MEETING.

The Spiritualists of Oregon will hold a four days meeting at Halsey's Station, on the O. & C. R. R., seventeen miles north of Salem, Marion Co., commencing on Thursday, June 29th, 1871.

A general invitation is extended to all, and mediums and speakers especially.

By order of Committee. JOHN S. HAWKINS.
R. V. SHORT.

April 22d, 1871.

SPIRITUALISM.

DR. S. L. MCFADDEN AND WIFE, MAGNETIC PHYSICIAN, Spiritual Test Mediums, Business Clairvoyants, etc., have located at No. 343 W. Madison St., corner of May, up stairs, Chicago.

They invite all who wish the benefit of their mediumistic powers, to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the patient, tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law to themselves,—to be their own thinkers, teachers, doctors, and preachers. ALL SEASONS are invited to attend their circles on Sunday. The contradictions of the Bible, lying spirits, and false communications philosophically explained. Sittings for the examination of diseases, and private communications, from 9 A. M. to 5 P. M. Circles each evening; Sundays not excepted.

N. B.—To accommodate a few Boarders.

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THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Buggies of the Best Styles; Platform Spring Wagons, with two or more seats, with or without top. This wagon is an improvement on the old two-spring wagon, and as a business wagon, or for family use, is unsurpassed. Best quality of stock used and first-class workmen employed, and all work WARRANTED.

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N. KINNEY.

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THE

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AND

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*** For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189 S. Clark St., Chicago.

ABSTRACT OF COLENSO ON THE PENTATEUCH.

A comprehensive summary of Bishop Colenso's argument proving that the Pentateuch is not historically true, and that it was compiled by Samuel, Jeremiah, and other prophets from 1100 to 624 B. C. The substance of five volumes in 68 pages. Price 25 cents. AMERICAN NEWS CO., N. Y.

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CHRISTIANITY,

ITS ORIGIN, NATURE AND TENdency considered in the light of Astro-Theology.

By D. W. Hull.

THIS book is, so far as it goes, a thorough review of the Origin of the Christian system, showing it all to be plagiarized from ancient heathens. Being unlike almost any other work ever written on the subject, it cannot but be deeply interesting to all. Its arguments or deductions are bold, and so self-evidently correct that no one can gainsay them.

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v10 n1 tf.

Original Essays.

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

NUMBER THREE.

We have already shown that under certain conditions the spirit has power to travel out of its corporeal body, and appear at a distance therefrom, with all the distinctness that pertains to the person while in the body, and that under certain conditions it can unseen, take control of the organism of a medium and give a manifestation the same as a disembodied spirit. In the case of Daniel and Wm. Yeaw, for instance, there was something remarkable in the fact that his own mind was laboring in an excited state under impressions, which, though in reality false, were true to him. While in that excited mental condition—he really believing at the time that he had been shot and killed, and therefore his desire to control the brother and communicate directly the circumstances as they appeared to him, became so intense that he succeeded in accomplishing that object. In this we can see some of the causes operating to produce the result, though not fully clear.

It is evident his friends would feel an anxiety for his welfare, and would be likely to inquire of the control about him, in the circle they were holding. This would erect the telegraph line,—or complete the magnetic circle, by which means a direct communication would be established between his mind and the circle. But with regard to his vivid impressions of death, it is not so clear in that way they were brought to the mind of the circle, and their fears for his safety have taken the tangible form of the messenger of death, and as such, held psychologic control of his mind, and thus made it easy enough to control as an other mind? Or, was it accomplished through some band of spirits holding control of both mediums, to demonstrate to mankind another power of immortality?

But we have another class of phenomena, equally interesting, presenting many different phases, well worthy of our attention. I refer to those cases where the event of the departure of the spirit from this earthly life is accomplished, or where distant friends are made acquainted with the fact at the time of its occurrence.

Numerous cases of this kind are on record. Of the former, a case occurred in February, 1857, in which myself and family were directly interested. Having occasion to go from Syracuse to New York with a company of gentlemen to demonstrate a new chemical process to Prof. Chilton, on Wednesday evening my companions proposed to visit the theatre. Excusing myself, I retired to my room, and gave myself to spirit meditation and communion. After the company returned, and while still awake, I felt a strange coast to me and the dispatch for me to come home, too late for any conveyance up the river, and I was detained until the next afternoon, arriving the second day to find my child had departed. Tuesday morning, I urged the necessity of my immediate departure for home, but was finally over-persuaded by the company to remain, as I had agreed to make the experiment before the professor on Saturday afternoon. But under prevailing, as I now realize, feeling, a knock sounded at the door of our room. I said to the company, "Gentlemen, there is the telegram, and too late for my return home till Monday." On opening the door the porter said, "Here is a dispatch for Dr. Kayner." It was as follows:

"Doctor, come home. Charles has the croup. Dr. Gay says ten chances to die to one to recover."

The last train had left, until five o'clock next afternoon. I took that, was delayed seven hours on the road, and arrived at Syracuse next day at two o'clock, P. M., to find my child had departed this life at ten o'clock A. M.

The minutest details of all that followed I had seen before, while in New York; and while the funeral was being attended, it seemed to me as a farce enacted upon a tragedy—a piece of solemn mockery. *I had attended that funeral in all its particulars the Thursday morning previous, in the circle.*

By this we infer that our spirit friends see, before the event transpires, what is about to occur in the mundane sphere,—that they know before hand who are about to become inhabitants of that land, and that they also see all the circumstances surrounding that event, and when the mind of a medium is in the proper receptive state, they can photograph the picture in its finest lines upon that mind.

The following authentic case presents one of that class of phenomena where the representation of the death thousands of miles away, is given at the time of its occurrence:

"The late celebrated Lord Byron used to relate the following strange story of Captain Ridd, with whom he sailed to Lisbon in 1809:

This officer visited him one evening deep one night in his berth, he was awakened by the pressure of something heavy on his limbs; and there being a faint light in the cabin, could see, as he thought, distinctly, the figure of his brother, who was at that time in the naval service, in the East Indies, dressed in his uniform, and stretched across the bed. Concluding it to be an illusion of the senses he shut his eyes, and made an effort to sleep; but still the same pressure continued, and still, as often as he ventured to take another look, he saw the figure lying across him in the same position. To add to the wonder, on putting his hand forth to touch this form, he found the uniform, in which it appeared to be clothed, wet through.

On the entrance of one of his brother officers, to whom he called out in alarm, the apparition vanished; but in a few months after, he received the startling intelligence that on that night he (the brother) had been drowned in the Indian seas. Of the supernatural character of this appearance, Captain Ridd himself did not appear to have the slightest doubt."

In the summer of 1865, the putrid dysentery made sad havoc in Warren County, New York, some cases proving fatal in a few hours from the time of the attack: A child whom my wife had previously had special charge of, with her, was taken with the disease, and the third day, when I saw her, I told the physician who then had charge of the case, she could not recover, and in spite of our endeavors, she passed away about two o'clock next morning. As she passed away, her little spirit formed by my wife's bed, and smiled, and gradually rose out of sight. She knew, before she had heard of her illness, that little "Joda" was gone to dwell with the angels.

During the winter of 1865, while living in Gainesville, Ohio, her father passed over, after a short illness, he at the time being in Eastern New York, and the first knowledge I had of his illness was as given by himself at her bedside. These facts were made known to several in the house, and shortly, a letter from her sister announced the fact.

Now, in all cases of this kind, the spirit seems first to go where the strongest attractive existence or where its mind centers at the time of leaving the body,—for spirit, when free, will as certainly follow its strongest attraction as will the magnetic needle its attraction toward the North Pole.

It will doubtless, also, be attracted where it can draw the strongest support, or gain the most vital aid in time of need, to help it re-form under as favorable circumstances as possible, and if that person be a medium, they will see the departing friend, and aid them in this, their extremity,—for the spirit is naturally weak in most cases, and like a new born babe, needs some source of nourishment which the organism of the realize to be adapted to its wants, and which is in harmony therewith.

Then, what would be more natural than for the spirit to go to or near a person whose mind says made it feel easy and at home in their presence—who had imparted real vitality to it ofttimes, and warmed it to a desire to be often near them, or to dwell with them. To such the spirit memories, turn when the physical is failing, and reaching out to them on the wings of its desires, it receives from them sufficient strength to make its presence known, and enable it to pursue its journey to its home in the land of unfading loveliness—the good spirit's home.

St. Charles, Ill., May 20th, 1871.

Over the gate of death, man should arch the rainbow of everlasting life, and bid his fellowman walk through unashamed and not ashamed.

Written for the Religio-Philosophical Journal.

THE RUDIMENTAL AND THE SPIRITUAL; OR, A FEW WORDS OF REPLY TO AUSTIN KENT.

By Dr. E. B. Wheelock.

BROTHER KENT:—All true Spiritualists should never complain of being criticised, if done in the spirit of candor, and for mutual edification. There is yet plenty of room in which we may all live and learn, and grow in wisdom.

It is the following sentence, quoted from my article entitled, "Harmony vs. Inharmony" that seems to merit your criticism. It reads thus:

"As the human mind shall rise above the rudimental, and enter the spiritual, less and less will it blame the world, and *vice versa*. The more gross and rudimental the human mind, the greater is the inharmony that it sees. Put such a man in search of God, and his composition and thoughts would be well stored with scenes of horror and pictures of misery."

Now, friend Austin, as words are but artificial signs of ideas, perhaps my words have failed to give you my true idea,—for so it would seem from your remarks upon the above sentence.

I use the word 'mind,' as signifying the entire and the interior conscious, thinking man. By *rudimental*, as applied to man, I mean his external, corporeal, and physical form, with its blind sensations, whether pleasure or pain. That which I term my calling man's external body rudimental, is from the fact that observation and experience have demonstrated to me that man's visible body is but the rude beginning, the blocking out, as it were, of a more refined, or spiritual body, which in due time, and by laws immutable, will be illuminated, unfolded, from the rude.

Now, if my sentence once more,—"As the human mind (the interior, conscious man) shall rise above the rudimental and enter the spiritual (whether by inspiration, clairvoyance, or the process called death) less and less will it blame the world, and *vice versa*. The more gross and rudimental (the surrounding conditions or state of) the human mind, the greater is the inharmony that it sees, (and oft with pleasure). Put such a mind in search of God, and his compositions and thoughts would be well stored with scenes of horror and *pictures* of misery."

I fail to see wherein your criticism controverts the above statement. The whole plot history of the human race goes to confirm the truth of my statement. Who but there that give us "hell?"

The question is not one of morality or immorality, nor of big or little brains. Is it one of spiritual sight, a question of divine or spirit illumination which unfolds the mind to a fuller comprehension of the divine origin, and divine use of both good, and what you call evil. I opine that all minds thus illumined, can not fail to see that in due time your finite, time-serving, and darling pet, the devil, will dwindle down to nothing, and good, *infinite good*, be everywhere acknowledged to exist.

You speak of "Jesus." Did he not say? "Blessed are they that mourn,"—either with sorrow or rheumatism—"for they shall be comforted."

What did he say to his murderers? Did he blame them? The answer is nay. And why? Ah he saw the truth of my sentence. His mind now credits the history—had risen above the rudimental and entered the spiritual, and less and less he felt to blame his foe, and in meekness and *faith* no doubt, he asked his father, spirit, or God, to pardon his, to forgive even the shedders of innocent blood.

Pure reason sees no absolute evil. Human sympathy may fancy a thousand wrongs.

You also speak of Wm. Garrison. Did he whine and cry for vengeance to be dealt out to the "author of iniquity?" Nay; he was sufficiently illumined, and his mind had so far risen above the rudimental, that he could see the *good* that would come of it. He did not play the bull-dog—seek only the seeming evil, and deny the existence of *Infinite Good*.

In your first paragraph we are informed that you once knew a very "moral man" who had unusual clear and deep sense of harmony and inharmony of good and of evil in all their forms, and in the last year of their acquaintance with him, he solemnly declared to you, "everybody" A most singular man—why, I have been acquainted with many such. Which did you call him—a wise man or a fool? When young, he had a "deep sense" of inharmony and evil. When older, he seldom, if ever, uttered a word of evil and harmony now change its appearance, or seem to him, as age advanced, so that he had no cause to blame either, and as a consequence, he became a consistent Spiritualist? Or, did he still see evil and inharmony, as black as tar, and fixed as fate, and no one to blame for it. We think, with age, he knew in wisdom, and hence he plainly saw the truth of my statement, that as the human mind shall rise above the rudimental and enter the spiritual, less and less will it "blame any body."

You have also given us the rise of this man's "moral brain," even to the fractional an inch. Whether he had or had not the knowledge of the moral one, you have not informed us. But we infer that he might have had an immoral one, as well. And it so, was he the author of either? Was his "moral brain" the result of, or was the immoral one the result of demerit? Or, did the same good providence that gave the one give the other also? Upon phrenological principles, would man's spiritual identity, either here or hereafter, be the same were he to lose one single faculty, full to whatever name you will. Each and all are essential to make the man. Each alike are the gifts of God. Each, in themselves considered, are legitimate and right, they being the product of infinite wisdom—a Deific attribute in which you take no stock—must in the end ultimate in man's greatest good. Yes, Brother Kent, for once you are right—at least when saying the "exact truth is wisest and best." In your text, suppose you give a little more of it, and by so doing, much oblige your friends—and humble servant.

I beg pardon. I had nearly forgotten your last sentence. It reads thus:

"If a God," he does, or does not sympathise with the sufferer. Hence, it is proper to know whether the believers in an "infinite God" have or have not reason for the well founding of his "love, pity and compassion." My dear sir, the "believers" in an "infinite God," perceive that whatever is—and by whatever name it may be known, are but so many modes of God's self-manifestation. And as God is, so he must be infinite. If love, pity and compassion are entities and have real existence, they must belong to the infinite. And so do men and angels belong to the same infinite, and are but constituents thereof. So of wisdom, science, and feelings of pleasure and pain, and whatever thoughts and opinions that either you or me and all else possess, are but the modes of infinite manifestation. Hence, as I said, according to my try, are but exhibitions of the way and mode and manner of God's existence. Aside from the infinite, there is neither shadow or substance.

You seem to speak of God as one thing, yourself as another. And then you suppose we "believers in an infinite God" do the same. In this you are mistaken. There is a bigger meaning in many words we use than as yet you seem to comprehend. And yet we blame no one; but if we did, that blame would not be on side of the infinite. It would only be one of the infinite varieties of an infinite God's self manifestation.

A little clearer thinking, Brother Kent, and you may come out of your materialism yet, and become a real philosophical Spiritualist—perceiving that whatever happens, was to happen, from the fact that it *did* happen.

Letter from Benjamin Todd.

BROTHER JOURNAL:—On the fourth of last month my better half and I bade adieu to Webloot and took the steamer for California, having been nearly two years absent, during which time we had travelled the state of Oregon and Washington Territory pretty thoroughly. On some accounts we felt it a happy deliverance; on others, a matter of regret. We left some warm friends, who will ever be cherished in our memories for their sympathy with us, shown clearly by their acts of kindness toward us.

In Portland there are some whole-souled Spiritualists, such as D. H. Hendee, N. Williams, I. M. Peters, Alfred S. Graves, Warren Davis and others. No more willing worker with his head, arms and money, can be found than D. H. Hendee. He has ably braved public opinion, and fought for the cause years when he stood alone, nor once has he allowed his personal interest in financial affairs; however much he was the loser, to cause him to swerve from the line of duty, or cater for a moment to the good opinions of others. And yet, a more priest ridden hole can not be found to day than the little city of Portland, Oregon; and "Holy Joe," Hendee's home too. It has the vices of older cities, but lacks their virtues. It would hardly be deemed proper, even there, for those women who ply their trade to advertise their traffic publicly. But they have a nice way of doing the thing covertly, viz., go and join the churches, and it answers every purpose. Hence the churches have a plenty of male members, and are well sustained; so much that they have become proud, arrogant and tyrannical, and no stranger can get into business there and hope for success unless he attends some one of the churches and pays his regular assessment.

Probably there are not less than five or six hundred Spiritualists in Portland, and yet it would be difficult to get out of every ten to attend a public lecture. They dare not go. Bread and butter, and the various wants of their families [illegible] out of their boots in no time.

Oregon is the finest agricultural country in the world, and is rather a small place, although in time of the majority of its inhabitants—well, never mind, it is all the same whether I say it or not. If Gabriel's trumpet did not resurrect, the other world would not lose anything in mental worth or moral power.

We spent three months in Washington Territory last summer, visiting the towns on Puget Sound. An entirely different race of beings are to be found there than those who inhabit Oregon, and I may say of them, safely and truly, that they are human beings.

Olympia, situated at the head of the Sound, is a beautiful place, and lovely. They have two orthodox churches there in a languishing condition, and have not enough of orthodox religion to hurt the place or people much. There are quite a number of liberal and Spiritualists in the place. George A. Barnes, the banker, and his wife, are two noble souls, and it would be difficult to find two better or more efficient workers in the private walks of life; nor could you well find those that better exemplify their principles as Spiritualists, by helping the suffering poor and needy among their fellow beings; may the angels bless them for it.

Bhilocoom, the next town as you go down the Sound, is rather a small place, although in time of large things in the future seems to be prevalent among the people. There are but few Spiritualists in the place, but while visiting them I noticed a liberality and depth of thought in the family that served to be the source of inspiration of quite a large share of the people.

Seattle is quite a live place, and is at present in a thriving condition. There are many Spiritualists in Seattle, but Smith, the U. S. Collector, and Dr. Andrews appear to be the leading ones, or at least the most active workers. At the time I was with them they were in a divided condition, owing to beliefs of trivial fact had arisen between two mediums. This is one of the most foolish things imaginable, and one of the greatest drawbacks that Spiritualism has to contend with. If their rivalry consisted in "seeing who could best work and best agree," it would be far better for them and the cause they have espoused.

Port Townsend is a fine little place, and is the port of entry for the Sound. Quite a number of good Spiritualists reside here. Our stay there was short, but while there we need very kindly for our welfare while with them.

From Port Townsend we went to Victoria, the capital of British Columbia. Here we found it virgin soil, as far as Spiritualism is concerned. We gave a course of seven lectures to crowded houses, at the close of which, at the earnest request of the people, we remained and gave a second course. Think it will yield down as good soil and destined to bear fruit an hundred fold.

Just prior to our leaving Oregon we received a letter from a particular friend of ours, Mr. F. W. Mackie, stating that Elder Miles Grant was in San Francisco, slashing around and spoiling for a fight with a Spiritual speaker, also inquiring if I would accomodate the Elder. I immediately answered that I would, and authorized Bro. Mackie to make the arrangements for it. As Elder Grant is one of the city, Bro. Mackie wrote to him and received an answer from the Elder that "with the help of God" he would meet me. On the strength of that reply, Bro. Mackie had logged me to go to Oregon to come down. I answered by telegraph that I would come on the next steamer, and did so; but when I arrived here, Elder Miles Grant, be it known to all the world, backed down. Was there a great number of excuses, to be sure, but no one of them was valid. Now which shall I infer—that Elder Grant acted cowardly and mean after I had come a sea voyage of six hundred miles for one lecture, or shall I infer that his God refused to help him and he dared not undertake it alone? We are more inclined to accept the latter position, viz.: that his God went back on him. Now if his God did badly to back out, he is a coward God, anyhow; if my God served me so I would not strike another blow for him. If the Devil stole all his possessions. Better get even with your God, Elder Grant, you've got a back on him. When Elder Grant failed, J. S. Loveland threw down the glove against Spiritualism, and offered to take the affirmative of the following proposition, it being an expression of his present views:

"*Resolved*, That the phenomena commonly known as spiritual manifestations can be accounted for by forces inherent in nature, and performed without the aid of any force from disembodied spirits."

An agreement was attached to the resolution allowing me to build the affirmative arguments as I might deem proper, as well as rebut my opponent. We discussed it six nights—two hours each night—dividing the time equally.

I was aware that in going into the argument I would have no novice in the subject as a debater to meet. I well knew that Mr. Loveland's experience in the phenomena and philosophy was equal to my own. Nevertheless I felt confident that I had the truth on my side, which I believed would be in error. It is my opinion, and I think the opinion of the audience generally, that Mr. Loveland signally failed. I deeply regret that he should express the course that he does; but he is entitled in so doing, all right, he will receive no blame from me.

We shall leave San Francisco ere long for the Eastern states. Shall go by Omaha, from Council Bluffs through Iowa to Chicago. Any of the friends in Iowa that wish us to visit them, can address us immediately in care of F. W. Mackie, San Francisco, Cal., until further notice.

Letter from M. F. Chamberlin.

BRO. JONES:—In looking over your list of spiritual works, I was unable to find any describing the various ailments to which the human body is heir to, with treatment therefor. The spirits have record us profitable instructions upon all other subjects, and why not on that? It is a work that we are much in need of at the present time,—in fact I know of no work that would meet with so liberal a patronage as such an one.

If some good reliable medium or mediums would make it a part of their mission to give the spirits an opportunity of compiling a spiritual system of medicine or treatment of diseases, they would receive the blessings of thousands that are afflicted, and the thanks of all liberal minded practitioners, who are not blessed with mediumistic power enough to receive such information, or guidance directly from the spirits themselves.

While we are looking after spiritual life, let us not forget the material.

Hamilton, Nevada, Apr. 23d, 1871.

Sick people remain uncured, not so much for lack of books, as for the want of that life investigating power, imparted from spirits through healing media. Such mediums as are required for healing the sick, are daily being developed, and in a few years will be found in every school district throughout the enlightened world.—ED. JOURNAL.

CAUSES OF FAILURE.

Letter from J. L. Potter.

BRO. JONES:—My experience among societies, and Spiritualists generally, has led me to certain conclusions, that to me are true, as to causes why we do not succeed better in some places, in building up a *good, strong, healthy society*. Many claim to be opposed to organization and to settled speakers; while others are ever crying, trance, normal, inspirational, scientific, or something different than the one they have. The cause has been languishing for some years at La Crosse, Wis. What has been the trouble? Nothing but this. The President of the Rev. Mr. Deer as their pastor. And Laura De Force Gordon would be at her father's house for weeks, and never get even an invitation to speak. The Spiritualists' house was standing idle all of the time she was there. A Mr. Cox said that Mr. Deer said publicly, that "all the spiritual element of La Crosse, that need either serve or believe in the Universalist church." The Spiritualists are organized at La Crosse, and have a good hall of their own. Still the officers will play into the hands of Universalists, with their influence and money, leaving their own cause to starve and die. H. S. Brown, M. D., of Milwaukee, gives us a little idea of how the Spiritualists of that city are doing. In the Banner of April 22nd, he says:

"Rev. Rowland Conner is employed by the Unitarians—many of whom are Spiritualists; and he gives spiritual food, as good as a Spiritualist would. He is increasing the numbers who attend the church, is quite popular; and thus the Spiritualistic work is being done in this city."

Does this argue for or against organized effort? Perhaps the Universalist and Unitarian churches are not "organized" bodies; still, I am of the opinion they are. Would you call Brother Deer and Brother Conner "settled speakers," or not? Brother Conner "is quite popular." Why? Because "he gives them *spiritual food*, as good as our own speakers." Does Spiritualism sound better; is its life giving truths sweeter to the spiritual ear, coming from beneath the debris of a Universalist or Unitarian church; spoken by an "ordained priest," than though it were spoken *openly* and *boldly* by one of our avowed speakers, "trance or inspirational?"

That looks to me like a bid for policy men and speakers to rally around our standard, that the real characteristic trait of our faith might be covered up, and the real issues kept in the dark.

At Winona the Spiritualists tried years ago to unite with the Unitarians and Universalists, and be one church. They run together for a season, and death to all was the result, neither party have been able to hold their heads up as a society since. At Lake City the Spiritualists and Universalists have been looking forward toward a union, but the Spiritualists have got their eyes open before they got in very deep. Each party will have to run their own side hereafter. That is the way it should be. One or the other must die in the end. Spiritualism never can be Universalism, as they preach it,—or "free religion" either. We might as well set up for ourselves, first as last, for it will have to be one thing or the other with each individual. We can not be both at the same time, and deal justly with both "faiths" I know that systematized labor will cause Spiritualism to prosper under its own name, but as for myself, if not better in any place, as it will by calling it either Unitarianism, Universalism, or Free Religion, with no greater cost of time or means, than though we coalesced with our liberal Christian brethren.

If the Spiritualists would do one quarter as much as Christians do, every speaker and medium could be employed, and get paid for their labor—spreading the truths of spirit communion broadcast for the world. If there were but one million believers in the land, and each one would pay the sum of "fifty cents" a year, we would have five hundred thousand dollars to spend yearly in the work. But when it is said there are six millions in the world, and do not raise the above named sum, can we wonder that the cause lags? Some generous souls are often heard to say, "The angels will do the work;" we need not bother our brains about the matter. When Spiritualists will unite both influence and means for the furtherance of this cause, there is no power on earth that can impede its progress. If we have got the best, let us act as though we thought it better than all the rest combined. Divided forces never conquered disciplined armies, and we have not even in this greatest of truths ever sent to man. Spiritual fam now—Spiritualism ever!

Plain View, Minn., May 18th, 1871.

Reply to Magnetic Correspondents.

BRO. JONES:—"The cry is still they come." As I am not yet quite annihilated by the various attempts to submerge facts by those whose education prevents them from seeing great truths, I again insist that I am no psychologist (magnetically understood), nor do I possess any powers *which are only* in the "mind's eye" of those who were taught and made to believe that there was such a thing as animal magnetism in nature.

Such a power is only imaginary, and as I do not make passes, exercise a will or attempt to force persons into a somnambulic condition—if they feel anything in my presence it is purely imaginary upon their part, and no power in me, for I am opposed to it, do not believe in it, nor exercise it.

Because some persons cannot enter the somnambulic condition in my presence ought to prove that it is not magnetism that effects it in those that do so; and because one who has been falsely taught he "never for a moment felt to endorse my claim," is no proof nor reason that it is not true and that others will not embrace it.

I do not admit that there is such a power as "fascination" in any person, animal, or snake, and all such exhibitions result from a power in the brain of the subject, the animal, or the bird, etc., that reaches out (even independent of their own consciousness) and observes, feels or learns their surroundings, and through fear, faith, belief, care, anxiety or education, give an outward show of what has been called a "spell" or charm.

Will those who are wild and self-satisfied upon the subject of animal magnetism tell, whether the secret or the effete matter which some call "magnetic emanations," is not *peculiar* in all individuals, and if so—how magnetism, which has neither smell or taste, can assume or cause a *peculiar* scent in each person, so that a dog can find his master—for it must be *peculiar* or he could not do so? Accounting to late assertions magnetism must be a tenth wonder, and if its qualities keep pace with the ideas of its advocates, I should not be surprised if it enabled them (under the circumstances) to account for every thing, and become the *ne plus ultra* of their ambition, and supply them with all they need.

Because mediums, or susceptible persons, may feel or be able to distinguish a difference between persons and things, &c., even at a distance or through a stone wall, is no proof that it is magnetism, and not a power or a quality of their own faculties that does it. If it were magnetism, brains would be of little use. Upon holding out the hand, any one can imagine that they feel a something going out of it, or coming into it, as they please. I can do it or so can any one, even those who are supposed to be negative—and it is simply the pulsation that produces the sensation, which the imagination can direct either in or out. It is true, clairvoyants can see a something emanating from all persons, but it is only the effete matter which is always escaping through the pores of the skin, and being *loaded with moisture*, is material and perderable, consequently can be seen by all those whose eyes are in that peculiar condition.

Mineral magnetism is only made evident to our senses, by its influence upon a steel needle that has been charged with that imponderable fluid—Copper, zinc, and all other substances, except nickle and cobalt, etc., are apparently not affected by it, and as they are not, it is more than likely that it has no *appreciable* effect upon the human system, and *none whatever* of such a nature as has been ascribed to it by magnetic operators. Some of your contributors are rather muddled upon the subject of magnetism, and mix up the mineral with the "animal," which is not orthodox or according to Mesmer. There certainly are such terms as "terrestrial magnetism," "magnetic equator," "magnetic meridian," "magnetic poles," "magnetic dip," "magnetic variation," &c., but they all have reference to mineral magnetism, and have nothing to do with the supposed animal variety.

Somnambulism is simply a condition produced by an act of the subject's own will, after they have been taught by proper instructions, and is, therefore, neither "a man of straw," nor a pet theory, any more than it is caused by an "animal magnetic fluid," or any other outside influence.

Time will bring the light to those who do not see, and truth will stand, though prejudice oppose, and all the shafts of misdirected minds, are brought to bear against it.

Fraternally,
WM. B. FAHNESTOCK.

A Card from Mrs. King.

BROTHER JONES—DEAR SIR: Will you have the kindness to allow me to inform the public, through your columns, that I have decided to enter the lecturing field for a season.

I am, and have been for some time, gathering thoughts from the inexhaustible fountain of inspiration, in the quiet of home, where they come the purest, the freest from the dross of disturbing influences, and recording them for use upon the rostrum.

Besides subjects relating particularly to the Spiritual Philosophy, I have carefully prepared lectures on "Marriage and Divorce," "Woman—her Relations to Society," "Religious liberty as God in the Constitution," "Religious Culture," etc.

My business will be to treat all questions relating to reform in connection with Spiritualism, and to adapt myself to the wants of any community in which I may be called to labor.

I write lectures because the law of mediumship proclaims to me that I can do the best for the spirit who teaches through me, and therefore serve the people best in the use of my time. Yet I can adapt my mediumship to circumstances, and it will serve me as a treasure from which to draw on all occasions and under all circumstances as I need.

I favor settled speaking, yet will make short engagements for the present.

MRS. MARIA M. KING.

Hammonton, N. J.

Letter from W. Persons.

BROTHER JONES: I read an essay in your last number, from Dr. Moses L. Knapp, giving a very interesting account of the falling stones in Mexico.

I have known the Doctor and his family for many years. He is a fine scholar, an eminent medical man and author, and a gentleman of the highest integrity.

A friend of mine, Isaac Cook, of St. Louis, has written you in relation to an oil-well and lead mineral lying near St. Louis. Bro. Cook was formerly a Methodist preacher, and the spirits converted him to our philosophy. He is a first-class medium, sees spirits, writes under influence. He has brought out a number of useful inventions; but is poor, with a large family. His influence have shut up his way, and desire that he prosecute the boring for oil. I have talked with them; they appear to be of a high order and give a very clear and interesting statement of the great wealth which they wish him to bring to light for the benefit of humanity.

Three to five hundred dollars would fully test the matter. If you can call the attention of some of your readers to the subject of helping Bro. Cook in this matter, and the small outlay is made, I have but little doubt that you would be instrumental in doing great good. The investment is a small one. The results promised are large.

Fraternally yours,
W. PERSONS.

Chicago, June 7th, 1871.

Letter from Eli F. Brown.

ED. JOURNAL:—The spiritual elements have been considerably agitated in this city recently, and as the interests of the cause are now taking definite shape, it becomes a matter of some importance. During the month of May, Moses Hull was with us, and gave eight of his stirring discourses, which have so helped to bring out the energies of the liberal minds of the city, that a working society is now being formed, which proposes to establish the means of raising a fund to maintain lectures regularly. Mrs. Mary L. Strong is lecturing during this month. In a few weeks we think the friends will be ready for the establishment of a Lyceum. By Autumn we believe that Dayton, with a good working organization and Lyceum, will take its place among the localities in our country that are doing a profitable work for the cause of religious emancipation. Dayton is a beautiful city—one of as much outward display of wealth, happiness and prosperity, as can be found in the West. It is nevertheless thoroughly steeped in Orthodoxy and Catholicism, but opposed to this misfortune it has a large number of Spiritualists and "Free Thinkers in its midst, who are banding together and making an effort in behalf of the good and the true, can do much to lift its manner of thought to a higher plane of intelligence and spirituality.

Dayton, Ohio.

Religion wraps all our life in its own wide mantle, takes note of the private conduct of the individual man, and the vast public concerns of the greatest nation and the whole race of mankind. By the sun, nearly sixty millions of miles away, comes every morning, and folds its warm embrace, each great and every little thing in the round world.—*Theodore Parker.*

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Ticket Office, south-east corner of Clark and Lake streets.

	Leave.	Arrive.
Cedar Rapids Passenger	8.30 a. m.	6.40 p. m.
Pacific Fast Line	*10.45 a. m.	3.50 p. m.
Rock Island Express	10.30 a. m.	*3.50 p. m.
Pacific Night Express	12.00 p. m.	7.00 a. m.
Rock Island Night Passenger	†10.00 p. m.	7.00 a. m.
Dixon Passenger	*4.00 p. m.	*11.10 a. m.

Prospect Line.

Prospect and Dunleith Pass	*9.00 a. m.	*7.15 a. m
Prospect and Dunleith Pass	*9.45 p. m.	*2.30 p. m
Rockford, Rigin, Fox River and Elgin	*4.00 p. m.	*11.10 a. m.
St. Charles and Elgin Passenger	*4.15 p. m.	*9.45 a. m.
Junction Passenger	5.30 p. m.	8.30 a. m.
Lombard Accommodation	*5.15 p. m.	*9.00 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	*9.00 a. m.	*12.15 a. m.
Day Express	*9.45 a. m.	*6.05 p.m.
Evanston Accommodation	*1.00 a. m.	*2.00 p. m.
Ross Hill, Evanston, and High Land Park	1.00 p. m.	3.40 p. m.
Afternoon Pass	*3.45 p. m.	*7.05 p.m.
Kenosha Pass	*6.10 p.m.	*9.10 a.m.
Waukegan Passenger	*6.30 p.m.	*9.45 a.m.
Waukegan do	*4.00 p.m.	*7.55 a.m.
Milwaukee do	11.00 p.m.	6.00 a.m.
Kenosha and Waukegan trains leave from Wells street Depot.		

Wisconsin Division—Depot corner of Canal and Kinzie street

St Paul Express	*10.00 a. m.	*7.15 p. m.
Night Passenger	*6.00 p. m.	*6.30 a. m
Janesville Accommodation	4.30 p. m.	11.00 p. m
Woodstock Accommodation	*9.37 p. m.	*10.15 p. m
Barrington Accommodation	7.15 p.m.	7.45 a. m.

GEO. L. DUNLAP, General Superintendent.

E. P. Stanwood, General Ticket Agent

Lake Shore and Michigan Southern Rail-Road.

Depot corner Van Buren and Sherman streets. Ticket Office 66 South Clark street.

Mail	*8.30 a. m.	*7.50 p. m
Special N Y Express	*9.00 a. m.	*4.00 p. m.
Michigan City Express	*12.30 p.m.	*10.00 p. m.
Atlantic Express (daily)	5.15 p. m.	7.00 a. m.
Night Express	*8.00 p. m.	*6.30 a. m.

Detroit and Grand Rapids Line.

Day Express	*9.00 a. m.	*6.20 p. m.
Night "	*8.00 p. m.	*6.30 a. m.

P. B. MOSES, Gen'l Pass. Agt., 66 Clark st., Chicago.

Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

	Leave.	Arrive.
Mail Train	*8.37 a. m.	*8.05 p. m
Fast New York Express	*9.00 a. m.	*5.30 p. m.
Atlantic Express (daily)	12.15 p. m.	*7.00 a. m.
Night Express	†9.00 p. m.	†7.30 a. m.
Kalamazoo Accommodation	*4.15 p. m.	†1.30 p. m.

Cincinnati and Louisville Trains

Day Express	*9.00 a. m.	*8.20 p. m.
Through Express	†4.30 p. m.	†6.05 a. m.

for St. Joseph via New Buffalo.

Day Express	*9.00 a. m.	*11.30 a. m.
Accommodation	*4.30 p. m.	*5.05 p. m

HENRY C. WENTWORTH, General Passenger Agent.

H. B. RAMSDEL, Gen'l Superintendent, Chicago.

Chicago, Burlington and Quincy

Ticket Office 63 Clark St., opposite Sherman House. Union Depot, foot of Lake St.

Hinsdale Accommodation	*7.10 a. m.	*6.18 p. m
Mail and Express	11.30 a. m.	3.40 p. m.
Pacific Fast Line	*10.45 a. m.	*4.15 p.m.
Hinsdale Accommodation	*1.40 p. m.	*9.30 p. m.
Mendota Passenger	*4.30 p. m.	*9.45 a. m.
Evening Express	*9.00 p. m.	*7.30 p. m.
Aurora Passenger	*4.30 p. m.	† 9.30 a. m.
Hinsdale Accommodation	*5.15 p. m	*8.50 a. m.
Pacific Night Express	12.00 p. m.	7.30 a. m

ROSSER HARRIS, Superintendent.

SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*9.30 a. m.	*7.45 p. m
Cairo Express	*2.15 p. m.	*7.00 a. m.
Kankakee Passenger	*4.30 p. m.	*7.45 p. m.
Kankakee Night Passenger	*6.30 p. m.	*7.00 a. m.
On Saturdays the train will leave at	4.45 p. m.	
Champaign Passenger	*4.30 p. m.	*9.30 a. m.
Hyde Park and Oak Woods	*2.30 p. m.	*7.45 a. m.
" " "	*4.30 p. m.	*9.45 a. m.
" " "	*5.30 p. m.	*10.45 a. m.
" " "	*9.00 p. m.	*1.45 p. m.
" " "	*12.15 p. m.	*5.15 p. m.
" " "	*6.15 p. m.	*7.30 p. m.
(St. Louis through Trains.)		
Day Express	*9.30 a. m.	*6.18 p. m
Night Line	*6.30 p. m.	*7.30 a. m.

W. F. JOHNSON, Gen'l Passenger Agent.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Michigan and Canal Streets.

Mail	*1.35 a. m.	3.10 p. m.
Day Express	*9.00 a. m.	6.00 p. m.
Atlantic Express	8.15 p. m.	3.00 p. m.
New York Express	9.00 p. m.	7.00 a. m.
Valparaiso Accommodation	4.30 p. m.	7.00 a. m.

W. G. CLELAND, Gen. West'n Pass. Agt., 66 Clark st.

Chicago and St. Louis—Depot, corner Madison and Canal sts

Express Mail	*9.15 a. m.	*9.00 p. m.
Joliet Accommodation	*5.30 p. m.	*9.15 a. m.
Night Express	†4.30 p. m.	†6.00 a. m.
Lightning Express	† 9.00 p. m.	*6.30 a. m.

*Except Sundays. †Runs through to St. Louis every night. ‡Saturdays and Sundays excepted. §Except Monday.

M. HOUGHTON, Gen'l Supt.

Chicago, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets.

Pacific day Express	10.00 a.m.	4.15 p.m.
Accommodation	*5.30 p.m.	*9.50 a.m.
Pacific Night Express	11.00 p.m.	*7.00 a.m.

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E. H. SKINNER, Gen'l Passenger Agent.

R. M. ATKINS, Gen'l Ticket Clerk.

P. A. HALE, Asst'l Gen Superintendent.

Pittsburg, Cincinnati, & St. Louis R. R.—Cincinnati Air Line.

Cincinnati Express	*9.45 a. m.	3.40 a. m.
Columbus Express	*9.45 a. m.	*9.20 p. m.
Cincinnati Night Express	*7.40 p. m.	*6.55 p. m.
Columbus Night Express	†7.40 p. m.	
Lansing Accommodation	4.45 p. m.	9.15 a. m.

N. D. SCOTT, Gen'l Pass. Agt., Ticket Office Corner Randolph and Dearborn streets.

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Neuralgia, P, 2,137; Dyspepsia, P, 2,974; Asthma, P, 2,915; Catarrh, P, 987; Chills and Fever, P & N, 2,415; Rheumatism, P, 1,315; Painful Menstruation, P, 1,497; Suppressed Menstruation, P, 934; Female Weaknesses, P, 1,561; Fever, P, 2,956; Amaurosis (Blindness), P, 63; Coughs and Colds, P, 1,789; Heart Disease, P, 483; Diarrhœa, P, 1,114; Headache, P, 1,841; Dysentery, P, 1,946; Liver Complaint, P, 760; Pains and Aches, P, 981; Deafness, N, 58; Bronchitis, P, 823; Piles, P, 813; Cholera, P, 112; Worms, P, 360; Inflammations, P, 971; Paralysis, N, 74; Acidity of the Stomach, P, 325; Scarlet Fever, P, 436; Tooth-ache, P, 855; Flatulence, P, 336; Hysterics, P, 184;

Frontier Department.

BY.....E. V. WILSON

Extraordinary Manifestations.

Question for spirits to answer by writing in the dark without the aid of human hands.

First give us the modus operandi through which spirit elements are developed into life.

Answered by the band. First, RESOLVED, That the imponderable essences of gross matter, belonging to and located in strata around the consolidated earth, are the prime reservoirs of the earth's magnifying ponderable essences.

Second, that these essences manifest themselves diversely in vegetable formations, and then pass back into the reservoirs of imponderable, or fluic substances, called gas. These gases are, then, the embodiments of both physical and spirit life. They generate animal formations, according to their substances, under a consecutive series of compositions and decompositions, of both the physical and spiritual elements of mortal and immortal life, which are alternately distilled under an arithmetical series of compound formations, from the ponderable and physical elements of the earth.

Physical life locates the blood of man, and spirit, or immortal life, locates the brain, and its nervous tributaries.

Physical life is inhaled from the gases into the lungs, from the atmospheric reservoirs, but immortal, or spirit life, is conceived and developed in the brain, from the quintessent and immortal germs of all ponderable and compound elements.

Drink and diet are the supporting and maturing auxiliaries of the physical constitution of man, and the nervo-magnetic elements are the auxiliaries that support the spiritual constitution of man, both in and out of his physical form. Physical life is limited; but spiritual life has no limit, neither that being in either conscious or unconscious matter. Physical life is a development, but spirit life is an eternal principle in matter. Spirit lives incarnate are merely passing conditions of spirit development, in which the first dawn of mental illuminations are generated under physical gravitations, terrestrial, from which it passes into more essential spirit embodiments, under spiritual gravitations celestial.

Every individualized spirit that passes through the portals of physical life into the sublimities, bears along its own constitutional record, and its indicative tokens of the diverse colorings and characters inherited through their intermediate series of arithmetical extremes of consecutive embodiments, whether favorable or unfavorable to its own spiritual advancement. But if, through the physical series of spiritual conditions of life, a human dragon (be developed as) Lord of earth (it) is no indication that he will be dragon-lord in the spiritual sublimities, but the reverse; yet earthly lords and rulers, who bear the tokens of the lamb, or the dove, are self-exalted and spiritually promoted.

Second question. "When a germ of any kind becomes partly formed, and its unfolding development is arrested prematurely by decay or otherwise, will they ever reappear in similar species of forms again?"

Answered by Archimedes. First, RESOLVED, That until the law is perfect in either spiritual or physical productions, their constituent elements under this head pass back in common with their relative kindred seriform essences, from which embodiments they pass in common into similar and other advancing plains of corporeal forms, until their immediate advancing plains and gravitating points are gained in higher degrees of animate and immortal states of conscious existence.

Second. But these unorganized atoms will never be regenerated in the same identical personifications to which they were previously tending before they become disorganized prematurely.

Third. But this does not argue that the perfect spirit soul of any living being or mortal personification will be again reincarnated and regenerated in physical life, for this rule applies alone to the preceding case.

Third question. "Do spirits take up space individually?"

Answered by the spirit of Zoroaster. First, RESOLVED, That spirits do require space, not directly but indirectly. Second. That essences are the immortal occupants of physical and corporeal forms and individualized substances and surrounding elements. Third. That spirit is the indwelling principle of all insensible substances. Consequently spirit occupies the internal space of porous tenement. Fourth. At the dissolution of an organized conscious spirit from its gross earthly tenement, it then clothed with more essential embodiment in a living consciousness leaving its mortal tenement both insensible and unconscious of its decaying remains and earthly existence. Fifth. Spirit is the life preserving principle of its consecutive embodiments, and is eternal in the animating discharge of its sacred office. Sixth. Gross physical tenements engrave their constitutional characteristics into the next ensuing embodiments of spirits with similar earthly gravitations, and there to remain until the encumbered spirit performs another life time of maturation in its tran-cending degrees of spiritual inaugurations. Seventh. Every ascending condition of spirit life affords new bodily resources, from which it is newly clad and supported.

These questions were signed as follows:

Exit the arch teachers. Thomas Paine, Sec. Kings 1st and 2d Prest.

After these questions and answers had been written out, the following resolution of thanks was tendered C. C. Wilkey, by the spirits:

"The Band tender their thanks to Dr. Wilkey for his kind attention to the son of our medium.* He who receives our mediums receives us; and he who oppresses our mediums, oppresses us; and he who contributes to our mediums, contributes to us. THE BAND.

We the undersigned, feel confident that the foregoing was not written by mortal hands. Dr. Carter Wilkey, Dr. J. H. Wilkey, J. A. Koons, Mrs. Koons, Jonathan Koons, Dorothy D. McGhee, Emily C. Wilkey, Mary L. McGhee.

MASSADONIA, Ill., January 23, 1871.

*Dr. Wilkey was at this time attending the son of N. W. Koons, the medium, in a case of lung fever.

Incidents of Our Western Trip.

How this young city of the Great West has grown since we were here in MAY, 1868. Where stood high mounds of earth, hundreds of feet above the level of the river, now stand blocks of magnificent buildings, filled with the merchandise of the East, the West, the North and the South, and from beyond the seas.

Truly, Kansas City may be proud of her geographical position, situated in the midst of the finest agricultural country in the world. Turn towards any point of the compass you please, and there lies spread out before you for a thousand miles, the Eden of the world, dotted with cities, towns, villages, hamlets, and farms, connected with the mountains of the West and the hills of the East, the ice banks of the North and the cotton fields of the South, by steam on river and rail, she stands a queen indeed, arrayed in purple and fine linen from the East, in cotton from the South, in wool and silver and gold from the West, and her storehouses filled with every imaginable mechanical and agricultural implement from the great shops of the North.

THE RAILROADS.

The Missouri and Pacific, connecting with St. Louis, Chicago and the East; the Kansas Pacific, connecting with Denver, Cheyenne, Salt Lake City and California; the Hannibal and St. Joseph, connecting Chicago via Quincy, Ill.; the North Missouri, leading into Iowa and Minnesota via Moberly, Iowa, and Fort Dodge, Iowa; the Hannibal, St. Joseph and Council Bluffs Rail Road, Missouri, Kansas, and Lower California, at Atchison. We stood upon the bluff on the west of the city, looking down on the great Union Depot, in West Kansas, and a sight worth going a thousand miles to see, lay spread out before us. Trains were moving in every direction, several of them freighted with human beings, bound to all parts of the world; others with merchandise, again others with the herds of Texas and New Mexico. On our right the iron bridge, showing the muddy waters of the swift rolling Missouri river; a little way before us, and to the west, the beautiful little city of Wyandotte, Kansas, between us and which runs the Kansas river, and behind us the city, with her vigorous population of thirty thousand souls, and yet, within a quarter of a century, this busy mart of civilization was a wilderness, and hardly known to the world, and where now stands a city there were barren bluffs, wild beasts and savages.

First came the hunters, then the traders, then the speculators, then the farmers, mechanics and merchants. After which came the church and her ministers, begging their way into opulence and position, and now turn to the world and say in exultation, see what the Lord has done through us.

The sitting-room in the churches in Kansas City will accommodate about 6,000 at one sitting; of these seats at no one time are there 4 000 occupied, hence some 25,000 souls are outside, in their sins (?)

Spiritualism in Kansas City is healthy and flourishing, not in building churches or settling speakers, but in anxious inquiry after the truth. Everywhere they cry is: Give us tests. Let the gates stand ajar.

The angels are called for on every hand, and the question is being asked continually, "If a man die, shall he live again?" Said an anxious inquirer to us, not long ago, "I am willing to sit and listen one whole week to any settled speaker, though he be as dull as a brute, so at the conclusion I get one single test from spirit life, from beyond the darkness of the grave. Do I live again after death? Does the spirit exist?"

Among the many faithful and free workers in our cause, are Brothers E. Fall, Manon, Todd, Pond, and Sisters Hildebrand, Whicher, Crawford, Follet, and others. May the good God through his angels, bless them.

The laborers in the cause of humanity who have preceded us in Kansas City, so far as we have been able to learn, are Brothers Turner, Lawrence, Allyn, and Wainwroker; Brothers Chase, Taylor, Moody, Pope, and Lynn. They now need Sisters Harding Doten, Tappan, Law, Brigham, and Colby; Brothers Foster, Peebles, Whiting, Wheeler, and Howe. Moses Hull could do a great work in Kansas and Western Missouri, from his intimate acquaintance with that system of death called Advent, or sleeping.

We have lectured three Sundays up to this writing—May 23d—in Kansas City, in Good Templars' Hall, afternoon and evening, to crowded houses—sitting room, 800, standing room 250. We have given two essays, on Monday evenings, which were well attended. During these six meetings we have given the following test, which we selected from many others, as worthy of a place in the Frontier Department of the RELIGIO-PHILOSOPHICAL JOURNAL. One of the past, however, we give first. Three years ago last winter, at a seance given in Kansas City, we said to a lady "there is a brother here with you, older than you, who died a child—a mere waif." "I lost no brother, but three sisters," replied the lady; and the skeptics laughed at our failure. On last Monday, May 29th, we called on a friend, when a lady asked us if we remembered the facts above related, and then said—"seven months late I visited my father in Northern New York, and happening to think of your statement, I asked father how many children mother had before her death. He answered three. We thought so," I replied. "Why?" he asked. I then told him what you stated to me in the seance. "Your medium was mistaken," replied my step-mother, "they were all girls." "No they were not," replied my father, "one of them was a boy, which I close with the doctor, know full well." "Well," said step mother, "this is the first I ever knew of this." And we were all very much surprised; and I can now say, sir, that was to me the clearest test I ever received.

And yet these things we want to get rid of, said the editor of the now nearly defunct *Present Age*. Well, well; we still hold communion with the angels, and desire to entertain strangers, and turn them not away, for some thereby have entertained angels unawares." Hebrew 13: 2.

In our next we shall give a chapter of startling tests.

We cannot close without referring to the good work done by our good sister and co-laborer, Fannie Allyn, in Kansas.

Kansas City, Mo., May 6, 1871.

Edward Francis Walker.

On Tuesday, May 23rd, the following spirit message was given at our Free Circle, with the request that it be printed in advance. It is a touching incident of regard for the welfare of dumb animals which the spirit still retains in the higher life, and takes this method to redress the cruelties his pet horse is subjected to by a hard-hearted master. Here is the spirit's story:

My name was Edward Francis Walker. I was born in Boston, and I died in Boston. I was thirteen years old. I have been dead nearly four years. Since my death my parents have moved to Chicago. Most of my father's business was there, and my mother said Boston was in the shadow since I left. She wanted to go away from it.

Now what I come here for to-day is this: My father, in my lifetime here, owned a horse which I was very fond of. I always called him mine. I called him "Ned." Before father moved, he sold him, and sold him to a man who promised always to use him well. And when he had him, he did, but he has sold him, and he is shamefully abused, and I want my father to come and buy him, and hunt him up, and buy him, and take care of him.

I don't know but what it is a bad thing to be a guardian angel to a horse, but that's what I am to Ned; and he can't speak for himself, and I shall speak for him as long as you give me a chance. Ned is kept half starved, and is overworked, and is abused in almost every way. He might be made a smart horse of yet. He always was when father had him.

I want father to come on and find the man he sold him to, and make him tell whom he sold him to, and seek him out, and buy him back and take him home, and if he hasn't got any use for him, board him out, and see that he is well cared for. Mother will find a use for him. [Then you will be happier.] Yes—a great deal happier; sometimes it makes me so unhappy, I'm sorry I died, because he would never have been sold if I had lived.

Edward Francis Walker, to Edward A. Walker, of Chicago, Ill.—*Banner of Light.*

—St. Louis.—"A." writing, expresses himself quite dissatisfied in his pursuit of spirit communion through mediums for answering sealed letters, etc., etc.

He wants to know who are the best among those who advertise and are spoken of editorially in the JOURNAL, and thinks good mediums would do well in his city.

Those we speak of editorially, we know to be first class mediums. Those who advertise, but whom we only know by references given, we believe to be good—but it should be borne in mind, that the conditions which surround the investigator, has much to do with the fact of satisfactory communications, be the medium whom it may.

Don't Fail

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The Bhagvat-Geeta

Goes off like hot cakes at breakfast-tables.

Lyceum Hall Meetings.

MRS. LAURA CUPPY SMITH lectured at the above-named new hall of the Spiritualists of Chicago, on Sunday, the 11th inst., to large audiences, and well did she sustain the expectations of her hearers.

She is a most happy and appropriate manner, dedicated the new hall to angelic services. We regret that we did not have a reporter there; a full report of her lectures would have graced the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

Spiritual meetings, like spiritual seances, are now in a fair way to become a success in this city. May good angels, and large-minded men and women, be inspired to aid in the good work. Mrs. Smith will continue to officiate for the society for some weeks to come.

Minister of the Gospel.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship, in legal form, to MRS. MARY LANSTEN STRONG, of Washington, D. C., constituting her a "Regular Minister of the Gospel," which authorizes her to solemnize marriages in due and legal form.

May all liberal-minded brides and bridegrooms who are about to take upon themselves the obligations matrimonial, when convenient, call upon sister Strong to tie the silken cord. They may rest assured it will be *strongly* done!

Letter from Laura Cuppy Smith.

DR. SHERMAN AND PROF. LYON—

Gentlemen: I have perused with deep interest the new book entitled the "Hollow Globe;" it is eminently suggestive, and especially to be admired for its freedom from the sensational and the marvelous, and the calm understanding manner in which it presents its claims upon the attention of the reading public.

Spiritualists who assert themselves ready to investigate every new truth, and allow it to stand or fall upon its own merits, will surely not neglect the perusal of this most remarkable contribution to the progressive literature of the day.

Chicago, June 13th, 1871.

A Crate of Strawberries.

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RELIGIO-PHILOSOPHICAL JOURNAL

CHICAGO, JULY 1, 1876. VOL. X.—NO. 10

The Voice.

From the Medium and Daybreak.

THE GOSPEL AND SPIRITUALISM.

Showing how both rest on the Same Foundation—By a Clergyman of the Church of England.

Many people look on the "Reformation" as the greatest blessing which Christians have received. I look on the "Reformation" as the beginning, *humanly speaking*, of the downfall of Christianity. And if I am asked why I state such a startling idea—my answer is, "The Reformation has put a 'great gulf' between the visible and the invisible world." Christians, as a body, have since the "Reformation" ceased to believe in the "supernatural."

I am ready calmly to prove that those who say that miracles have ceased, that supernatural appearances in the present day—that power of communicating with the departed—is over, I am ready, I say, to prove that people who assert that such is the case may be Christians because it is fashionable, because it pays, but they cannot because their reason tells them that Christianity is a logical belief.

Most Christians are not Christians. To be a Christian implies that the person who professes Christianity believes in Christ. Do people consider what is the full value of that word "believe"?

Now, in the first place, the majority of Christians have no right to say that the "Bible" is the Word of God. What is their authority? The Bible was not written at one time, nor was it intended to contain all things concerning religion. The Bible as we now have it, was not completed in the time of the Apostles; it was some hundred years after Christ ere certain Bishops of the Catholic Church met together and decreed what books were inspired by the Holy Ghost and what were not. What right have people to say, "The Bible, and the Bible alone, is the religion of Protestants?" The Bible did not fall down from heaven all ready bound, and in the English language. Christians who base their belief on the "Bible only" rest on a broken staff.

If Christians will take "the Bible only" as their rule of faith, let me ask such one question. In the Old Testament it was lawful to have many wives—where in the New Testament is this forbidden? There is one text which says, "A Bishop must be blameless, being the husband of one wife," but this would seem to show that most people had many wives, while a bishop was limited to one, and thus serves to confirm what I state, that if people believe in the "Bible only" there is nothing to prevent them having half a dozen wives! But though, I thus distinctly deny that the Bible is the one only thing necessary, yet, as the majority of English people pretend to believe that such is the case, I will not argue the point, but take them on their own ground, and thus granting the inspiration of Holy Scripture, I will prove that Spiritualism must be believed in, or else they must give up even that one remaining supernatural belief of Englishmen—that the Bible is the Word of God.

No one can deny that the Jews, the ancient people of God, believed in spirits, and believed that the spirits of the departed returned and visited their relatives. As an example of this, read St. Luke xxiv., 37, "But they were terrified and affrighted, and supposed that they had seen a spirit." Did He tell them that to believe in the appearance of spirits was foolery? No. He confirmed their belief in the appearance of spirits by allowing the spirits did appear, but He adds, "for a spirit hath not flesh and bones as ye see me have." Read also St. Matthew xxvii., 52 and 53, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." If one of our good English Protestants could by any chance have been in Jerusalem in in those days and had been told, "Oh! what do you think? my great-grandfather has risen from his grave—I saw him!"—what would have been his answer? "Oh! my dear friend, your stomach is out of order; take a blue pill—your liver must be sluggish."

We read also how when Jesus Christ was transfigured on the mount that Moses and Elias appeared. We read also that Samuel was called up by that powerful medium, the "Witch of Endor." People don't believe in these Bible facts in the present day; and why, good Christian ministers, is this so? Because you have taught people not to believe in the supernatural! And you are not alone in your unbelief. In the 6th chapter of St. John and the 60th verse, our Lord Jesus Christ was teaching the people a supernatural truth, and we read: "Many, therefore, of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, "Doth this offend you?" Then look at the 66th verse, "From that time many of His disciples went back, and walked no more with Him." This has given rise to the following riddle—Who were the first Protestants? "Those who, when our Lord taught the real presence, went back and walked no more with Him."

The life of Christ is a life of unceasing miracles and wonders; and if Christians are logical, they should reject all that is supernatural or else believe all.

If we let us cease to be negative Christians of the nineteenth century; let us go back in spirit to the year 30 a. D. We find ourselves in the Holy Land, and the Jews, the people of the country, are in captivity in their own land, for the Romans are the governors, and they rule with a sword. The Jews have studied the prophecies, and they know that the time is at hand—they looked for an earthly monarch who should redeem Israel from her oppressors.

Our Lord, we know, cast out many devils; but if any of the beloved English people of our day had been there, they would have said, "My dear brethren, avoid this man, have nothing to do with him; he casts out devils by aid of devils." So said the Jews: so ought Christians now to say, and so there do actually say, when any latter-day miracles occur. I will, before I go further, refer my readers to William Howitt's "History of the Supernatural." He remarks: "Before quitting this part of my subject, let me draw attention to the extraordinary practice of the Church of England in regard to exorcism. By the seventy-second canon of the Anglican Church, all lic ministers are forbidden, without license of the bishop of the diocese, under his hand and seal, to attempt upon any pretence whatever, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, or deposition from the ministry. What a fall from the practice of Christ! In the Gospel of St. Mark it is said, 'John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us, and we forbade him because he followeth not us.' But Jesus said: 'Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part.' The Church of England has clearly set at defiance this injunction of our Savior. What an extraordinary proceeding in a Church which first professes to communicate the Holy Ghost, and then does not permit it to operate in the minister without a license from the bishop!

* * This department of the supernatural of the New Testament presents still various features which identify modern Spiritualism with it. The fact that the Jews were compelled to admit the reality of the casting out of devils by Christ, then declared that He cast them out by Beelzebub, the prince of the devils, is completely paralleled by the opponents of modern Spiritualism. The moment they are driven from the theory of imposture and delusion, they attribute the phenomena of Spiritualism to the devil."

It is, of course, well-known that the "Bible" was not completed when Jesus came on earth, and that portion of it which was in use was not at the disposal of all persons; and, moreover, certain portions of the books of the Law were forbidden to be read by the ordinary Jew.

It was not by an appeal to an "infallible book" that our Lord converted the Jews; for the prophecies about Himself were by no means so self-evident that of themselves they could be urged as bearing but one meaning. We read of two disciples who had been with Jesus Christ, yet did not know the meaning of the Scriptures (St. Luke xxiv., 27, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Again, after our Lord's death and resurrection, when He appeared to the apostles who were assembled together (Acts i., 6), as we read, "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom of Israel?" Even now they could not get it into their heads that He was not going to be the Redeemer of an earthly kingdom—He was not going to overthrow the Roman power and liberate once more the ancient people of God!

That the Scripture by itself, would not prove the Godhead of Jesus Christ we may well believe when we remember that the Sadducees, who were highly cultivated and distinguished by their social position, rejected the belief of the *immortality of the soul, as an opinion that received no countenance from the Divine Book: which they revered as the only rule of their faith* (Gibbon vol. ii., ch. 15).

I will refer but to one more passage of Scripture to prove how useless it is to suppose that if you give a man the "Bible," from that alone he can deduce the Christian faith. In the Acts viii., 30 and 31: "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?"

How then can we reasonably become Christians? By the help of TRADITION. On what ground do you believe that there was such a man as Julius Cæsar? On tradition. (Tradition is of two kinds—written and unwritten.) On what ground do you believe that Jesus appeared again after His resurrection? *Tradition* The early Christians especially knew it on no other; for the New Testament was not written, and finished, and declared to be the Word of God for long years after. On what ground do you believe that the Christians of the first centuries believed in the events which we find recorded of Jesus in the Bible? Simply on tradition. On what ground do we in this nineteenth century believe in Spiritualism? On the same ground which led the early Christians to believe in Jesus Christ! *Tradition*—written and unwritten. The Apostles beheld the miracles of Jesus Christ and reported them to Christians. Englishmen, who are not slaves to bigotry, behold the wonders of Spiritualism and report them to others. What is the difference in the two cases? There is the law of evidence in both—reject the witness of hundreds of clever chemists and collectors as to the real wonders of Spiritualism, and you cut away the ground the early Christians had for believing in Jesus Christ. Why do Englishmen deny miracles in these our days? Because they disbelieve in the supernatural altogether. Our Lord gave power to the early Christians to work miracles—when did He withdraw that power? Do let us have a plain answer to a plain question. It is making use of a two-edged sword to deny the evidence given in favor of Spiritualism, and none know that better than the clergy. I have seen it written LEGHD, I DO NOT SEE THAT THE PROGRESS OF A RELIGION is a better argument of its truth than the prevalency of any system of opinions."

I conclude by asking my brother clergy to ponder ere throwing away the amount of evidence which is every day being adduced to prove the reality of the communications between this world and the other side of the valley of death. Is the Church the enemy of all knowledge? or is she a gentle guide who would direct a movement which may be a great gain to religion or a deadly enemy, according as the Church guides or excommunicates a movement which cannot be ignored?

WHAT IS THE WORK OF SPIRITUALISM?

Lecture by Mrs. N. J. T. Brigham, Delivered at Harmonial Hall, Philadelphia.

Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION.

Oh, thou great Soul of the Universe; thou Spirit of our Father, that hearest our wishes even before they are turned into words, we bring our prayerful spirits before thee to-day, that from the clear fountains of thine inspirations, we may drink until we thirst no more. We ask for light upon those truths which have been veiled in mystery to our sight. We ask with a hungering and thirsting after truth, that our prayers may be answered. We thank thee, oh, God, that thou art ever present; that when we are weak, and when we would stray from thee, that thy parental care and love is around us. Thou dost always know our thoughts, and in thine own good time, grant, provide for us all that is needful. Teach us to be forgiving, oh, Father, for many are the trials that gather around the pathway of life. Lead us to look for the light that lies hidden beneath the darkness. Help us to purify our spirits. Guide us, oh, Father, in this search for light all through our lives, and so shall we praise and bless thee forever!

THE WORK OF SPIRITUALISM.

Spiritualism has brought before the world a new class of teachers. Its inspiration comes not alone within the old charmed limits of education and professional forms. It comes with astonishing force upon those minds that would seem all unprepared—many times, to grasp this subject. It comes silently, yet beautifully, seeking the heart and mind, and saying to its teachers, "Take no thought for the morrow what ye shall speak, for in that self-same hour it shall be given you." It has laid its hand upon the children's; it has gone to those who were in the shades of life, and brought them forth. Theology has said only the brethren have the right to preach, and when this came, these men said, tell us what it has given to the world that is more than we had received before?

We can point out various things that it has brought before the world. First it has proved the immortality of the soul. One says, it has not always done this. It is full of deception and wrong. We grant that there is no river, however clear and sparkling, that may not sometimes, bear upon its surface dust and drift wood. There is no vale but what, side by side the blue eyed violets, grow poisonous plants. We know that some have discovered that which bore the stamp of deception, and then they threw the whole of it away,—even the truths that they had discovered, because there were errors. When the great cable was first extended from one continent to another, there were men who believed it could never be successful; men who would not aid it with their influence, their capital, and who said let the madman do this. The cable was at last laid under the green waves, and human thought thrilled across that wire, and there came to this country, a message from the Queen, brief and broken and imperfect, and many believed that it was not true; that it was never sent. To-day we realize that it came, and although that cable could no more bring messages, yet men said because of the one message, we know it can be a grand success. Then these doubting, trembling people came forward with their means, and to-day, through the magic wire that connects the continents, human thoughts with noiseless feet come and go. Why will not people be just as reasonable in regard to Spiritualism? If one true, reliable message has ever reached us from the world of the immortals, it tells us that they can communicate,—the dear ones, whose voices are not heard by mortal ears, and proves that they still live although they have passed away from our sight, and that they have the power to communicate with the friends they have left behind.

Spiritualism in proclaiming its great truths before the world chooses its mediums or instruments, and it may seem sometimes that it has made a very poor choice. If you were far away from home, in a land where you had not the conveniences for hearing from your friends or writing to them—suppose you were to receive a letter from some of your friends written upon a sheet of paper that had been badly soiled, but you could trace the handwriting of a beloved friend, your letter would be just as welcome as though it were written on pure white paper. Spirits must use such mediums as they find, and they are glad to do it. You may say it is not possible that my friends would be willing to come through such an impure source. Suppose you desire to send a telegraphic despatch to a friend in a distant place; you go to the office, and you don't inquire whether the man belongs to any church, or whether he is a Christian or not, you only make a bargain, and he sends your message. So the spirits are glad to come through any source—it is true that they would be better pleased with mediums that are more like themselves, but if such cannot be found, then their choice must rest upon those that can be found. When you look upon mediumship in this way, many of the mysteries that have shrouded the truths of Spiritualism are removed.

You ask what has Spiritualism brought forth that is new? We have referred to the first great light, that Spiritualism has brought to man,—namely immortality. Here is something that is being felt throughout the land.

Twenty-five years ago, you could scarcely find a church in the land that would allow women to speak. The brethren meekly followed in the pathway of St. Paul and said, "let your women keep silence in the churches."

To-day St. Paul is not a spiritual teacher, and a keeper of the consciences of the people, although many of the churches think more of what St. Paul said than they do of what Christ said.

Spiritualism has brought women before the world in the line of a public teacher,—but there are those who still say this is wrong. The time has come when sex no longer decides whether a person has the power to bring together an audience and hold up the truth to them. Spiritualism has led women forward, and taught her that she has a work to do as well as her brother man. When to-day we find teachers among women as well as men, we must remember that Spiritualism has had a great deal to do in making this thing common and popular in the land, so that a great deal of the old prejudice is wearing away. Man is learning that woman may be a teacher without losing their motherly and sisterly influence, but she will retain the same tender feelings, and by this very means may be better adapted to lead and guide the people. In the days gone by, woman was crowded back in the field of action, and men believed that she did not require the same amount of education as man; that she had not the right to teach in church, and man treated her as a toy and a servant.

Spiritualism has brought these changes, and we are thankful for it. Again, look at the Children's Progressive Lyceum—the beautiful Sabbath school that Spiritualism has brought before the world—something that makes the Sabbath day not dreaded; something that makes it beautiful to the child, so that when it listens to the orthodox sermon, and hears that heaven is one long Sabbath day, then heaven is not so terrible as once was. It has seemed so terrible that a child would almost be glad to spend eternity in the other place. A little girl once asked her mother if she was right good up in heaven, would not God let her go down to hell, and play sometimes.

Not only in the greater freedom which it thus gives to women and children, does Spiritualism commend itself to us, but in the teaching of the beautiful doctrines of progression, both here and beyond the present stage of existence. It comes before man with the truth that blesses the heart, and makes those who have laid away their friends reconciled. It shows that for them there is a widely extended field of action, of labor, where the spirit never grows weary, where it still has a great work to do.

When we have spoken of endless progression, there are those who say if a man is to progress through the long years that are to come, will there not be a time when he learns the whole truth, and then he will merge again into Deity. If so, man would not be benefitted by his temporal existence, for if he goes into the ocean there there is no identity, and is lost there, man is not improved and God is not improved.

As man comes forth in his identity, he shall forever and forever retain that, and as the soul progresses, it grows more and more brilliant, more and more wise, through all the ages that are to be. Spiritualism teaches a living inspiration to-day. It seemed to man in the past, that the writers of the Bible were inspired, God stood directly by their side, and he had simply to speak the truths of inspiration, and man was to receive them and give them out. It seems to us that God is like an overflowing fountain, whose waves are always crystal clear, and man should ever be ready to receive these crystal waves of God's perfect and direct inspiration. It never seemed to them that God does not work directly, but always by media.

Nature declares that God does not work directly. He inspires the soul of the artist and the poet, through all the voices of nature. The soul of the poet drinks in the inspiration, and as it thrills his inmost being, he awakens in turn an inspiration in others. Why does the animal not have that keen appreciation of the beautiful that quickens and blesses man? Simply because life is towering upward forever, until it attains to man. Man drinks in inspiration, not only from those things that speak to the outward senses, but he gathers inspiration from other channels,—that which comes from God in a thousand beautiful streams of light and song, and loveliness from the spirit world. There are times when every one has had these inspirations given them—times when it seemed to you that the windows of heaven were opened, and things were clearer and better understood. This inspiration is connected with a power beyond you, and that power must be individualized,—a power from human souls beyond the river of death.

There are times when you climb to the mountain tops of your best ideas, and reaching forth a new world has been opened to you. You are sometimes so earnest and true and good, that you come so near to your spirit friends that care for you in their exalted position. You are so near to them that you catch the echo of their voices, and in this inspiration of the soul, you have a power that you can not always comprehend

MINNESOTA.

Semi-Annual Convention of State Association.

The Semi-Annual Convention of the State Association of Spiritualists, of Minnesota, met at Farmington, Dod. County, Minn., June 3rd, 3rd and 4th 1871, at half past ten o'clock, A. M. As the President was absent, J. H. Soule, of Stillwater, was elected President, *protem* and a conference of one hour agreed upon. The delegates had not all arrived, but those who were present, spoke hopefully of our cause in the state. J. L. Potter State Agent, gave us much encouragement in relation to the affairs of the Associat n, financially and spiritually. One old gentleman, a pioneer in the cause, and who is nearly seventy years of age, walked nearly eighty miles, to once more attend a gathering of this kind. If all Spiritualists were as wide awake in the cause as Father Pratt, Spiritualism would prosper in spite of all opposition. On motion, S. Jenkins, C. P. Collins, Mrs. E. M. Welch, Mrs. Douglas, and Mr. Dwelle, were appointed a committee of arrangements, to conduct the business of the Convention, select speakers etc, etc. Adjourned with music, and a song by J. L Potter.

AFTERNOON SESSION.

Called to order by President Soule, music, then a lecture by Isaac Pope of Morristown, after which a conference of one hour was held. Good feeling seemed to prevail, yet when some new idea was broached, it was discussed candidly, in fact handled without gloves. The hours spent in conference in our conventions are productive of much good, inasmuch as many are free to express their opinions and ideas, which they would not in any other meeting. Adjourned with music and song.

EVENING SESSION.

Called to order by President—Conference of half an hour. Lecture by Mrs. M. H. Fuller, of Elk River, who spoke plainly, and to the point, as regards the claims of Spiritualism. Adjourned Saturday morning, at half past nine o'clock. Conference of half an hour. The subject of spirit photography was discussed at length. Mr Roberts, of Northfield, a photographer, gave a very fine description of the process of spirit development in pic ures. A stranger gave some fine reminiscences of his early life, and showed a spirit picture taken in Maine. J. H. Soule, showed a spirit picture, taken by A. D. Willis, spirit artist, Chicago. Lecture by H. H. Smith, of Osseo. Adjourned with music.

AFTERNOON SESSION 3 O'CLOCK.

Called to order by President. Conference lecture by Clarkson Thomas, of Birchman Prairie, trance speaker, followed by J. L. Potter, State Agent. Adjourned with music.

EVENING SESSION.

After being called to order, it was suggested that each one, give their ideas in a conference meeting on Spiritualism, independent of all others. H. H. Smith, spoke at length on clairvoyance, and other gifts of mediumship. Lecture by Mrs. H. E. Pope, of Morristown, after which the meeting was adjourned till Sunday morning, half past ten o'clock. Called to order and a conference of half an hour agreed upon, but it was extended to over one hour. It was indeed a feast of soul, a time to be remembered. The first lecture was by Mrs. Wakefield, of Eden Prairie, and was a decided success,—a lecture that will long do good. He was followed by Wm. Bentley, formerly of St. Paul, now residing near Farmington. It was pathetic, and well calculated to enlist the sympathy of every listener. Subject: Why I am a Spiritualist. He is a new beginner in the cause, but one of which the Ass ciation may justly be proud.

AFTERNOON SESSION.

Weather very sultry, and it seemed almost impossible to concentrate the minds of the large audience, but the feeling was deep, and warm as it was, all listened anxiously and respectfully. Lecture by H. H. Smith, followed by a short speech by Isaac Pope. Adjourned with music.

EVENING SESSION HALF PAST SEVEN.

Called to order. Lecture by J. L. Potter, who gave one of his best lectures, followed by Wm. Wakefield, who spoke of the way mankind had been priest ridden, but that the glorious prospect, when mankind should be free from religious bigotry. The Executive Board met and disposed of what little business there was to do. On motion, it was voted to draw an order on the Treasurer for $2.00 to pay for printing return certificates.

On motion, it was voted to pay Mrs. H. E. Pope, $25.00 for services and expenses, as Secretary of the Association. On motion, in the afternoon session, the President appointed one or two, from the various localities, to collect money, to pay the expense of Fall Convention, and to secure some good able speaker from a distance. The following were appointed:

Mrs. Jenkins, Cartwright Valley, Farmington; Truman Andrus, D. Birdshall, Faribault; Geo. Walker, J. H. Soule, Stillwater; Wm. Marshal Mr. Nettleton, Minneapolis; E. H. Bands, Mr. Savage, Mankato; Mr. and Mrs. Ingals, Chicago Co; F. O. Rice Mrs. Thorp, Northfield; Messrs Rider and Denaison, St. Paul; Mr. and Mrs. Douglas, Winona; Mr. Dwelle, Lake City; Mr. Madden Waterford; Rachel Michener, Zumbra, Filmer Co; Clark Ellsworth, H. H. Smith, Osseo; Wm. Wakefield, Eden Prairie; Mrs. Mary Cole, John Canfield, Pawsellm and Wabashaw; Mr. Howard Wilton, Smith Johnson, Medford; Zell Sargent, Plainview; and a request that all Spiritualists in the State unite, in raising a full delegation to the American Convention. On motion, the members of the above committee are instructed to report to the Secretary in July, 1871, how much they can raise, or the amount they can get subscribed, to be paid at Fall Convention.

On motion, the Annual Convention will be held at Faribault, Rice Co., Minn., some time in October. Time to be hereafter designated.

On motion, Certificates of Fellowship were voted to be given to Wm. Wakefield, and Mrs. M. J. Fuller.

The thanks of the Convention, are due to the various R. R Companies, for return tickets free to the delegates, and to the friends in Farmington, who so kindly entertained so many attending the meeting. Our Convention was a decided success, and we would say to all Spiritualists at home, and abroad, that there is no such word as *fail*, among the Spiritualists of Minnesota.

June 11th, 1871

HARRIET E. POPE.

The Calamity at Pittston—A Strange Premonitment.

The Scranton (Pa.) *Republican* tells the following sad story of one of the victims of the late Pittston disaster:

"William James expired about 3 o'clock on the afternoon of the Tuesday following the catastrophe, and was the last added to the list of those upon whom the death angel laid his hand in that awful havoc. He was a Welsh man, and had been in this country about seven months. On the morning of the dreadful day in question he had taken his breakfast and his wife had made ready his dinner and set the pail beside him. For some time he lay wrapped in thought, his arms folded, his eyes fixed intently upon the above, and a deep melancholy apparently brooding over him. He was aroused from his reverie by his wife telling him that his dinner was ready, and that he would be late as the bell had rung. He started to his feet, and gazing upon her for a moment with a look full of tenderness and significance, said to her, 'If I should not come back alive would you be in such a hurry getting me out?' The wife answered 'No,' but remarked that 'if he was going at all, it was time he was gone.' He lifted his pail without saying a word and after kissing his wife, kissed his three little children. They were sitting playing on the door step. When he had got about fifty yards from his home, he returned again, and kissed his wife and children once more with great fervency. His wife noticed that he was the victim of gloomy forebodings, and as he turned away she was about to entreat him not to go to work if he apprehended any danger. But hope and courage and the necessities of their family overcame her intention, and she let him go. She stood in the door and watched him on his way to the fatal pit. When at a point where he turned out of her sight, he paused and cast a wistful look toward his home and little ones, and, seeing his wife, waved with his hand a last adieu. He parted with his loved ones forever.

CONTRASTED.

Comments on a Sermon Delivered in the First Baptist Church, Omaha, by Rev. H. A. Davis, before the Free Religious Conference.

The reverend gentleman told us on last Sunday night that Spiritualism is evil, and only evil. He also adduced Josephus and others to prove that the heathen nations had always had their "familiar spirits" whom they consulted, and that all their religions were based upon spirit communion. He might have added the Christian religion also, for that is based entirely upon a dream given by a spirit.

He declared that it was wicked human spirits that were permitted to return, that demons and devils mentioned in the New Testament meant only wicked human spirits disembodied, and claimed to prove it by the Bible. Elder Miles Grant proves by the same Bible that there are no human spirits disembodied, but that demons mean spirits that have never been embodied, but are those intelligences that were projected from Heaven by God, when he overcame Satan in the great conflict in Heaven for supremacy, with myriads of losers to live with us in our atmosphere, ready to pounce upon humanity and lead them astray. Truthful, when it suits their purpose better, when thereby they can more effectually destroy some truth-loving soul. In this case the Rev. Daniels adds wicked human spirits, and declares that God permits none but these deceiving demons from the pit of destruction to walk the earth, while he forbids good spirits and angels from holding converse with mortals. As a child it was a query in my mind how Satan conceived the idea of sinning. The highest and noblest manifestation of God's creative power residing in Heaven, first and holy angels his associates, no outside influence to tempt, how could he possibly conceive the idea of sin unless the elements of evil were implanted within his being? We cannot suppose that God would be so inconsistent as to create a being, he displays less wisdom than man. Then if this theological idea is correct, it must be in accordance with God's purpose and design, and the result is just what he calculated. Then is it just or inconsistent to make man, or Satan, even, responsible?

This idea is said to be a revelation from God, through his chosen mediums. Other revelations from the same source are to the effect that God is changeable, repents, avenges himself, gets angry, sends out lying spirits, even commands his "chosen ones" to practice "fire love" (so called,) on a broad scale, by appropriating the unmanned women of a large army of captives (the record says 20,000) to the use of a licentious soldiery, with other statements, that to Spiritualists at least, do not seem entirely amiable or virtuous.

The revelations of modern Spiritualism, which we are told are evil and only evil, declare God to be a loving Father, humanity one great brotherhood, God perfect in love and wisdom, therefore unchangeable, and never angry. The revelations it brings in regard to the spirit world are consoling to mourners, and all sorrowing hearts. It assures them that their loved ones still live, still love them, can still commune and sympathize with them. It is charged that Spiritualism is a prolific source of insanity. Statistics of insane asylums do not so show it to be.

States prison convicts are, almost without exception, believers in Orthodoxy. Among all classes of depraved and debased humanity you will scarcely find a Spiritualist. They strenuously believe in the orthodox devil and hell, and with uplifted hands in holy horror if you intimate that there is any other salvation save by the blood of an innocent Jesus. They believe they may commit every sin in the calendar during a lifetime, and in the last hour, by a cowardly cry for mercy, have their sins washed away, and their souls ushered into the immediate presence of God, holiness, and purity. The Spiritual testimony of spirits is that violation of any law brings its certain punishment. The consequence of wrong doing is suffering. There is no forgiveness, no possible escape. It must be met either here or hereafter. And investigate, as far as my experience, observation and knowledge go, these spirits, that we are told are so wicked, earnestly exhort us to lead pure lives, deal justly each with the other, aspire for higher and still higher and diviner attainments.

It is a historical fact that the moral sentiments uttered by Jesus had been taught by heathens centuries before his advent upon the earth, uttered by those inspired men. We are told Socrates had his wicked spirits, and were taught by them. The signs were also with them that were with Jesus, and his principles, and with modern Spiritualists, and that every believer in Jesus should follow those that believed. The sick are healed by laying on of hands, the eyes of the blind are opened, the deaf made to hear, the lame to walk. Suffering in all forms cured by direct spirit agency. What can be said of this as evil and only evil?

Spiritualism tells us it is knowledge we need. We need to know that we injure ourselves by wrong doing, and how to do it. That the consequence of our wrong doing must be borne by ourselves, that eternity is far too short to erase the scars made by sin. Is there anything immoral in this?

Theology says to humanity, "You are totally depraved, there is no good in you. You can do nothing commendable. You deserve nothing but God's wrath and displeasure, and it is infinite condescension in him to permit you to live out of the flames of eternal torment." Spiritualism, in the spirit of pity and compassion, earnestly tells us, "Within your nature are powers folded away that are divine. Within you dwell the elements of your salvation."

You are placed here to unfold these powers. It is possible for you to become noble men and women, every earnest effort advances you. Step by step you go forward and God and angels approve. It is your privilege to approximate nearer and nearer to the high standard of a Godlike perfection. It also bids you look beyond this condition of life, these scenes, to the future, and charges

JIM BludsO.

(OF THE PRAIRIE BELLE.)

Wal, no! I can't tell where he lives,
Because he don't live, you see;
Leastways, he's got out of the habit
Of living like you and me.
Where have you been for the last three year,
That you haven't heard on Jim Bludso?
How Jimmy Bludso passed in his checks
The night of the Prairie Belle?

He weren't no saint—them engineers
Is all pretty much alike—
One wife in Natchez-under-the-Hill,
And another one here in Pike.
A keerless man in his talk was Jim,
And an awful profane cuss, they say.
But he never flunked, and he never lied,
I reckon he never knowed how.

And this was all the religion he had—
To treat his engine well;
Never be passed on the river;
To mind the pilot's bell;
And if ever the Prairie Belle took fire,—
A thousand times he swore,—
He'd hold her nozzle agin the bank
Till the last soul got ashore.

All boats has their day on the Mississip',
And her day come at last;—
The Movastar was a better boat,
But the Bell she wouldn't be passed.
And so she come tearin' along that night—
The oldest craft on the line,
With a nigger squat on her safety-valve,
And her furnace crammed, rosin and pine.

The fire burst out as she cleared the bar,
And burst a hole in the night;
And quick as a flash she turned, and made
For the willer-bank on the right.
There was runnin' and cursin', but Jim yelled out,
Over a the infernal roar,
"I'll hold her nozzle agin the bank,
Till the last galoot's ashore!"

Through the hot, black breath of the burnin' boat
Jim Bludso's voice was heard,
And they all had trust in his cussedness,
And knowed he would keep his word.
And sure 's you're born, they all got off
Afore the em-bankers fell,
And Bludso's ghost went up alone
In the smoke of the Prairie Belle.

He weren't no saint, but at judgment
I'd run my chances with Jim,
'Longside of some pious gentleman
That wouldn't shook hands with him.
He seen his duty, a dead sure thing,
And went for it thar and then;
And Christ ain't goin' to be too hard
On a man that died for men.

—*John Hay.*

Written for the Religio-Philosophical Journal.

SINGULAR COINCIDENCE IN DREAMS —SOMNAMBULISM.

By Wm. C. Bennett.

BROTHER JONES:—In No. 11 of the JOURNAL, June 3rd, is an article from Dr. Fahnestock, to which I feel impelled to say a few words. He says: "As no one has ever demonstrated or proved that animal magnetism has ever had an existence in nature, *I deny that it does exist*, and again state, that because *some* susceptible persons *imagine* that they feel heat upon ice, or to a hand held two or more feet above a so-called operators *hand, is no proof that a 'strong current' of any kind is passing from the head to the hand.*"

Out of the many experiences which I have had that satisfy me of the existence of animal magnetism, and that thought can be, and is, often transmitted by one person in the form to another, I will mention a circumstance that occurred with myself and a younger brother during the summer of 1853, while we were both boys, away from home, trying to make our fortunes in California, and as a natural consequence often got homesick, and in our dreams often found ourselves back among old associates, re-enacting the scenes that we participated in before leaving, and being at the time keeping bachelors's hall alone by ourselves, it was quite natural we should be free and familiar in our conversation, and being both good dreamers (and I will also admit, good somnambulists; it was quite natural,—and with my brother quite a passion, to relate to me at breakfast his dream of the night before, after having had one of peculiar interest, on account of its reviving home scenes.

And now I come to the singular fact connected with it, which *is*, that he, in relating his dreams, always mentioned me as being with him, and he invaria'ly related them as that I dreamed, and after he had concluded, I would remark that it was just what I dreamed, and supply a portion he had left untold. This occurred several times during as many weeks, and I noticed he was very particular and emphatic in his demand of me to know if I did positively dream his dream as I said I did, to which I gave him positive assurance, but although he had the fullest confidence in my word when pledged in good faith, yet he thought it very strange if he could not dream of home and former scenes, including dancing parties, etc., without I had to know all about it, and so hit upon the following plan to satisfy himself, as he afterward told me, whether I was making game of him or not, and I noticed after he had repeated to me three or four dreams, and rolled up his large black eyes in wonder when I assured him I had the same dream, that he stopped, and on the first morning after he had experienced another, he took especial pains to ask me what I dreamed the night previous, and which I stated as naturally and straight-forward as it occurred to me; at the conclusion of which, I noticed his eyes fixed on me in wonder, and simply said, "Did you dream that?"

A few days subsequently he asked me again what I dreamed the night before, and after I had repeated it to him, he simply remarked that it was very strange, and invariably asked me if I so dreamed, but kept his own counsel till a third trial, and on the conclusion of my recital, laid down his knife and fork, looked me square in the eye, and said he was satisfied I had been truthful, "For," said he, "when I first began telling you my dreams, and you insisted you had the same one, I did not feel like doubting your word, but concluded I would prove satisfactorily myself, whether you were making game of me or not, and accordingly concluded to have you tell your dreams, and see how they corresponded with mine, and I am satisfied; you *have every time but repeated what I dreamed*, and I did not intend to let you know what I was up to till I had satisfied my own mind of the correctness of your assertions."

Now, these are the facts, and can be substantiated by affidavits, if necessary, as my brother is yet living at Flint, in this State, although the circumstances may have passed out of his mind, as it has never been reverted to between us since it occurred, that I now recollect of.

I will state further, that the cabin we occupied had but one room, and my brother's bunk was in the South-east corner, with his head to the East, and my bunk was in the North-east corner, with my head to the North, my feet on a direct line with his head, three feet or more from it, both bunks being against the wall.

Will the Doctor explain the phenomena, on the theory of no magnetic, or other influence, or give me the only rational explanation is, that the thoughts there carried from one brain to the other, on those *currents*, and if so, is not thought transmissible, and in *three feet, or any number of feet, the limit?*

Again, if we dreamed alike by being in magnetic rapport, *whence came the magnetism?* The Doctor denies the existence of animal magnetism in nature; and although we were both somnambulists, and quite mediumistic, it could hardly be supposed one was *operating* on the other, when both were tired out with hard toil and seeking rest, and both locked in sleep.

If animal magnetism has no existence, how do sensitive persons often feel the presence of others, so as to identify them before they get within speaking distance, and before they have a view of their faces or persons?

I will say in conclusion, that I have a copy of the Doctor's work on Somnambulism, and find it highly interesting.

Lansing, Mich., June 11, 1871.

Written for the Religio-Philosophical Journal.

"*THE SEARCH AFTER GOD.*"

The Agitation of Thought is the Beginning of Wisdom.

BROTHER JONES: I have been much interested with the "Search after God." From the many communications published in the JOURNAL it seems that the same interest is widespread, and is taking deep hold upon the minds of those who dare think for themselves. Of course to the *bigot* and *slave* to old theology, it is a "stumbling-block, a rock of offense."

We may congratulate ourselves that it is happily our lot to live in the nineteenth century, in which the tree of knowledge of good and evil is scattering its fruit broadcast, without any longer subjecting the partakers thereof to theological thumbscrews and fagots.

It is true there are yet benighted localities and priest-ridden communities, even in this boasted land of liberty, where liberal sentiments are not tolerated. But the car of progress is being rapidly rolled through the land by giant minds, and there places, too, will ere long ask riddance from priestly power and influence.

The good time is coming when no man will be imprisoned for honest liberal sentiments. The good time is coming when no man already in his dotage will be entrusted with the administration of the laws.

The "Search after God" will hasten that time. It already has done much in that direction, because it has set thousands of persons to thinking, and has elicited many important questions.

"Who made the first earth?" is the last query put forth. The inquiry presupposes that time had a beginning, and that space has bounds, two predicates that are impossibilities. There can be no bounds to space. This proposition is self-evident. Suppose, for instance, that the universe to which our solar system belongs is centillions of miles in diameter—a space large enough to contain ten thousand millions of solar systems like our own—could the space thus occupied by these innumerable worlds bear any proportion to boundless space? Evidently, no; because that which has limits can express no ratio to that which is boundless.

We then ask, can unlimited space have bounds? Reason answers, No.

We ask, when did the first moment of time commence? Eternity answers, time always was. I am time past, present and future.

We ask, how long since the first earth was made? Time answers, There never was a time, when worlds and systems of worlds did not exist, with individualized intelligences developing thereon.

We ask, how are worlds made? Intelligence answers, I evolve worlds and put them in motion through law and matter.

We ask, what is the difference between the finite and the infinite? Reason answers, the difference is in degree only.

Thus we might question indefinitely, and yet forever be unable to comprehend infinity. Progression, therefore, is an eternal principle, though which infinite possibilities may be achieved.

It is not unreasonable to suppose that finite spirits may arrive to a degree of knowledge which will enable them to build worlds from nebulous matter. Man here on earth has begun to learn how to control the silent and imponderable forces in nature, and to make them contribute to his needs, comforts, and pleasures. What may he not accomplish in the immeasurable cycles of eternity? Surely, such ideas tend to ennoble the human intellect and to inspire an aspiration for knowledge and wisdom.

Go on, Brother Francis, in your Search, and when you have brought it to a termination, please embody it in book form. Consider me a subscriber for one copy, at least.

A. NEWTON.

Daysville, Ill.

Perfection not Desirable.

The author of a "New Theory of Population," has called attention to a remarkable feature of this law of Demand and Supply; namely, that the forces destructive and the forces preservative perpetually tend toward equilibrium, and vary inversely. That is, the lower the organism and the less capable of providing the means of subsistence, the greater the power of reproduction. This he amply illustrates from the vegetable and animal kingdoms. Beginning with the microscopic Infusoria in which the rate of multiplication is beyond compute, we find a constant ratio of decrease as we ascend in the animal world, till we come to man and the elephant, in which it is the least. From this law he concludes that eventually the rate of multiplication will be just equal to the rate of mortality. That is, the approach to equilibrium will never cease until on the average, each pair bring to maturity but two children. This is a view which all perfectionists must take. Those who believe that a perfect law be given to man and that he will eventually be enabled to obey it, are logically driven to the above conclusion. But the question arises right here: Can man ever have the *power* on earth to prevent all the accidents to matter and man, or will he ever acquire sufficient knowledge to shun them by mental contrivance? It is quite obvious he must not only so perfect himself in science that he can foretell the "falling of lightning," or a meteoric stone, or else have power to control them; but also this knowledge or power must be made universal among mankind, even down to the sucking infant; for how is the young child to shun them but by knowledge acquired? or is the universal knowledge to be born with the child? Will the young child unborn be assured of the fact that it will live out its full number of years, and that it is so provided for in wisdom that it is impossible for it to die till the day, hour and second are fulfilled? Shall there be no quarrel among men, no predaceous animal, no drouth or freshet, no railroad accident, no lost mariner of sea or air, no earthquake or volcanic eruption, no "strong wind" to blow it to its doom with the lamb in this world? No rattlesnake, mosquito or fly; *no hunger or pain?* It would have to result in this and far greater perfection.

Now, what would be the result of all this perfection? *Perfect satisfaction*, the greatest catastrophe to man that could happen. As well open the earth at every spot on which a being stood, and let the central fire lick him in at once. The only difference would be in the means employed to extinguish him. It would be the embrace of death in inaction to make man perfectly satisfied. It is dissatisfaction which drives every wheel of industry, provides every mouthful of food, adds to the land every increment of knowledge; and it is dissatisfaction which keeps it there.

From the "Science of Evil" by Joel Moody.

MEDIUMS' *DIRECTORY.*

The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete directory giving the place of all professional mediums, as we are advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their place of residence correctly registered.

It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulgence in such unhallowed sins.

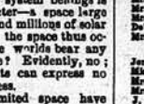
It should be borne in mind that mediums visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited: hence it is that one medium gives satisfaction to certain persons, another better to others—all having their audience, and justly so, too, and all equally honest and useful in their places.

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CHICAGO, JULY 1, 1871.

A SEARCH AFTER GOD.

NUMBER XLV.

How true it is that the world to-day is illy prepared to acknowledge the agency of spirits in the various departments of this life. All are willing to admit that spirits now do what at one stage of the existence of the human family, was ignorantly attributed to a God. The Lord spoken of in the Bible, was merely a spirit interested in the affairs of earth, and through his instrumentality, many wonderful things have been accomplished and unfolded.

Connected with the life of Jesus, we recognize no God,—only a spirit circle who were his special guardians. Through their instrumentality, he was developed in such a manner that his mind would be susceptible to certain spiritual influences.

IS MAN A PART OF GOD?

In the various ages of the world, all phenomena, the nature of which could not be understood, were ignorantly ascribed to a God, especially the origin, growth, and development of the human mind and physical organism. So far as the growth and development of each individual is concerned, he must be independent of any God—if not, no one would be able to tell when man was acting, or when the two were acting together. To suppose that God is manifested in man, would really be an untenable position, for his division into innumerable finite bodies, would place him in curious relations to himself. If God and each individualized entity are united, there must be a dividing line between the two. If God is manifested in animals, nature, or man, when did he first manifest himself, and when will he cease his work?

The idea of the commencement of a work, would imply its completion, if power were sufficient for the purpose. Now, if God made man, if through his instrumentality he was constructed, having finished his task, he would leave it, just as the mechanic would a house or a machine that he had built. If, however, he is still connected with each human being, he, being the *stronger, must rule*, and for every act which man does, the stronger power could prevent, or cause it; hence God, not man, would be responsible for every thing. If, God, however, through his own knowledge of himself and matter and its laws made each human being, and if he completed his work, he undoubtedly has left each one to take care of himself.

DID GOD USE HIMSELF IN MAKING MAN?

Please to examine this question critically. There must be a time that man is *finished*, fully completed, and if God in his works used any material besides matter and its properties, he must, as we have said before, have used himself. Can we reasonably conclude that he appropriated any part of his organic structure? If he did, of course the part which he used must in *all cases rule*, and when man acts, it is in obedience to that part of God's nature, which he transplanted in the organism of man.

IF MAN IS A PART OF GOD, WHICH RULES?

Theologians, and even learned spiritual lecturers, will tell their audiences that God is *manifested in man*, hence, being the superior power, the God part of each one must govern the mind and body in all things. Matter and its laws have certain properties. God, possessing all power and infinite wisdom, you say constructed therefrom a human being; and can we reasonably infer that he used *himself* in the work? If there is a God manifested in man, he must have used himself,—and we will leave it to the skill of some learned scientist to tell—pshaw, being the case—when he would be *entirely* used up, and his Lordship cease to exist at all, only as he is divided among the Africans, Abyssinians, Mongolians, and other races of people. To the mind that reasons carefully, he whose vision is clear and conceptions comprehensive, can not fail to recognize the utter absurdity of supposing that God is manifested in man in the way indicated. Being the stronger power he *would* rule; being present in each individual, would imply a purpose, hence he could either prevent or cause crime. If he *would do neither*, how could he be manifested in each individual; or, being within each one, would he refuse to exert his influence when the dagger was raised to strike down some defenseless person? Such a theory as is adopted by some learned scientists, that man is a part of God, is certainly not tenable.

Would it not present a strange condition of affairs, when one part of God progresses more rapidly than another part?

In this position, then, that all are parts of God, we beg leave to differ, in so far as an Infinite Intelligence is concerned. The God-part of each individual would rule, being the stronger, in whatever condition a human being might be placed.

WHICH POWER IS WRITING?

In this question, then, we find much food for thought. The world in the past has thought to little purpose, and still to-day there are those who are afraid we will succeed in inculcating atheistical views to such an extent that God will be banished like the Devil. We are not depriving the world of a God. If we are a part of God, then he is writing, and we are not responsible therefor. If we are composed of matter and its properties, and God his properties, it would be difficult to decide which power was giving expression to this series of articles,—the God part or matter part,—but we would have a right to conclude that the God part would have the greater power, and it must be himself that is lost, and who has in consequence instituted this grand Search. In dividing himself into so many different parts, and being manifested in so many different individuals, we would really like to know which part you are addressing when you pray. If God is manifested in nature, animals, and finally in man, each distinct within itself, please explain to me the condition of the remainder of this *infinite intelligent entity* after being divided up into Indians, Negroes, Chinese, Yankees, French, and Germans. If God is manifested in each individual, it must be for a purpose, said he, being the *Creator*, would naturally maintain the supremacy. If he used certain portions of matter, and a certain portion of himself, he would naturally so combine the two, that he would retain the supremacy, and would rule, making the God part responsible for what each individual done.

In whatever light you consider this grand question, one must eventually come to the conclusion that there is no infinite God manifested in man. To suppose that such is the case would destroy the individuality of each one, the God part only ruling.

Thus step by step we shall proceed in our investigation, each week presenting such facts in connection with this grand question, that cannot fail to attract attention. The human mind, accustomed to travel in old, hard-beaten paths that have been thoroughly baptized by the influence of old theology, is slow to grasp new truths, or start forth in a direction where its observation has not extended. But gradually the chains that have held it down will be loosened, its aspirations allowed free play in the wide-spread universe, and enjoying the fullest liberty, it moves upward in the scale of existence, appreciating the fact that it is a living entity, eternal as matter and its properties, and destined to live forever.

(To be continued.)

Cheney, the Episcopal Divine.

The great ecclesiastical sensation, in which the central figure was that remarkable personage, Mr. Cheney, has at last been disposed of by the degradation of that eminent clergyman from the ministry of the Episcopal church, yet a calm does not follow. Mr. Cheney occupied a prominent position in this church—was quite independent and low-church in his actions and doctrines, and on account of which he was arraigned before an ecclesiastical court, and finally expelled from the desk which he has for a long time very ably and satisfactorily filled in this city. Now, out in the pure air, his theological collar taken from him, harness and all disposed of, he undoubtedly feels like a caged bird suddenly made free. Mr. Cheney the free man, unhampered by theological straps, will now make rapid strides in liberal views, and finally will become a devoted Spiritualist. Tyng, of New York City, another distinguished clergyman, rather sympathizes with his expelled brother, and he, too, seems to be courting martyrdom. In reference to this sprightly young divine, and the notoriety he apparently is seeking, the *Brooklyn* (N. Y.) *Eagle* says: "Martyrdom now is not what it once was. There are no wild beasts and consequent tearing of limb from limb, no flames, and stake, and chains, no torture and starvation in dark and loathsome cells. On the contrary, martyrdom in this day is decidedly a comfortable and profitable thing. It implies a wider reputation and a larger salary, a great deal of sympathy, and a positive present reward. It is, therefore, not so surprising that young Mr. Tyng confronts martyrdom with calm cheerfulness, that he puts himself in regard to it in a receptive attitude, that he indeed courts the soft, pleasant, and valuable martyr's crown. There is not in the land a bishop of the Protestant Episcopal church of North America whom young Mr. Tyng will not boldly approach and defy to make him a martyr. His latest challenge was issued to Bishop Whitehouse, of Illinois. Cheney having been deposed for insubordination, young Mr. Tyng was at once anxious to preach for Cheney, and caused his purpose of so doing to be announced. The bishop remonstrated with young Mr. Tyng, and called his attention to the canon in such case made and provided. Paying no attention to the Episcopal warning, young Mr. Tyng proceed to preach, and may be figuratively described as saying to the bishop, in paraphrase of the irreverent Sunday scholar's remark on the bears of the Old Testament story, 'Now fetch on your martyrdom.' It remains to be seen whether the bishop will gratify young Mr. Tyng by making a martyr of him. Should the desire of his heart be satisfied, his evangelical congregation in New York would be more crowded than ever, and it would be necessary to pull down the chapel and build a greater."

This revolution or rebellion now going on in the Episcopal church, is of the most harmless and innocent kind. No bones have been broken, no blood shed, no olfactory organs smashed—nothing of that kind occurs. A few long robed gentry congregate together, and with an air of authority, arraign their prisoner before their bar, quote from the canons of their church, and judge from them and the testimony whether the prisoner is guilty or not. While being tried, the prisoner looks serious, assumes a sanctimonious appearance, and defends himself the best he can. The fact is, when a man enters the ministry, he is compelled to put on a harness,—a *collar* to draw with, a *breeching* to prevent him from going too rapidly toward liberalism, and a *check*, to hold his head up to the proper standard of morals,—thus dressed, he "crucifies Christ" for sinners, dips sinners in water for Christ,—in fact he is compelled to pursue a circuitous route to heaven, using blood to save the wayward, water to purify them, and fire to frighten them, while he prays regularly for the whole world. Mr. Cheney could not endure the theological harness. It *galled* him, and he resolved to break therefrom. But the *National Baptist* don't like his audacity in defying the church, and, indeed, there is some truth in its remarks, which are as follows:

"If the most solemn religious vows, deliberately assumed, may be deliberately and persistently broken, then the conclusion is easily reached by many minds, that no promises, in church or state, social or private, can be very sacred, if conscience, or expediency may be urged against them. Mr. Cheney may be giving to young men an example of independence, but he is certainly learning them to violate their pledges—and the influence of the last lesson will go quite as far as the first. We can respect his motives, and we can heartily approve his dislikes, but we can not disguise the fact that the effect of his course is to bring contempt upon law, and to make the rejection of openly-assumed obligations seem a trivial concern. Nor can we, with our present understanding of the case, attach any importance to the plea that he is persecuted. He made his vows and promises with his eyes open. If the yoke has become too heavy, no one compels him to wear it. He is as free to go as he was to come. If the service which he promised to render is now obnoxious, there is a way in which he may preserve his conscience and his freedom without sacrificing his truthfulness or his honor."

Mediums.

By reference to our Medium's Register the names and residence of many good mediums will be found.

Well vouched for mediums throughout the world will have their names registered in the JOURNAL, free of charge, on application by letter to this office.

IN CHICAGO are to be found some of the very best mediums in the world.

MRS MAUD LORD, a medium for physical manifestations, resides at 251½ Park avenue. She continues to hold seances, to the admiration and consolation of all who attend them. Loved ones in spirit-life unmistakably manifest themselves to relatives and friends who attend her seances.

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The foregoing facts are vouched for by letters innumerable from patients thus cured in all parts of the country, many of whom have seen, talked with, and been palpably manipulated by the spirits controlling Mrs. Robinson. They are, as they avow, brought *en rapport* with the sick persons by the magnetized paper sent to them through the mail.

CHARLES H. READ continues to hold seances in Chicago and vicinity, to the admiration and astonishment of all who witness the manifestations. The most wonderful feats are performed by spirits through his mediumship, in two seconds of time.

The manifestations are performed in the darkened room, and yet there is only darkness for barely time to extinguish and re-light the gas. The marvelous feats performed through this man's mediumship, must be seen to be fully realized.

THE BANGS CHILDREN (the wonderful feats performed through their mediumship was reported at length not long since in this JOURNAL) are still located at No. 227 South Morgan street. They are giving most convincing proof of man's immortality—and the practicability of spirit life as an adjunct or continuation of this—with all the love for the dear ones they leave behind, that is common for one kind, loving relative to manifest, one toward another, in the hour of darkness and sorrow.

All persons visiting this city should avail themselves of the opportunity to see these children, and attend one of their seances.

WILLIS, the Spirit Photographer, has gone home to Crawfordsville, Indiana.

His last spirit likenesses were the best he took, showing from the first, that he is being developed daily to a greater degree of perfection in the art.

We hope to induce some other good spirit artist to make Chicago a permanent home. Will such artists write us upon the subject. Address S. S. Jones, 189 S. Clark street, Chicago.

"The Voice of Prayer."

There is a voice in prayer, whether uttered with the lips, or expressed by the aspirations of the soul. That voice is significant of something,—yes, it teaches an important lesson, which has been beautifully unfolded by one of Nature's poets, Warren Sumner Barlow. In his "Voices," a poem of superior excellence, his nature has flashed lightning, but the thunder did not follow until the "Voice of Prayer" was presented to the world. His soul imbued with the love of truth, he goes forth, attacking error wherever found, and giving no quarter to those who may oppose him. His mission is of a two-fold nature: first en-*lightning* the mind, and then through the *thunders* of applause that follow, to awaken the theological world from the stupor in which it is now resting. The "Voice of Prayer" is accomplishing the design of its author most beautifully. Its mission is to eradicate false notions, banish superstition, ignorance and error, and in place thereof to build a structure in which it alone can be heard interpreting the true nature of the aspirations of the soul. In his prelude he says:

"The aspirations of the soul ascend
On wings of hope to scenes divinely fair;
Nor bars nor bolts can hold the silent power
That seeks the soul's home and love!
Then cherish every longing of the soul,
Let thoughtful prayer dispel all slavish fear,
Let radiant hope extend her full-fledged wings;
For all our prayers and hopes but dimly paint
The lofty heights to which we will attain."

In the following he defines prayer, and in a very satisfactory manner, too:

"True prayer is a boon to the sorrowing soul,
An d brings many blessings within its control;
A larder that lifts every child of the sod
In closer communion with Nature and God.
It opens within every channel of love,
And brings us in union with angels above.
But God ever changeless in laws and decrees,
Is ever unbending, regardless of pleas:
But prayer aids the soul that aspiringly prays—
It not only receives but sends its rays."

But in the following he gives utterance to a sublime truth:

"Our faith, like our prayers, must have reason and sense,
Or man shows his folly in every pretense.
Ever pray *with the love*, so shall harmony reign,
And your prayers shall not mock you as utterly vain."

Prayer must be in obedience to law, or of no avail whatever; yet thousands are being uttered daily by the orthodox churches that are contrary thereto in every particular. His illustration of the Negro's prayer is really mirth-provoking.

"An honest old negro most ardent in prayer,
With reason and faith not developed with care,
Is asking God's blessing on every loyal meal
For what he most needed made earnest appeal.
A war who perceived his potatoes were gone,
With basket brim-full, at the earliest dawn,
Secreted himself in the cabin o'erhead,
Where the negro below him yet slumbered in bed;
Who soon roused to cooking the best he was able,
And under the hatchway spread out his pine table.
Without a potato to grace any plate,
He seated himself, yet bewailing his fate,—
Exclaimed, 'O my Father in merciful love,
Give Cuffy some 'taters from bounties above.'
At once the potatoes came showering down,
Upsetting his dishes and pelting his crown.
'O them's um, them's um, bless de Lord, oh, my soul!
Who cares for de coffee, de pitcher and bowl?
De shower of dig 'taters, O Lord, am sublime—
But I pray dat you left um down easy next time.'"

Throughout this little work there is a vein of charity and love that gives it a tender expression that the sympathetic cannot fail to admire. In reference to kind acts and deeds the author says:

"A word kindly spoken the right time and place,
May lift some dark soul from the depths of disgrace;
May wreathe a prayer on the altar of love,
That ends in fruition with angels above.
We thus build a ladder,—each deed is a round,—
That reaches to heaven while touching the ground;
For in aiding the least is involved the reward—
'Well done! enter into the joy of thy Lord.'*

"Then pray with your purse, with kind words and good deeds;
O pray that our churches may think less of creeds,
That ever the poor may be welcomed within,
Though garments are tattered—souls blotted with sin—
And that love pure, unselfish, each heart may expand,
And peace with its blessings pervade every land."

* Mat. 25: 21, 23.

This little work is really a grand production, and no library is complete without it. The lessons it teaches in regard to prayer are invaluable to those who desire to understand its true meaning as explained by one of nature's poets. While it encourages prayer, it points out the groove in which it must be conducted in order to receive an answer. The selfish, bigoted orthodox should read it, for it would send gleams of sunshine into his soul, and awaken a train of thought that would bring him in closer communion with the angel world. When the prayer is not systematically directed in a proper channel, it is sure to wreck or injure the one who utters it, for it is expressed in violation of law, and a severe penalty must follow. How necessary, then, that all should know how to pray.

This production from Mr. Barlow's pen should be the elementary *religious* work in all theological seminaries, in fact a knowledge of its contents is just as essential to the student, in order to progress in his theological studies, as a thorough understanding of the multiplication table is to the scholar who wishes to become proficient in mathematics.

You, then, who are accustomed to praying, we advise you to cease your devotion, until you can procure and thoroughly study this "Voice of Prayer." We are confident that after having perused its scintillating pages, you could indulge in prayer with a firm belief implanted within your mind that it would be answered.

A Fact for Travelers.

G. L. C., the New York correspondent of the *Toledo Commercial*, writes of the Erie Railway in a recent letter, thus:

"Trains run regularly on time, full of passengers, and the new coaches recently put upon the road are marvels of elegance and comfort. The Erie was never in such splendid working order as it is to-day—and people are beginning to appreciate its comforts, notwithstanding the efforts of its rivals to mingle the litigation in which its managers are engaged with the actual business and operation of the road itself."

Mrs. M. J. Wilcoxson.

Cephas B. Lynn, in the *Banner of Light* of June 4th, writing from Louisville, pays the following merited compliment to Mrs. M. J. Wilcoxson:

"LECTURE ON MEDIUMSHIP,

By Mrs. M. J. Wilcoxson. This good sister lectured for the Spiritualists during the month of March, giving universal satisfaction. Her discourse on 'Mediumship' called out a very respectable audience.

"Mrs. Wilcoxson affirmed, at the outset, that mediumship was fundamental to Spiritualism. She then went on to say that she owed everything to her spirit friends; they had blessed her and made her what she was. She said she had implicit faith in them; not that they were infallible, but that, through experience, she had always found them truthful, and so she should ever heed their admonitions, and seek to carry out their plans.

"Our sister also averred that she considered that true inspiration would only come to those who by prayer and meditation, and pure and holy lives, proved themselves worthy of standing before the world as evangels of a new theology.

"Listening to Sister Wilcoxson, we ceased to wonder either as to the cause of her continued fidelity to Spiritualism, or her moral heroism, or the secret of those beautiful and practical inspirations that have filled from her lips during the years of her public ministry, blessing the people and resurrecting them into the delightful ways of spiritual life and light.

"Our good sister is humble. She is not full of egotism. Believing in the spirits, she subjects herself, in a certain sense, to them; consequently she is inspired, and preaches a living gospel, not a cold, hard, dry, crispy, combative system—no, not at all.

"The doctrine of individualism has so inflated a certain class, that, were it in the economy of things for them to be presented to the highest archangels of the celestial world, they would not take off their hats to the exalted ones. Their minds, full of conceit and pomposity, affect contempt when one talks of an abiding faith in the spirits, and they say, 'Really, we have outgrown all that.'

"Now, we detest fanaticism; science is one of *our* saviors; but still, at the same time, we do feel that faith in the power of the spirit-world to do for us, is the groundwork of our religion. And he who is prayerful and full of a spirit of trust, who is humble, who is self-abnegating, who says,—if a speaker,—'Dear spirit friends, may words of wisdom and inspirational power be given me to-day. I ask this not for my own glory, not that I may be petted and flattered, no, not that; but, on the contrary, that the great gospel of angel presence and rational religion may be presented in the best manner to the people. For the sake of principle may I be successful to-day;'—he who can occupy this position, may feel sure that victory awaits him, and also that his power for good will increase day by day. 'He that humbleth himself shall be exalted.' That's it! there is true theology in that statement.

"Reader, let us seek this humility. We can be humble and prayerful, and all that sort of thing, and yet be strong in our individual power.

"Mrs. Wilcoxson concluded her lecture by referring to the scientific aspect of mediumship. She hoped the time would soon come when media could possess the knowledge requisite to an harmonious development of their powers."

Lyceum Hall Festival.

We call attention to the fact that the Progressive Lyceum and Society of Chicago now have a home of their own,—having secured a lease of the Hall heretofore known as Rice & Jackson's Hall, situated on West Randolph street. This beautiful hall has an entrance at each end by barely one broad, easy flight of stairs leading from the sidewalk, and is sunny, airy, and cheerful. The sessions of the Lyceum are held each Sunday, commencing at 11 o'clock, A. M. All citizens and strangers are cordially invited to attend.

As an opening and "house warming" of the new hall, a festival will be held there on the evening of Wednesday, the 28th of June, inst., to which all are invited. The admission to the hall will be free. There will be a short programme of speaking and singing, after which the affair will take the form of a social reunion, in which the only "coldness" permissible will be that afforded by the ice creams that will be provided for all who may desire them. Let all friends, both resident and abroad, note the time and place and come, and "whosoever will, let him come" to the social reunion. Rally around the hearthstone, children, big and little, and see what a sweet spirit of concord and sympathy will be found where two or three thousand are gathered together.

The Progressive Spiritualists.

Under the above heading, the Troy (N. Y.) Daily *Times* of June 9th, says: "This Society, organized under the general State law for religious and scientific associations, has elected the following trustees for the ensuing year: Benjamin Starbuck, Elisha Waters, Alexander McCoy, Charles Kelsey, J. Skinner, J. M. Brophy, B. G. Barto, W. K. Lewis, E. F. Rodgers, Wm. H. Tibbits, H. L. Barnes, Mrs. J. J. McGowan, Mrs. J. Brown. At a meeting of the trustees, B. Starbuck was elected President, Alex. McCoy, Vice-President, B. G. Barto, Secretary, and Charles Kelsey, Treasurer.

The lecture course arranged by the Children's Progressive Lyceum, beginning Sunday, September 3d, was approved and adopted by the trustees, and is as follows: For September, Anna M. Middlebrook; October, November and December, Mrs. Nellie J. T. Brigham; February and March, Hon. J. M. Peebles; April, May and June, Thos. Gales Forster.

The Society have rented W. D. Van Arnum's new hall—now being built on the site of the old Griswold Opera House—and will move into their new quarters about the 1st of August.

Fellowship and Ordination.

On the 21st inst., the RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination to Mrs. E. E. Gibson, No. 12 Burroughs Place, Boston, Mass., constituting her a "Regular Minister of the Gospel," in due and legal form, and authorizing her to solemnize marriages according to law.

Bible in India and Hindoo New Testament.

We will send the above-named rare books, *free of postage*, on receipt of $3.50.

Personal and Local.

—O. L. Ray, of Lake Mills, Wis., sends a testimonial of the ability of Mrs. L. Atwood, of same place, giving evidence of her power as a healing medium. He was cured of catarrh through her skill.

—We are glad to see so many ladies commencing the practice of medicine. We notice by the Chicago Daily *Tribune*, Mrs. L. A. Hooker, M. D., (mother of Mrs. Maud Lord, the medium,) has located in this city, at 251½ Park Avenue, where she will devote herself to her professional duties. She is a graduate of a medical college, and is thoroughly skilled in the treatment of chronic and nervous diseases, employing in part the hydropathic and electropathic treatment. She can furnish a pleasant home for ladies during sickness and confinement.

—Wm. F. Tolles, of Hebron, Ind., who had been a member of a church for 37 years, writes that he has been reading the JOURNAL for three years, and gained therefrom more soul satisfying truth than during his whole life before.

—To all our readers who may want light, pleasant and profitable employment for themselves or friends, we would say read the advertisement of O. E. Wooley & Co., in another column, headed—"Wanted Agents." We know this firm to be reliable.

—Dr. Samuel Underhill gives an account of his doings in several pages of manuscript, the most of which has appeared in the JOURNAL before this date from correspondents. He had a debate with Elder Bancman on the following subject:

"Resolved, That the phenomena of Modern Spiritualism is true, and in harmony with all truth."

The debate elicited considerable attention, and was listened to with marked interest.

—Ananiah Dods, of Stanwood, Kansas, wants some test medium to give that place a visit.

—There is difficulty occasionally even in Christian Sabbath Schools. John Bakon is Superintendent of one at Bourbon, Ind. Not exactly liking the character of one of his teachers, Mrs. Hunt, he dispensed with her services. Next day she captured him in a hardware store and he not making a satisfactory explanation, she cowhided him. He then closed in and threw her down, but she got away, and picking up a chunk of iron put a countenance on him that resembled a prize fighter's after the seventy-ninth round. The assistant superintendent will appear at Sunday school for a few weeks.

—The alarm for missions in China, growing out of the recent proclamation forbidding everything contrary to Confucius, forbidding the presence of female missionaries, etc., has been gradually subsiding.

—Dr. J. Stolz, of Chicago, will lecture at, Rensselaer, Jasper county, Ind., on his next visit to that place, of which due notice will be given. Subject, Is Man a Free Moral Agent, or is he the Creature of Circumstances, subject to a power over which he has no control, and is therefore not free in any sense?

—Thomas Loyd, of Grass Valley, Cal., writes:

"Mrs. Benjamin Todd has been giving us some lectures here. She speaks well, and is a good worker in the cause, and is truly an estimable lady."

He also speaks as follows of Prof. Holmes:

"He has been speaking for us here for six months past, and is doing a great good work."

—The "Sabbath question" is a serious one to converts—e. g., in China. To leave work that day in many cases causes dismissal from employment, and the loss, to human view, of all chance for even a livelihood. Industrial laws and habits in China are not adjusted to the Sabbath, as here.

—Brother Samuel Clegg, of Dodgeville, Iowa Co., Wis., asks the following pertinent question:

"How is it that Iowa county, Wis., is a well settled county, and there has never been a lecturer or medium anywhere in it? J. O. Barret travels through Grant county, goes to places not half so important as Dodgeville, Mineral Point, and numerous places around. Grant county is next county west, but he does not come within thirty miles of Dodgeville."

[Will those referred to reply?—ED. JOURNAL.]

—A Roman Catholic journal, the *St. Peter*, has just delivered a sharp but pithy homily to Mr. James Gordon Bennett. It reminds him that he was born, baptised and brought up in the Catholic Church. Further, that he is now an old man and should be making his peace with God. But this, it tells him, cannot be done merely by giving a few thousand dollars now and then to a Catholic Church, and occasionally saying a good word for the Pope in his paper. He must do a great deal more than this. He must utterly change the character of the *Herald*, which has been "most sinfully managed." He must discharge the "infidels" who now write his editorials. Does he object that to do this would ruin his paper? "We think it would," replies St. Peter, "but it is better for all eternity to ruin an evil newspaper than to suffer for all eternity in the burning lake. The success of an evil newspaper can be balanced only by Satan with the loss of the imperishable soul."

—Mrs. Harriet E. Pope writes from Minnesota:

"There seems to be more of a union of purpose among Spiritualists in our State than ever before, and our cause is gaining ground."

—Thomas Ros thinks Humboldt, Tenn., would be a good place for a test medium.

—Mrs. Sarah A. Byrnes lectures at Stoneham, Mass., July 2d.

—The Spiritualists of Carthage, Mo., will have a picnic celebration on the Fourth of July, at which E. V. Wilson and other speakers will be present.

—Miss Lottie Fowler, the Clairvoyant Test Medium, is at the St. James Hotel, Washington.

—J. H. Powell, who gained so much notoriety as a philosopher in discovering the recantation of A. J. Davis, soon returns to England.

—The Valparaiso (Ind.) *Messenger* says a minister of the gospel refused to preach the funeral sermon of a man who died of delirium tremens in that town, a few days since, saying to the widow of the deceased that "the soul of her husband had gone to hell, and he wouldn't preach the funeral sermon."

—The *Protestant Churchman* says:

"It is becoming more and more probable that revolution in the Church cannot be averted. We deplore it. We have labored and prayed against it. But if one party in the church is to crush out another under the forms of law, how can revolution be prevented?"

—A Salem, Oregon, paper of a recent date says: "We were shown, yesterday, a letter from a man up the valley, addressed to one of our liquor dealers, from which we make the following extracts: 'Church members have got to drinking here; send me $5 worth of whisky, but don't answer this letter, as some of them may get hold of it.'"

—Levi Dilkelspiel, who attended the Sturgis convention, has returned to this city.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

IN MEMORIAM.

Mary K. Noble.

Passed on to the home of the angels, MARY K., daughter of Dr. Charles and Adaline Noble, in the 30th year of her age.

We give below the substance of our remarks on the occasion of the funeral:

Death is always a solemn and impressive teacher, and when, as in the present instance, it has crossed the threshold twice within a very brief period, its lesson seems still more impressive, not only as calling our attention to the fact itself, but to the more important inquiry, what is life? Death, which is but an incident in life, has been pictured in sombre hues and shrouded in gloom, while it is a most beautiful and loving angel, often coming to set the soul free from the chains of a terrible bondage, opening to the human soul life's flower-encircled door, and inviting it all liberty to go forth into the broad fields of the inner life. It may be the most solemn and impressive lesson in life itself, of which death is but a mere incident. In times past some men have said death was the end of life, they have supposed that the world beyond was one of impenetrable gloom to mortals, and it has been spoken of as "That bourne from which no traveler returns."

Now we know that that life and this are all one. The experience of every human life, even the best, the fullest and most perfect, always leaves its possessor with feelings that all has not been accomplished. Here all of our hopes, desires and aspirations are unfulfilled even by those souls that have had the fullest opportunities here, and there is a universal demand in the souls of men that they may have the opportunity to fill out into perfectly rounded and beautifully harmonious proportions all that belongs to life, and we know that our loving Father will not mock us, but in the future of this life that is ours now, we shall continue our issues and fulfill our destinies.

This life, even when carried out to the fullest extent, is but a very brief introduction to the great volume of the book of life which is to be written by each of us throughout the endless cycles of eternity.

This being the case with those whose opportunities for usefulness and labor are extended through a long life on earth, how much more will this beautiful life, so unfortunate to be given to one of this dear child, who for two thirds of her brief life on earth has been held in the thraldom of a sad and fearful disease, so that it may almost be said to have been a failure.

She has gone forth into the angel world as a mere child, to enter there upon the great work of life, and the words of consolation that come to this kind and affectionate father and the loving and devoted mother, whose constant and earnest efforts never failed her, are that she will have this beautiful compensation that all your faithful and tender care has been treasured up, and will be comprehended by her in the unfolding of her soul, and there are those now in the inner life who are ready to take this tender plant of yours under their guardianship and kindly care.

She is so young that she may not be able to stand alone, but there are those who will sustain her in her weakness, and train her in all the ways of life, so that she will grow up to the full stature of womanhood, and when in a few brief years we shall meet her there, we shall rejoice to find that she has grown into the loving and attractive conditions of an unfolded life, the germs of which have lain dormant here.

The inner nature, which is always pure, will be freed from the thraldom of the past, and be enabled to express itself through her spiritual form.

In view, then, of this great law of compensation, there is consolation for all, at the same time this solemn and impressive lesson calls upon us to consider well the responsibilities of life, knowing that each day has its appropriate work, for which we are responsible in accordance with the talents bestowed upon us and the means within our reach for their cultivation. On such occasions as this, when we assemble to pay the last tribute to the casket which has held the spirit of a loved one, and to mingle our sympathies with those who have parted with such, there is a tender and loving influence comes over our souls which brings us nearer to each other; the little differences which may have been between us are melted away by this heavenly fire, and we realize more truly the sacred duties of life, not only to one another here, but to all the brotherhood of man.

Let us, then, carefully treasure up these lessons, and endeavor to be prepared to fulfill all life's duties as we move onward towards

"The pale realms of shade,"

Where we shall meet the loved ones who have gone before us, thus shall we not only be prepared to fulfill life's duties here, but to go on with its unfinished labors in the mansions of the Father's house beyond this earth-life.

THE AIR WE BREATHE.

An Essay by W. H. Churchman, A. M. (Superintendent of the Indiana Institute for the Education of the Blind), Read Before the Western Social Science Association, at Chicago.

This is a very able essay, and does great credit to Brother Churchman, for his patient perseverence in elaborating it. He quotes numerous authorities and refers to many sources of impurity or contamination of the air we breathe. The arts, chemistry, morasses, grave-yards, filthy premises, wall papers, perfumery, and a number of other things, some of which we shall refer to, he says:

Vitiated air produces deformity, imbecility, and idiocy. It encourages intemperance in the use of intoxicating drinks. A habit is thus established, which is at best a delusion, fatal to the health and morals, and which not only defeats its own object, but aggravates the evil it is intended to remove, the ultimate effect of every fit of intoxication, or even exhilaration of mind brought on by alcoholic drinks being to precipitate the mind and habits to a point still lower in the scale of human degradation and degeneracy. Even children, whose nervous systems have been worked up into a state of chronic excitability by the impure air of a dark, ill-ventilated cellar, are often dosed with spirits, when inadvertently is not at hand, to put them to sleep and abridge the trouble of nurses and mothers.

Impure air encourages vice. The inhabitants of low, squalid, ill-ventilated basements and cellars are often not only indisposed, but by incessantly breathing an impure atmosphere, are actually unable to labor for their due support.

The combined testimony of those who have taken the pains to investigate the causes of vice and prostitution, leaves no doubt that a low condition of body and mind has no inconsiderable share in their aggravation and production, and ample evidence has been adduced to show that the impure air of factories, theatres, over-crowded lodging-houses, &c., is fully adequate to induce this state.

Upon the subject of wall papers, Dr. Taylor says:

"A square foot of paper may yield from twenty to eighty seven grains of the arsenical pigment. Dr. Hinds, of Birmingham, noticed that in occupying a room covered with a wall paper of this kind, [he does not mention the color, we believe it is always green, H. T. C.] he suffered from severe depression, nausea, pain in the abdomen, and great depression of strength. These symptoms appeared on every evening that he sat in this room. This led him to suspect that they were connected with the room, and on examining the paper he found in it a quantity of arsenic."

In another case it is stated that a Dr. Holley was apprehended and threatened with paralysis.

"He removed the paper, and since then has recovered his health."

The statistics in regard to the fearful mortality of children in large cities, as compared with that of the country, where the air is pure, is another evidence of the necessity of reform in this matter. We have not room to quote all we should like to present. He says:

"The influence of fresh air increasing the appetite is well illustrated by the following fact, from the Philosophy of Manufactures, p. 282: In a weaving mill, near Manchester, where the ventilation was bad, the proprietor caused a fan to be mounted. The consequences soon became apparent in a curious manner. The operatives, little remarkable for olfactory refinement, instead of thanking their employer for his attention to their comfort and health, made a formal complaint to him that the ventilator had increased their appetites, and therefore entitled them to a corresponding increase of wages. By stopping the fan a part of the day, the ventilation and voracity of the establishment were brought to a medium standard, and complaint ceased."

"It is estimated that from forty to fifty per cent. of all deaths are attributable to the morbific influences of foul air. Infancy is the period when the foul destroyer mistee his greatest onslaughts. This is not due alone to the greater susceptibility of the infantile constitution to injurious influences, but mainly to erroneous notions and practices of mothers and nurses. They are too much afraid to allow their tender charges to breathe the pure, free air of the out-door world, and too careless or ignorant as to the quality of that within the nursery."

Various means are suggested for remedying the evils resulting from impure air, but our space will not permit us to quote further than the following, from George Catlin, in his "Notes of Travel among the North American Indians," entitled, "The Breath of Life." Its role aim is to enforce the doctrine that the natural and proper mode of breathing is through the nostrils, which cavities, he reasons, are constructed by the creator with especial reference to the filtration and purification of the inspired air. The savage races, he teaches, owe their physical superiority to the custom of breathing through the nose, which is universal among them.

We have long known that the mass of mankind, especially in large cities, suffer for proper expansion of the chest. Many persons have depressions over the upper lobes of the lungs, as a result of indolent habits of breathing. Nature has provided that about one-third of the ordinary expansion of the chest will supply air for the human body in a state of rest, thus leaving a reserved force of two-thirds, for speaking and exertion of any kind. If every person, especially those who have a tendency to disease of the lungs would voluntarily use the remaining capacity of their lungs, and frequently through the day expand the chest to its utmost capacity, particularly when they are in fresh, pure air, they would find both an increase of strength and an exhilaration of spirits.

The desire, amounting almost to a necessity, on the part of dwellers in large cities to leave their homes during the warm season, is a demand of the system for pure air, and increased appetite and vigor results from the supply of this.

In order to attain to the highest health, it is necessary to avoid, as far as possible, all impurities in our dwellings and upon our persons; to take persistent care in expanding the chest by aid of the will, so that the best condition of blood may be attained.

We would recommend the essay of Mr. Churchman, and hope to see it extensively circulated.

Photography.

The annual meeting of the National Association of Photographers, which was held in Philadelphia from the 7th to the 10th of June, brought together a large body of men distinguished in the most beautiful and spiritual of all the arts.

It was the third annual exhibition, and an opportunity was offered our citizens to witness a large collection of the finest specimens of this wonderful art, which is progressing rapidly. In addition to the regular meetings of the Association, which were largely attended, very enthusiastic and harmonious, and the exhibition, which occupied one of our largest halls, the Association made arrangements for two lectures, by Prof. Morton, of this city, on *Light*, which were given in the Academy of Music, to large and appreciative audiences, and were brilliantly illustrated. We shall refer to one of the illustrations in our article on healing. There was also a grand exhibition of stereoscopic views given by Mr. Black, of Boston, representing scenes in various parts of the world. Polar and Tropical regions were painted before us, and it was much more pleasant to witness these scenes from the easy seats of our Academy, than to endure the toils and privations incident to travel in either of these places. The icebergs viewed in a warm and pleasant hall could be much better studied than in the frosty atmosphere which surrounds them in their natural conditions. The greasy and stupid looking Esquimaux were quite as agreeable on the canvass as in the bleak and dreary wilds of their frozen land. The scenery upon the White Mountains, as well as that of various parts of our country, and the streets of some of our large cities, were very interesting. Through the kindness of our friend, C. B. Jones, of Davenport, Iowa, we were introduced to a number of the distinguished lights of this beautiful science of light, men whose souls were fascinated with the brilliant and attractive profession. There were a number of Spiritualists in the Association, but we regret that there were no specimens of spirit pictures in the exhibition. We trust next year our friends will see to have some of these on hand.

Obituary.

Passed onward, May 20th, to her home in the Summer Land, from Los Angeles, Cal., Louise A., consort of Rodney Montague, in her 56th year. Our beloved sister bore her long and exhausting illness with a fortitude and patience scarce ever witnessed. The faith, age, knowledge, of the after life, served to soothe and comfort her in her last moments.

The writer, by her request, officiated at the funeral. Our sister could truly exclaim,

"O Death, where is thy sting!
O Grave, where is thy victory!"

THOS. A. GARNY.

Passed to higher life, from Almond, Wis., May 19th, 1871, Mr. M. C. Bent, formerly from Cavendish, Vermont.

Thus another bright star has left the terrestrial and joined the celestial band in their home of love and joy.

O. W. FELKER.

Eastern papers please copy.

Mr. Clark S. Cox, aged 55 years, passed to spirit life, May 10th, at, Laporte, Ind. He was a true and devoted Spiritualist.

Passed to the Summer Land, in the neighborhood of Kents, Ind., daughter of Manlif Jones, aged 12 years; accidentally shot by John Spencer.

Died at Moline, Ill., May 12th, 1871, of whooping-cough, Charles H., infant son of C. W. and P. L. Reed, aged 3 months and 4 days.

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Original Essays.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. B. Dowd.

OBSESSION! What is it? These were my thoughts as I stood in the presence of B. F. Richardson, the blind medium of Vermont, at Washington Hall, Philadelphia, and witnessed some of his strange doings. Richardson is an inferior-looking man; one would scarcely take him to be of *ordinary* intelligence.

When I entered the hall, he was delivering a speech, which, it seems, was nearly done, for soon he sat down.

Scarcely had he got fairly seated when he again sprang to his feet and delivered a poem—a really fine one, if I am any judge—and then sat down again, to as suddenly arise and deliver another on some other subject, in a totally different style and voice.

Thus he continued for some time, sitting down at the conclusion of each poem or subject. People deposited sealed letters on the table before him, which he answered, one after the other, without touching them.

At the conclusion he said he would give some general tests, and went around describing the appearance, dress, etc., of different ones. I said, "Why, my dear sir! that is no test at all, for I can do that as well as you."

He retorted, "Are you blind, Sir?"

"No! are you?"

"Yes; I never saw a ray of light in my life."

"As a further test,—there is a man in this crowd who has on a shawl (only one), will you please point him out to the audience?"

"Certainly, sir." And then groping his way around, at last, in a remote corner of the room, he found the man with the shawl.

It is a total stranger to me, as I presume he is to most of my readers, and for an introduction, I here give his hand-bill or circular which a friend gave me:

The "Blind Medium," B. F. Richardson, of Vermont, who is totally destitute of sight and uneducated, and in his ordinary state of apparent weak and low mentality, will hold investigating circles in this place, at Washington Hall, South West corner of Eighth and Spring-Garden sts., every Sunday at 3 and 7½ o'clock p. m. Will also hold circles at his house, 633 North Eleventh st., on Monday, Tuesday, and Friday evenings.

He will improvise a poem, in different voices, on any subject selected by the audience. He is a phenomena, speaking with readiness on any topic,—delivering a sermon, or a discourse in science, as fluently and readily as practiced speakers. He will detail the wonderful experience of his apparent death, when he was four days in a coffin awaiting burial. The audience will be permitted to question him after each discourse.

Read his wonderful history, from the pen of a well known legal gentleman, which can be relied on as correct:

Of the varied spiritual manifestations which have fallen under our observation, none seem calculated to excite more profound psychological interest, than the phenomena exhibited in the person of the subject of this notice, Benjamin Franklin Richardson.

On the twenty-fifth day of March, 1871, there arrived in Boston by rail, from a distant mountain town in the state of Vermont, unattended, a blind, forlorn youth. Rarely indeed has a form more unprepossessing met the pitying eyes of our crowded streets. Nevertheless, within that abject person lay strange endowments. Who, that beheld on that day that sad, wan, sightless face—that small, undeveloped brain, indicating, if not idiocy, the possibility only of the feeblest intellect, that attenuated form, from which nearly all vitality seemed long since to have departed; who that knew that this forlorn being was from his birth doubly orphaned by the loss of both his parents, b'ind from infancy, shut up by utter poverty, and the sad conditions of his life from the possibilities of education and culture, could have imagined that this poor orphan was endowed beyond the ordinary capacities of men—that lo! there stood the teacher of a new psychology, with power to demonstrate through his person, beyond a peradventure, by the voices of unseen intelligences, by the speaking presence of historic sages of all ages, as well as of familiar departed friends of yesterday—the amazing facts of immortal life, and the sublimest truths ever revealed to mankind.

Soon after his arrival in the city, I was invited to meet him at the house of Dr. D., and the following are the incidents of that interview. Their psychological value depends much in bringing the precise diction of the intelligence purporting to speak within the reach of rational criticism. I therefore preserve, as near as possible, the form of expression:

"I was twenty-six years old," says Richardson, "the twenty-third day of January last. My father was Ira Le Barron Richardson, a Methodist minister. My mother's name before marriage, Calista Lovejoy. My father, they say, died two months before I was born, my mother at my birth, which was in Vershire, Orange County, Vermont. When I was seven months old, I lost my eyes by canker-rash. I never saw any thing on the earth that I can remember. I was taken care of by the town, and kept in families that were willing to have me. When about six years old I went to live with Mr. Fulton—lived with him several years till he died. After his death I went back to Vershire. I had five dollars given me by a friend, and then I went about peddling small articles, till all I had was turned up, and I went back to the poor farm in Vershire, where I was taken sick with consumption."

Thus far in answer to my inquiries had he related, apparently in his normal condition, the incidents of his life, when another voice speaks in tones firm and positive, purporting to be that of Dr. William Harvey, formerly of Oxford, England, a celebrated surgeon, and discoverer of the circulation of blood.

"He began to be sick in August, 1858, and continued to decline. As early as February following, he was reduced to a condition of extreme weakness, showing scarcely any indications of life. On the twenty-fifth day of May, 1859, it was supposed by those who had charge of him that he died. His aunt was sent for by telegram, but did not arrive till after the funeral ceremonies had commenced. It was held in the Congregational meeting-house, and the Congregational clergyman officiated."

"Do you know his name?" I inquired.

"Rev. J. F."

"Had he no living kindred except this aunt?"

"None known to us, who cared any thing about him."

"And I am present, sir," are the words now uttered by a low, gentle, feminine voice, such as [illegible] expect from a lady of culture and re-

[illegible] now attending us?" I asked.

"[illegible] aunt, sir, of this poor boy, who has [illegible] and as I was present, I can in-[illegible]y of all that occurred at his [illegible] Mary Howard."

"[illegible]me, madam?"

"Mary Lovejoy," she replied. "My husband was George Howard, a clergyman of the Methodist Episcopal church. We were then living in Springfield, Mass. About seven o'clock in the morning of the 27th of May, 1859, I received a notice by telegraph that Frank was dead, and that his funeral would take place in the Congregational meeting-house, in the centre of the town, at one o'clock on the 29th day of May. I arrived a few moments after the funeral had commenced. A hymn had been sung, and the clergyman was offering the prayer. After the discourse, as I had not seen my nephew for five or six years, I desired to see him, and they opened the outer lid of the coffin. I noticed that a steam or vapor had collected on the glass, and I tried to wipe it off with my handkerchief. I then found it had gathered on the inside of the glass, and I beckoned to Dr. B., and told him I thought there was something singular about it. He said, 'The man is not dead!' We then took him across the road to Dr. B's. house, and wrapped him in a warm flannel blanket. We then let him lie awhile, and then rubbed him with salt and vinegar, as hot as our hands could bear. In about half an hour he showed signs of life. He awoke suddenly with a scream and said, 'Light! oh, light! you are all gone now.' Those were the very words he used. I said to him, 'Frank, you are not dead, are you?' He replied, 'Oh, aunt, why did you bring me back to this world so dark, so drear? There is nothing for me here. You have taken me from my father, my mother.' We all then distinctly heard a voice—not of any one present, say, 'Stay, stay; not yet, not yet.' He then presently rose from the bed and said, 'Bring me the clothes of the machine.' I did not know their meaning. Some clothes were brought, and he put them on."

"Did he dress himself?" I ask.

"Entirely, without any assistance."

"Did he appear strong?"

"Stronger than any of us."

"Do you recollect the names of any who were present?"

"Yes; I recollect Dr. B., Mrs. B., Mrs. P., M., Mrs. D., and Rev. J. F."

Frank then ran into an adjoining room, and took down a flutina. "What's that?" I ask.

"A species of accordeon," she proceeds, "which belonged to a little daughter of Dr. B. On this instrument Frank played several dancing tunes, and danced while he was playing. He then laid the instrument down, and preached as good a sermon as I ever heard in my life, and made just as good a prayer, and said his name was Hosea Ballou, a Universalist minister. During the remainder of the day and evening, Frank was quiet. He ate some water gruel, and was put to bed. Next morning he had disappeared. A diligent search for several days was made for him. He had not been heard of when I returned to my home in Springfield, on the first of June. He was found in the woods, I was informed, fifteen or twenty miles from the place, with a bow and arrow in his hands, and several birds which he had killed. I saw him the following August in Worcester, Vt. He was taken to Brattleborough for examination, but was pronounced not to be insane, but somewhat peculiar. My husband and I left the same fall for California, and both of us died of fever on the passage."

Such was the narrative of the spirit of Mary Howard.

The incisive voice of Dr. Harvey now proceeds to relate Richardson's subsequent career. He appeared next in Worcester, Vt., meeting Hardwick, Greensboro, Wallingford, and other places, peddling and performing such incidental labor as lay within his power, accompanied by Mr. Spencer, the clerk of the band of his guardian spirits, and curing many of diseases by the laying on of hands.

"At Danby," says Dr. Harvey, "I first became sociated with the band, and have ever since taken cognizance of all his movements."

A remark that he seems to have been fond like Elijah, by ravens, and repeat a little ballad illustrating a similar providence. The spirit exclaims, "That is very good, but a little Indian maiden has composed a poem about this blind boy better still, I think. I desire to hear it. The medium instantly rises, and in a sing-song voice recites a ballad, simple and pathetic. I concur with the criticism.

Dr. D. inquires if any poets are present. The answer is the affirmative, and that they will improvise a poem if desired. The medium rises from the sofa, and in a clear, low voice pronounces a stanza, the subject of which is the heroism of soldiers in the late rebellion. Another and another voice succeeds, till seven coherent stanzas of a patriotic ode, which I never heard before, have been recited in as many distinct voices. On subsequent occasions, I have heard from him similar improvisations, upon subjects suggested at the moment, and under circumstances precluding the possibility of prior knowledge. The ideas and metrical expression I have always found varied. These performances, while not possessing high poetic merit, are nevertheless extraordinary.

I next propose to examine more particularly the physical condition of the medium. His height is five feet four inches. I suggest that his weight is probably eighty or ninety pounds.

"More than that," says Dr. Harvey, "I can get it exactly."

Stepping to a pier table, he taps with his forefinger several times on the marble slab, and says, "Ninety-seven and a half pounds. He was weighed the day before he came down here."

"How did you obtain that?" I inquired.

"I telegraphed to his guardian, who is now at Saratoga, and he returned me a report of his weight."

"If it is proper, will you give us his name?"

"It is J. W." he replied.

It is the name of an eminent reformer of the last century. The head of the medium is small, but well formed, and indicating no organic deficiency. "It is the brain," I remark, "of a child of seven years."

"More than that," says Dr. Harvey, "eight years at least. There has been no growth or development since his early life. His vitality seems extremely low."

To my inquiry of the cause of this remarkable atrophy, and why his system, like that of other convalescents, had not recovered its tone, the intelligence replied, "The power of assimilation is so slight, that were his spirit guardians to leave him, he would not live an hour. They alone supply the vitality which, since his supposed death in 1859, holds his spirit in its tenement. Never upon the earth was the electric cord that connects the spirit to the physical body reduced to a thread so fine, without a total separation. It was finer than a cambric needle."

At another interview a week later, I expressed my admiration at the marked improvement, apparent in the person of the medium. Dr. D. and Mr. B., who is also present, and who had [illegible]seen Richardson, concur in my re-[illegible]ther the spirits controlling him are [illegible]ring questions in philology and psy-[illegible]h a scientific precision that few indeed could equal. He is walking the room with a firm, elastic step. His homely face, less thin and angular than on my first visit, is lit up with a healthy color, and attractive with intelligence.

"This change of condition, which you remark," says Dr. Harvey, "is owing to the fact that since he has been here in Boston, a large number of his band have been present to supply the vital elements, which he can obtain only from sources outside himself, since the functional capacities of his body were destroyed by the consumption which he had, and so the spirits have concentrated upon him a great deal of magnetism."

"But," I inquire, "do you mean to say, doctor, that his disease was really consumption?"

"Certainly, I do. The lungs were ulcerated, and the functions of the liver and spleen, and the other viscers were all but destroyed. To all ordinary intents, he then died. Since his resuscitation by the spirits, who then took charge of him, he has been kept alive only by the pabulum and magnetic stimulus which they supply. If you desire to see the effect that will follow our withdrawing, we will do so."

We express our assent.

"We will now," continues Dr. Harvey, "for a few moments withdraw all our influence, and leave him to himself."

Scarcely had these words been spoken, when the medium sinks prostrate on the sofa. The countenance shrinks and assumes a ghastly look. The jaws fall, and the lips recede. The pulse flutters and becomes imperceptible. In a few moments he revives.

"It would be fatal," resumed the voice of Dr. Harvey, "to allow him to remain long in that state. He is never left alone. His immediate band is organized so that each knows his allotted duty. Mine is that of his physician, having charge of his health. An Indian, named Logan, attends him with constant watchfulness, so that if, for instance, while walking in the street, there should be any obstruction, as of a stone projecting above the side-walk, Logan would be there ready to raise his foot over it. Day or night he is never alone. He can find his way anywhere, or thread any passage, however intricate."

This is confirmed by my observation. Richardson moves about with intelligent precision, avoiding obstructions, and adjusting his movements in relation to objects, with all the ease and security that perfect vision could impart. To my inquiries on this point, he says, "I feel the hands of the spirits on my arms when I am walking, as plain as I now feel yours, sir, and I hear their voices telling me what to do just the same as yours."

The intelligences announce that his band comprises representatives in every department of science, and that they expect through the obviously feeble and undeveloped brain of this medium, to demonstrate by irrefragable evidence the fact of spirit life.

J. S. L.

Now, after reading that, and seeing the man, who can help musing: what of the world's science, its boasted knowledge, and the power it brings? Are not the wise confounded by the babbling of fools and children? Is it really the dead who talk through this man, using him as a mere machine, as I use my hand? If so, he is literally swallowed up, and is not at all accountable for what he may say or do. But where does he himself cease to act, and these others take it up? In reply to my question, he said, "I never saw a ray of light in my life." If he meant himself—Richardson—then it is not R who sees at all; and yet it was the same voice which answered my question that gave the descriptions.

Were the dead *really present*, and at times in absolute control of his organism? or was it not a power formed upon him, which he, sponge-like drank in and embodied by reason of a *vacant condition*, and by reason of which his whole nervous and brain system became luminous, sensitive and seeing? Was not the poetry poured into him, as water into a vessel—the same as music into "Blind Tom?"

May not Rahmstock be right after all, and the *idea of the age*, or of those present, so impress itself upon his mind or nervous system (either *before* or *at the time*) as to make him personate other individuals, living or dead, *forget-himself?* May not this forgetfulness of self be really the door to a superior condition, wherein individuality does not figure—if it does, assume *any character*, according to the idea preconceived? or shall we say they, the dead, spirits, demons, angels, sages, yakas, or dewas, came, and entering in took possession? If it is the latter, then indeed is the Bible idea of "obsession" true, and he a public benefactor who casts them out; for what is of *real value*, if it be not the power of self-hood—our will, control and responsibility?

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner M. D.

NUMBER FOUR.

We have now arrived at a period in our investigations where the physical, as such, ceases, and the spirit cut loose from its earth form has taken one advanced step in its future progress. But we are not to understand that all its relations to its earth life are at once sundered. Its character has been formed here. Its robe made of the material thoughts, words, acts and deeds woven in the earthly, loom into the web of life—is allied to the past; and through the magnetic law of compensation, connects the spirit with the minutest act thereof.

In these related influences of cause and effect, we discover the power of attraction which binds them for a time to the earth sphere, and holds them in certain relations thereto for all time. The mission of life unfulfilled, must needs be worked out, the labors of love left undone, must be completed, the errors of the earth life must be blotted out by unselfish acts of kindness and the broken, tangled and disordered web of the earthly life must be made whole, and bright, and pure, by good deeds and noble efforts. And these works must needs be done among humanity and for humanity—for it was here the wrong was perpetrated—the error or neglect occurred, and here the wrong must be compensated for and obviated, the error corrected, the neglect atoned for.

This, then, binds and attracts them to earth; and the fact that the individual efforts of each, and the amount of good accomplished by those efforts, aids in the advancement and progress of the disembodied spirit, demonstrates the necessity for them to return and open the channels of communion between the two worlds.

Now, having proved the necessity for the spirits return, it devolves upon us to show that spirits do return, as a prelude to thorough investigation of the laws of spirit control.

Do spirits of departed human beings return, and hold intelligent communion with those still in the flesh, giving immistakable evidence of their identity?

Where are the facts?

In the fall of 1850, while residing in the city, of Syracuse, N. Y., I received a visit from Daniel Hitchings, then of Richfield, N. Y., whom I had been informed had become a writing medium. In the evening I requested him to get me a communication, telling him I wanted to see the spirits write. He declined, saying "You are a writing medium yourself." I assured him I was not, when he again assured me I was, and proposed that I should make the trial. After instructing me how to hold the pencil, I placed paper on the table, and lightly holding the pencil with the thumb and finger of my right hand with the point resting upon the paper, I asked if there were any spirits present that would write a communication. Engaging in conversation, without looking at the paper or knowing that a single letter had been formed, after a few moments had passed, he enquired what I had written. I replied, "Nothing" which was literally true. I had not written, but upon looking at the paper, I found beautifully written the following: "My son, do good and I will aid you."

MINERVIA KAYNER.

This was in my mothers own hand writing, and signed with her own signature, and had been written there without my knowledge. There was no possible chance for deception, as I had placed the clean paper on the table myself, had held the pencil which had been used unconsciously to myself, and know that I was consciously conversing upon some other subject, and that no one else in the form came near the table. I had here unmistakable evidence of my mother's presence and identity.

In the fall of 1854, I was stopping for a time in Milford, Conn., where a medium for physical manifestations came to the place. One evening I suggested to James Graham, a friend of mine, and a member of the First Congregational Church, the idea of investigating and exposing the humbug, to which he readily assented. On visiting the medium, he cheerfully accorded us a sitting, and, after some hesitation on the part of my friend, we took seats and placed our hands on the table, which soon commenced moving; and on asking if there were any spirits present who wished to communicate, it rapidly moved three times for yes, and then five times for the alphabet to be called. The result of which was the spelling the name of G-e-o-r-g-e G-r-a-h-a-m. I asked James what this meant, if he was doing this, when he asked me to remain quiet and see what there was of it. The spirit then stated, he was a brother of James Graham, had been in the spirit world eight and a half years, was twenty-eight when he passed away, that he left his body at Middlebury, and passed to spirit-life on account of disease of the brain after a six weeks illness, caused by *religious excitement*.

I then turned to James and said "Graham is this true?" His answer was—"It is as true as God. I had a brother George who went to a camp meeting eight years ago last Summer, became insane on the subject, and died in Middlebury from a brain fever caused by the excitement six weeks after he attended the meeting, that he was twenty-eight years old when he died; and, said he, "I know no one in this room or in this place but myself ever knew. I had a brother George. It is George himself and no one else.

In 1867 while examining clairvoyantly, Mrs. S. Childs, of Westfield, N. Y., a spirit child about nine years old, came to my side, robed in a blue dress and smiling said—"Tell mamma Anna is here." The lady started with surprise and exclaimed "What is she here for?" when the child spirit once, now the spirit woman answered, she had come to assure her mother she was not dead, but living in a land of surpassing loveliness, and when her mother came to that land, she would receive and show her that her child still lived, and still loved her with a love intensified with the increased joys of the spirit. On being asked how old she was, she answered—"I was nine years old when I passed away and am now twenty-six." The mother assured me, it was her own Anna, and the blue dress was the last she wore on earth," and that the age was correct.

The child had been buried in England before she left that country, and the entire facts were at the time unknown to me, until presented by the spirit.

Now, the spirit coming into the magnetic aura of the mother at the same time that I was passing into the clairvoyant state within the circle of the same magnetic influence, could manifest herself to my vision and control for the time, so as to make herself known and clearly establish her identity.

In the case of the writing before spoken of it is evident that nerve centres not employed in the passing conversation, were unconsciously controlled, and the motary nerves of the arm and hand employed to write the sentence, while those centres witheld from the conscious individual intelligence the knowledge of what were transpiring.

In the case of the table, it had become surrounded with enough of the vital magnetism of the circle to enable the spirit band to hold complete control of its motions, and use it, as the telegraph operator uses the key of his apparatus to communicate the message intelligently to some other mind, to give the message to James Graham, that would be so positive and so easily identified, as to leave no room to doubt the identity of the spirit communitating.

St. Charles, Ill., June 14th, 1871.

Written for the Religio-Philosophical Journal.

THE "SEARCH AFTER GOD."

By Luna Hutchison.

"HE NEVER PRAYED."

This is said of the wise (?) sage that has been many centuries in the search after God!

Now, this searching for the Divine Mind in nature, through the reason and intellectual faculties alone, is like searching for the human soul by means of the scalpel and the crucible, in the physical body, or of trying to find what love is by dissecting the heart, or the wisdom principle by analyzing the substance of the brain.

Any sage, however bright the halo of wisdom might shine upon his brow, or the number of untold centuries he had been in spirit life, could not gratify the voice of God in my own soul.

That sage, like so many others, so long looking *outward* for God, will never find him until it be said of him as the angel said of Paul, "BEHOLD HE PRAYETH!" Then the dark scales will fall from his eyes, for it is a fact of human experience, that *prayer is a power*, not so much to control matter, but to calm the troubled sea of life—an anchor of faith that has enabled the storm-laden souls of earth to outride the many storms of earth-trials to which we of this planet are subjected.

Where could that placid sage have had his first existence? Not on our world, for then he *must* have prayed, either positively or negatively, as surely as waters roar when flowing over impediments or down declivities.

I would say to that sage: your mission is not to this sorrowing, error-teeming world, to tell them *there is no God!* and no need of prayer! Whatever grand possibilities there may be in the future for us, it is necessary that the mind shall ever have an Infinite Being to adore, with attributes of perfect love and wisdom.

The reason which has so long been held in bondage, like a people long oppressed by their rulers, has become so conscious in its freedom, upsetting authority, both in church and state, that it is even becoming a "moral desperado," and thinks to dethrone the Almighty. This is ever the danger of perfect liberty of mind or body, that it will be misused or abused, and the re-action is sometimes greater and more to be dreaded than their former degradation was cruel.

The time has arrived, when "the mystery of God (or of *good*), shall be finished," and the world instructed in righteousness and the true God-idea, and of the legitimate expressions of praise and adoration by singing and prayer.

The five external senses are duplicated by five more within. The first look outwardly into the realm of matter, the second look inwardly into the realm of mind. Without the proper use of both these powers man will never be fully unfolded or "rounded out," from irregularities of mind and its action, or his bodily angularities; *and none other can grasp all sides of a truth.*

Now, from my standpoint of the instruction, let me say, take not away the belief and trust of the world in God, while there is so much need of a power and goodness superior to man's feeble wit which can do so little to make himself happy or to prevent his deepest griefs.

Not till mankind have acquired the knowledge and power to bid their loved ones live, or to follow their spirit forms by open vision to their homes above, and hear their sweet voices, telling us not to weep, and feel their soft hands wiping the tears from our eyes, can we live in this world of pain and disappointed hopes without faith in a God to hear and pity us, though we may fail to comprehend him who is invisible, but is known as well to a child as to a sage or divine.

In the vast eternities yet to come, the most aspiring and unfolded minds will doubtless still be searching after God and find him not, only by the revelations of his infinite expressions of love and wisdom, displayed in the ever-revolving worlds of space and their untold millions of sentient and intelligent inhabitants.

The question is, did we make ourselves? Did man plan the incomprehensible human mechanism of his body and soul, and the laws of reproduction? and if so, why is there so much ignorance and misery in this world of ours? You might reply that man might better be blamed for it than God, who *will not or can not* make things any better.

And thus the circuit of thought is completed, and the question, What and Where is God? remains unanswered.

Owens Valley, Cal.

Written for the Religio-Philosophical Journal.

THE BOOK OF NATURE.

By Mrs. Maria M. King.

What a hackneyed phrase, and yet how replete with meaning! Book of books, bible above all other bibles, revelation above all other revelations, and by whose light all others are to be interpreted, nature is yet a neglected book by the mass of mankind, and even by some who prate much of this wonderous volume, the handiwork of God. Nature, to many, is a very indefinite term, or signifies simply what is seen with the physical eye, or what constitutes the realm in which physical man lives, and over which he is master. God is considered outside this realm, in the sense of being independent of the laws governing in it, and upon which life and action depend. He who "spake all things into existence," must, of course, exist independent of all things; and nature can be no more to him than an accidental creation, with which he can dispense as readily as he formed it.

What signifies Nature, in the light of the higher philosophy that professes to account for all things by law? It is all things, all space, all live, all law, all method, all variety, all intelligence. It is a unity—an indissoluble whole. God is trinity in unity; it being perpetual through the action of three principles, which answer to body, soul, (or life-essences,) and spirit. It is also a duality in unity; its life resulting from the action of spirit upon physical substances, as from the action of two distinct grades of substance upon each other. God is of nature, and can no more exist independent of its laws governing it than can man, or any inferior form. The originator of the order of mental in nature, God, is yet dependent upon that order. Intelligence inherent in nature devises for its perpetuation, being the ever-active principle that co operates with outer nature for the continuation of the processes of life.

Whoever would read the book of nature to advantage must understand, first, that there are certain fixed and unchangeable principles that form the basis of the plan of the whole work, and these comprehended, there can be no difficulty in deciphering the lessons, one by one, that perpetually present themselves to the attention, awaiting examination. Man is an exemplification of nature. In him is revealed the plan of universal action; and to be truly wise, man only needs to know himself thoroughly, to comprehend the laws through which he came into existence, and by which his being is maintained as a trinity of principles, interdependent and co operating for mutual support, the law of co-operation of his spiritual with his physical forces, which constitutes the duality; and the laws governing his progressive development from his first low state to the infinitely glorified condition that awaits him in the infinite future.

By or degrees, the best he can do, man learns to read the volume inscribed with the interpretation of his own being. He is the child that learns first the alphabet and then practices in arranging the characters to spell out the truths that experience teaches, and which he must learn sooner or later; and learning is his own expositor of nature's principles.

Man cannot fail of learning of nature's economy as he experiences it with its forces, its great variety of elements, substances and forms for the purposes of life. Lessons will come home to the understanding at length; and how often it happens that these contradict the lessons learned in books—bibles and text books. The world's teachers—those whom the world have named such—have as often recorded their ignorance as their wisdom for the inspection and use of the generations of men; and the more men study books, and compare their teachings with those of nature, the more are they likely to be convinced that books are lines in nature's volume, that must be studied with extreme caution lest their significance be misunderstood.

Bible, as the world has received them, are mixtures of truth and error. And science and the philosophy of nature are the touchstones by which their principles must all be ultimately tried. Authorities which theology and the schools have set up must all bow to the great authority which makes no mistakes, revealing the law and the will of God through phenomena that can be "known and read of all men," as they acquire skill to read the characters in which they are written. Intellectes that men make in searching the labyrinths of science for truths, and in experimenting in the various ways that necessity points out. The inexperienced makes mistakes more naturally than they pursue the straight path, and their very failures are prompters to more strenuous efforts to find the right. The monster wrongs that have resulted from the misdirection of the human faculties, stand as monuments of warning, pointing to revelers the horrors of the wrong way. And nature uses them for this purpose until she can rid human society of them.

The beauty and glory of virtue are blazoned in living characters of light, in monuments that betaken the generous rewards that await well-doing, and mankind are called upon to contrast vice with virtue, shame with honor, depravity with purity, and they cannot avoid making the comparison. They are thus reading the book of nature per force, and its lessons engrave themselves on the being.

Man is to prove all truth by experience. He only is reading nature's book to advantage who studies his every day experiences with the view of learning something from them more than is revealed by casual observation. They who neglect to gather the lessons that nature is providing in the common experiences of all, are like careless children at play where diamonds lie scattered thickly about them, but which they utterly neglect, to chase butterflies, or watch glittering bubbles that delight for the moment and are gone, leaving their admirers empty-handed.

The all-wise Father lays the obligation upon his children to gather the diamonds before they can arrive at manhood's estate. And those who would outgrow childishness and put on the strength and wisdom of manhood, must outgrow the childish way of thinking and acting so common to all. They must learn to prize the small things of life as well as the great things, and treasure their experiences as of more worth than fine gold, for they are the treasures they carry with them through every stage of the journey of immortal life, which serve the spirit as guides to wisdom. Nature's book furnishes no more important lessons than individual experiences for; making them use in all future states of being. And the wise of all ages have proved that of all books, all means furnished for man's instruction, the book of life is that from which they have learned the most.

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A COMPLETE VOLUME OF "THE HARMONIAL MAN" FOR 1870.

BY VARIOUS WRITERS.

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BLACK LIST.

Frontier Department.

BY.....E. V. WILSON

These Communications Written by a Spirit Hand.

[*Continued.*]

These communications are very remarkable. The language is far above the common mind. We have taken the article, No. 4, and carefully examined every word, and find they have a genuine meaning, and are in proper use.

You will fully understand that we publish them that the public may read and understand what is going on around us and in our midst. You will bear in mind that these were written in the dark, on ruled lines, t's crossed, i's dotted, and that the mediums are uneducated men and women, who could not qualify as third-rate school teachers; also, that they were written without human hands.

Question. What constitutes the immortal soul of man, and what are its natural tendencies?

Answer. By Samuel Swedenborg: *Resolved:* That every atomical particle of matter in form and substance, in its primary unorganized condition, to this period and cycle of revolutions, were, and still are, the resident and bodily lineaments of the divine sparks of dormant immortal germs of life, comporting to their antenatal tendencies, with the character of the substances they locate respectively, in their unconscious and immortal conditions. *Resolved:* That these immortal atomical living souls (according to their sexualistic gravitations) are constantly blended with a series of physical formations with their living and immortal embodiments, until their consciously immortal location are gained in the various plains and spheres of sensitive physical life; commencing its first appearance with the most minute and lowest scale of visible living animalcula to the animal, and the progress of immortal consciousness in the temporeal formations and the various plains of the diverse species of human life, which embraces all the prepolitied immortal essences of earthly dregs and ponderable elements in divers proportions, according to the constitutional index of the diverse human characters and colorings. Third—*Resolved:* That the carnal body is man's a sensative mass of physical essences, distilled from a moldering animal deposite, of which the living conglomerations are immortal souls. And if the tenement is constitutionally dwarfed, the immortal soul is adapted to the unavailable limits; but if the tenement is physically hale, the immortal soul will crown itself with durable and unfading spiritual honors.

Answer. By Socrates—*Resolved:* First—That silitious hydrogen and carbonilorous oxygen are the true prime equi ponderate sexualistic feminate and masculate ponderable procreating and generating elementary extremes that develop sexual gravitations and seminal conditions, for the corporeal conception and projection of sensitive and conscious life, from its pristine state of dormancy, and that all other compounds, gaseous and concreted essences are their magnifying and animating aids and volatile auxiliaries.

Second—*Resolved:* That silicious hydrogen contains the elements of feminate ova-cells; and that carbonised oxygenated elements contain the pistilliferous masculine germinal principles of physical and spiritual life impregnating elements of the sire, and that the union of their mucilaginous conglomerations excite fatal action and conscious organic life.

Third—*Resolved:* That there is but one law of sexualistic procreation throughout the entire arcanum of material nature. Although it differs in its diverse external manifestations, beginning with the useless geminations and procreations of centripetal and solar centers and centrifugal circumference in the planetary kingdoms, throughout all the detailed ramifications of their involved plains and formations and life immortal manifestations that are involved between the two great extremes of the centripetal points of physical gravitations and the centrifugal arches, spheres of the spiritual sublimities.

The above was written by a spirit hand, also those that preceded it on the same subject.

A Ruined Family.

In 186-, the daughter of a Presbyterian clergyman in the center of this State who had been reared in a strict and rigid manner, proceeded to New Haven, Conn., to spend a month with friends during the college commencement season. While there, taking advantage of the freedom from restraint afforded her, she carried on a number of flirtations with the students, and was ruined by a member of the Senior class. He persuaded her to leave her friends and return with him to New York, in stead of going home. Singular to relate, she appeared almost from choice to enter upon city dissipations and excesses until becoming thoroughly hardened and depraved, a sister came on to visit her and persuaded her to go back to her father's home. Instead of doing so, however, the visiting sister was also persuaded to remain and enter upon the same terrible life which her sister was leading. Since then the two abandoned women have allured their two younger sisters away from the paternal roof, and the four are now keeping what is known as a "fashionable bagnio" between Twenty-fifth and Twenty-eighth streets, on the west side of the city.

A more melancholy instance of the power of older upon younger members of a family never came to notice. Parents unquestionably sometimes commit a mistake in bringing up their children too tenderly, and restrictions, especially if they be strong positive natures.—*Rochester Express.*

The above extract speaks for itself, and we shudder when we contemplate the results. The fall of three daughters, the fruits of a belief in total depravity, the antenatal life of both parents, triturated with its awful lesson, conceived under its baneful influences, born within the view of its fatal teachings, educated under its blighting lessons, they have gone down to its practical deductions.

Who, dismed most, these girls, daughters of a Presbyterian clergyman, in their fall, or their parents, who taught the terrible lesson of total depravity? They are but carrying out in practice what their father taught in precept.

What would the world have said of Spiritualism and its advocates, if these four girls had been the daughters of Dr. Childs, S. S. Jones, Moses Hull, J. M. Peebles, T. Gales Foster, or E. V. Wilson?

The hue and cry would have, been, see the fearful fruits of Spiritualism. But, my Brothers, it is a warning to us, and we are bound to heed it. The lesson it contains is this: That the dominant system taught and believed in by parents will crop out in their children. Every child in the present and future should be—first, desired by the mother; second, conceived in love and joy. The minds of both parents should be pure and unalloyed by creed, hatred, or passion. There should be a preparation for conception, an education of the mind and body; joy should be the ruling element in the house, and the mother, instead of being ashamed of the evidence of maternity she carries with her, should be proud of it, and all true souls render her homage as a queen mother about to bring forth an immortal being.

Creeds, settled speaking, a house for God to dwell in, with power to add to and expand from the educational principles inculcated to produce just such results as the one above related.

Who shall be responsible? Has the minister offended his God, and has God revenged himself on the offender by ruining his four daughters, or has the devil won another victory over God, and entern Eden and beguiled four Eves in-

I create the evil; *I*, the Lord thy ages."—Isaiah 45:7.

ather forgive them, for they know not what de."—Luke 23:34.

ood Lord deliver us from the world, the flesh and the devil."—Episcopal Ritual.

"The education former the common mind. Just as the twig is bent the tree inclines."—English Reader.

Correspondence of the Washington Capitol.

A MAGDALEN'S DEATH.

Thrilling Scene on a Fall River Steamer.

"Fisk's is the Fall River line, is it not?"

"Yes; and the way he tries to beat everybody else, and make his the only line to Boston is astonishing. Why, I'll tell you something about Fisk. One day, just as we were starting from New York, a trim little girl stepped aboard and took a state-room, saying she was going through to Boston. She wasn't dressed loud, but mighty neat and rich, wearing a Turkish hat, velvet sack trimmed with lace, a dress with a lot of scallops and trimming around it, and about the most bewildering foot I ever saw on a human. She was pretty, sassy, and called me "old father" at supper, and carried on in a way that soon showed what she was, though she deceived me at first with her baby face and girlish manners.

"She was standing on deck about 7 o'clock, after having horrified the ladies and amused the gentlemen by her rollicking manner, and became quiet for a few minutes, while she looked far out at sea. She turned round to the captain, and putting up her small white hands and taking him by the whiskers on each side of his face, she looked up to him, and says she, very solemnly, 'Did you ever want to die, Captain?' 'Well, no,' says he, 'I don't think I ever did.' 'And if you did,' said she, 'what would you do?' 'Well, in that case,' said the captain, loosing her hands and turning away, 'I think, as I have plenty of opportunity, I should jump in the water and drown myself.'

"The words were hardly out of his mouth before she turned round like a flash, and putting one hand on the railing, leaped overboard. She was gone before a person could stir to catch her, and a terrible scream arose from the passengers who saw it.

"I was standing aft when I heard the shouts, and looked out and saw her come to the surface. She had taken off her hat, and her splendid brown hair, which she wore loose down her back, floated in a mass on the water. I fancied she looked straight at me with her girlish face as she came up, and there was nothing wild or straggling about her, but she seemed to smile in the same jaunty way that she did when she was plaguing me half an hour before. In another moment she was swept rapidly astern and disappeared. We put about and lowered the boats, but we never found her.

"It is strange how the women who had been so shocked at her conduct before, now pitied and even wept for the little girl when they found out what a load there must have been in the foolish child's heart while she was laughing the loudest.

"She had left a small reticule in the cabin, and when we opened it we found some verses, written in a little cramped hand, on a folded sheet of note paper. They ran about this way, and were headed:

"'A MAGDALEN'S DEATH.'

"I can no longer endure this polluting,
Tempting breath;
Gladly I fly to the refuge that's left me—
Merciful death;
Not selfishly, cowardly,
But gaily, cheerfully,
Go to my death.

"Priests may refuse to grant sanctified burial,
Turn into me.
Father, I thank thee! a blessing is always held
Over the sea.
Aye, in its wildest foam,
Aye, in its thickest gloom,
Blessed is the sea!

"Welcome, oh! sea, with thy breakings and dashings
That never shall cease;
Down in thy starriest stormiest waters,
Oh, hide me in peace.
Say to the weary face,
'Come to thy resting place,
Slumber in peace.'"

Exeter Hall.

This admirable work, which is now passing through its second edition, has become a subject of such intense interest and inquiry, that the author has been unable to longer preserve his incognito. We are scarcely astonished at this latter, as the numerous readers of a production of such rare excellence could not fail to ferret out the name of its author; so that now Mr. William McDonnell, of Lindsay, Ontario, Canada, stands confessed the author of one of the ablest and most conclusive blows that has been struck at sectarianism and the Old Theology in the present generation. The great success of this publication is due mainly to the adroit and fascinating manner in which the author has treated his arguments and mixed his logic. Some of his most destructive thunderbolts are hurled with the utmost joccoseness, while, in playing with the springs of human action, his touch is at times so pathetic that we pay a hidden tribute to its power, although again we wonder at the fierceness of the grasp that makes them groan and tremble to so fearful an extent. In a brief notice like this, we cannot even call the talents due to the admirable plot and coloring of this work, nor can we more than refer to its delightful romance, its profound reasoning and large humanity. It must be read to be appreciated, and such being the case, we recommend its perusal most cordially to all those interested in the progress of liberal ideas and scholarly attainments. Mr. McDonnell is, we understand, engaged in writing another volume of the same intellectual character, which he intends to give shortly to the world, also. We are pleased with this information, as we are well assured that a pen so profound, humane and facile, cannot but be ordained to accomplish a series of glorious achievements in this day and generation.—*Banner of Light.*

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CHICAGO, JULY 8, 1871. VOL. X—NO. 16.

Phenomenal.

From the People, Indianapolis, Ind.

LISETTE.

The Musical Somnambulist.

"There are more things in Heaven and Earth, Horatio, Than are dreamed of in your philosophy."

MR. EDITOR.—You have often asked me to write you a short account of Lisette Barnard—the somnambul girl who died at our house last winter—and concerning whose many strange stories have been told, and especially of her wonderful performances on the piano when apparently asleep. She was one of a car load of orphan, homeless children, sent west from New York by the Children's Aid Society there, to find homes. My husband had spoken to Mr. Friedgen the Agent of the Society, brother of the shoe merchant on Washington street, to bring him a little nurse girl the next car load he should conduct to the West. This was in the winter of 1864 5. That spring, in April, he brought us Lisette, stating that he knew nothing of her parentage and that he selected her on account of her gentle disposition, from a number of favorites at the Orphan Asylum, on Randall's Island, near New York, where she had then been for four years. She was eight years of age when she came to our home, and she was so mild and withal so womanly that after a few days I felt our babe was entirely safe in her charge. Time passed—Lisette and baby grew together—the former being an apt scholar at school which she was regular in attending, and quite a lover of books suited to her age. There was nothing remarkable about her but her very mild ways and dreary, weary look from her deep set, blue eyes. Last summer my husband presented me with a piano. I found myself much out of practice, not having had the use of this favorite instrument of mine since I left my father's roof, some years before, but in a few weeks my fingers learned their ways, and I noticed Lisette manifested a peculiar and intense interest whenever I played selections from any of the old operas and master-pieces. At such times I would frequently find her sitting in the adjoining room utterly oblivious to everything but the music; from the effects of which she seemed to recover only when spoken to, and would then rouse herself as if from asleep. This absorption of hers was the subject of frequent remark in our family. One night last November, about one o'clock, my husband and I were aroused from our slumbers by hearing the sweetest of music, coming apparently from our parlor. Our bed-room was off the sitting room—all on the same floor, and of course we were frightened. The doors from our room to the sitting room and thence to the parlor were all open—the gas by our bedside burning dimly but the parlor was dark. We lay a moment listening to the perfect concord of sounds from the piano, which we perceived was under the fingers of a master hand. The music was from Bach—one of grand and majestic movement—but not one that I had played on that piano, for I had not the notes in the house. The playing ceased a moment or two and then began with one of Liszt's Fantasias—one so difficult of execution that none but the highest professors of the art ever attempt it. I had heard it the summer before at Crosby's in Chicago, but had never tried it myself. Mr. J. and I hastily dressed ourselves, for by this time we supposed some of our friends had taken this rather novel method of serenading us. But who was the performer then touching the instrument with a skill possessed by none of my acquaintances was the puzzling question. We passed noiselessly to the parlor door—the light from our room by reflection made everything in the parlor visible. You may imagine our surprise when I tell you that the performer at the piano was none other than Lisette—dressed in her gayest suit with her abundance of hair put up in a style I never saw before on any one, but very neat and tasty. Her face was from us, and Mr. J. motioning me to keep silence, lighted the gas, and we both went to Lisette's side just as she concluded the Fantasia. Her eyes were closed and her face, usually pale, was now deathly white. I sank into a chair thoroughly frightened, for a somnambulist is one of my horrors. At the same time Lisette turning her head toward me, and bowing politely said in a lady like voice—not natural to her—That was Liszt's own favorite when I knew him—beautiful, isn't it? But here is something I like better," and turning to the piano—her eyes still closed—she gave with exquisite skill one of Bach's Counter Fugues, which is perhaps the most difficult of all compositions to render, but when well delivered as this was carries the hearer from earth to heaven. If I could render a Counter Fugue, as a musician I should be content. I was so absorbed in her theme that I forgot who was the performer. As it closed, Lisette rose gracefully and bowing said:

"That is sufficient for this child to-night, she must now rest. Please, kind friends, do not waken her in the morning, I will arouse her at the proper time," and bowing again with a womanly grace Lisette had never attained she passed to her room.

"I am surely dreaming," said I.

"She is the first somnambulist I ever saw," said my husband, "but where did she learn to play, and where did she ever hear that music, for you never played it, and then how strangely she talked about herself, she never knew Liszt; I don't understand it at all." We retired and talked the matter over, but could make the facts fit no theory of which we had any knowledge.

The next morning Lisette, usually an early riser, slept until ten o'clock. We said nothing to her of what we had witnessed, nor told it to any one else that day. On the second night after, we were awakened about the same hour by a similar performance in the parlor—we went in again. The pieces played were all classic, mostly from Handel—one or two from Beethoven—and their execution perfect; only one of which I had ever played in her hearing. Between each she made remarks and criticisms as naturally as if she were some accomplished performer presiding at the piano and not our little nurse girl. As she closed this performance she astonished us more than ever by saying:

"Good friends, I much thank you for your kindness to this child; I am her mother, and I am training her unconsciously to herself. Please do not tell her of this practice, for I fear she will not remain long with you, as she is very delicate," and bowed herself out as before.

These performances being repeated every alternate night after, became somewhat annoying—especially since Lisette seemed to be declining rapidly.

The physician prescribed for her but never seemed to understand her case. He witnessed her musical performances. He said she was undoubtedly asleep the whole time at the piano. On one occasion she turned to him and said:

"Oh, Doctor, I see you don't understand this, Lisette is not before you except in body. I am her mother. I can use her body. My name is Therese Barnard. I was reared in Lorraine, and married in Paris. I taught music in Paris—it was my grand passion. My husband died on board ship as we came to America. I died in New York a few months afterward. I have watched Lisette ever since—you need not give her medicine—she will soon be with me and Louis."

She lingered till January last and died a painless death. It was a gradual fading away.

Her performance ceased in December. After her death Mr. J. wrote to the Asylum whence she came, to know what the record showed concerning her. The answer so far as applicable is as follows:

"Barnard, Lisette—entered January 20, 1861, from Bleeker street tenement house. Supposed to be four years old; mother died of starvation; said to be French music teacher. Lisette sent to Indianapolis, April, 1865."

Now, Mr. Editor, I have made this as short as I can, and yet have not told the half that this curious girl said at her musical performances. She never touched the piano when awake, but said she would like to learn to play it. Nor did she with but two exceptions play any pieces that were played in our house by any other person.

Yours, etc.,

J. J.

STRANGE BUT TRUE.

A Watch Found by Spirit Direction.

The spirit world is constantly at work in giving tests of the presence of loved ones, through various mediums, and the good accomplished thereby to humanity cannot be overestimated.

The Potts family, to whom we have often alluded, are constantly convincing the skeptic of the truthfulness of spirit communion. The following, from the pen of Wm. Barr, contains a wonderful test of spirit presence and power: We clip it from the Harrisburg (Penn.) *Telegraph*:

In my reply to the communication that appeared in the *State Journal* some time ago, referring to the spirit drawings of Mr. Potts, I then stated that Spiritualism was not dead, as the writer of the article supposed, but that our meetings were increasingly interesting, and we were receiving tests constantly of the most undoubted character, some of which I would publish soon to interest your numerous readers. Passing over, for the present, a great number received, I will now relate one received within a few days past

On Wednesday of last week, Mr. Henry Brenneman, of this city, formerly of Manheim township, received a letter or communication from the spirit land; from our good and reliable test spirit, Patrick Ocer, in which the spirit stated that a friend of his, by the name of Wm. Martin, now in the spirit land, wished him to direct us to the secret spot where he had hid his watch to secure it from the rebels, during the raid in the Cumberland valley; said that we would find it near Fairview; that we should fix our own time, and he would accompany us to the spot, where we would find it securely cemented in a rubber covering. The watch we would find between 11 and 12 o'clock (time on the watch), in good condition. When found, it must be given to a little girl named Mary Fannie Merriman, to encourage her to labor for the spirits—she being Patrick's second medium.

It would, no doubt, be interesting were I to publish the letter in full as he received it, with the names of several gentlemen whom the spirits wished to accompany us on our search for the watch,—including that of Dr. Orr, a highly educated and much respected gentleman who has always doubted the truth of physical tests. None of us knew the little girl, or where her father resided; the spirit said near Fairview.

At an appointed hour, we agreed to go over to Mr. Merriman's. I had my horse harnessed, and took Mr. Brenneman and Dr. Orr with me. Mr. Bongel took his horse and wagon. His wife and others crossed the river in a boat.

After arriving at Fairview we inquired for Mr. Merriman's, and were told where to find his house. We rather took them by surprise, they not knowing what we were all after. Soon the news spread, and quite a number gathered to his house.

It was not long until our medium became entranced. The spirit of Patrick Ocer controlling, led him away from the house to a very steep, high bank near the creek, above M'Cormick's nail factory. Not less than twelve followed him, when he suddenly stopped, and then went more than half way down the hill, to an old stump.

Mr. B. said, "Patrick, is it there?"

He answered, "Yes"

I then said that there were persons there who were in doubt, I requested that they should examine the stump and ground,—see whether it looked as though any person had been there before us. All being satisfied, Dr. Orr was requested to remove the contents out of the old stump. Finding it rather a difficult task, I proposed upturning the stump, which we did.

After examining it, and the loose dirt, the gum containing the watch was found in a hollow root covered with dirt, as described by the spirit of the man that hid it away.

We all returned to the house, where we found a number of others waiting to hear what success we met with.

I had the pleasure of opening the sealed gum cover, and therein found a beautiful, watch, in perfect order. When wound, it moved as if it had never been laid away, and had run down, when found, after eleven o'clock, as the spirit said in the letter. We presented the watch to the little girl. I was allowed to take the gum or rubber cover, and have it in my possession. It can be seen at any time. The name of T. Hatten is engraved on the inside of the watch.

This may seem strange and hard to be believed by many, but I would like any man to tell me where the intelligence comes from or by what means it is produced, if they think it comes not direct from our departed friends. We have, in addition to the above, been directed to different places where articles have been found that have been buried or hid away for many years, such as cannon-balls, jewelry, diamonds, ancient and modern coin, as well as paper money, and many other articles—unmistakable evidences of spirits power to return.

We find many persons anxious and willing to believe the heavenly truths of Spiritualism if spirits will tell them where they can find gold and silver buried.

Our large circle meets every Sabbath evening in the hall, corner of Locust and Second streets, where all anxious seekers after truth are invited, free, without money, without price. Come, then, and see for yourselves!

None but members of the circle admitted after 8 o'clock.

From the (Michigan) Saginawian.

A SPIRIT PORTRAIT.

How It Was Procured—How It Affected John Tyran.

Patent insides or outsides as well as all other matters, has ceased to be of any occupation and enjoyment as of yore, but when some strange and unaccountable occurrence interrupts the regular order of events, I take to ink like a duck to water.

It is a strange story, and it is true, and, if not unaccountable, is at least plunged farther into mystery than I can penetrate. Some learned scientist or metaphysician might be able to ornament it with polliayllabic adjectives sufficient to make it "clear as mud," but the "plain, unvarnished tale" is all that is here proposed. Seventeen years ago the parents of John Tyran and Amanda Green were neighbors in and out-of-the-way corner of Ohio, and their children attended the same school. The sunny blue eyes of Amanda wrought untold devices on the tender heart of John, and with all the ardor of youth he laid his peg-top and marbles in her lap in token of his unconditional surrender. Whether the lovely Amanda bowed in meek submission to her fate does not appear; for while yet she was a child, death, the destroyer, remorselessly stayed the proceeding. John wept bitterly over her grave, and mourned as one that would not be comforted. Unceasing and timeless as the wandering Jew, he has roamed up and down, mourning always. No lovely daughter of man has been able to beguile his affection, and all their beauties are to him as

"Flowers with fragrance overpaid."

Daily he mourns for his Amanda, and prays fervently to be released from this earthly tabernacle, that he may join her "on the other shore." He indeed boasts of holding daily converse with her disembodied spirit, whose ghostly consolation is the one balm left to life. His faith and loyalty to earth love have been productive of the following:

Knowing how eagerly John sought for every memento of his love, and how fully he believed in the spirit manifestations, the writer determined at once to test his memory and his faith.

Unknown to Tyran, a medium wholly unacquainted with all the circumstances of the case was procured, who succeeded after many futile seances, in obtaining the presence of the spirit of the loved and lost Amanda. The desire of John to secure a faithful portrait of his boyish love was stated, and this plan was agreed upon. A man named Starr, of Port Huron, Mich., was named as the spirit painter to whom she would appear as Stella, at any time he should call upon her. This looked business-like, and the prospect of having a bill to pay for a worthless daub was imminent. There was a chance that the spirit would never move the artist, and so a letter was written detailing the plan and object. Return mail brought from the man Starr—known to me only through the medium and newspaper advertisement—a full acceptance of the commission, and appointed a time for the first ghostly interview.

A month passed by, and the picture of the impalpable spirit was not yet received, and I began to believe that the contract would never come to maturity. But one bright morning when the first blue birds were essaying their gayest spring song, the express wagon stopped at my door, and an equilateral flat box was turned upon the side-walk, duly labelled with fleshy hands. C. O. D. There was a large chance of getting nothing for something, with only a ghost of a chance for an indorser, but curiosity could not be baulked. The bill was paid, the box delivered, and, not without trepidation, the cover removed. A picture, and not a bad one, outlining a beautiful landscape, and in the foreground a young girl dressed in the style of years agone. Any young man might be excused for loving her blue eyes, rosy cheeks, chestnut curls, and pouting lips. He would be a fool who did not.

Without betraying the origin of the picture to any one, it was taken to the house of a mutual friend, where Tyran was a frequent visitor, there to await results. A few days passed, when one evening, while we sat contemplating the picture, and speculating on the probable amount of cash it would bring at auction, the door opened and John Tyran, wholly unannounced as was his wont, walked into the room, gave a rapid glance at the portrait, threw out his arms, as if to embrace it, cried, "Amanda darling," and fell fainting to the floor. For two days he lay unconscious of all around him, but all the time talking rapturously with his "Amanda darling"

There is no romance or fiction in this narration, and, to me, no known opportunity for deception. The man Starr never saw John Tryan nor Amanda Green, nor heard her named, except as Stella, and yet John Tyran declares the likeness perfect, even to the pattern of her dress. To the knowledge of the writer, "spirits," other than alcoholic, have had nothing to do with his mundane affairs, and he remains sceptical, but will thank some enlightened soul to tell him what ailed John Tyran.

N. B. Starr is a well-known spirit artist. We have two beautiful oil paintings—one an angelic woman, ministering to "spirits in prison," the other, "My home in Spirit-life,"—contrasted with earth-life, and separated from it by the river—Death. Our friends will find a welcome at our reception rooms, where these and other spirit paintings are on exhibition.—[ED. JOURNAL.

Letter from Dr. Dake.

BRO. JONES:—For several weeks past my field of labor has been Dixon, Ill. Nature has, with a bountiful hand, poured out its richest blessings on this beautiful place. The surrounding country is not only beautiful also, but its farms are very productive, and after sojourning therein, we are led to exclaim with a favorite author, Nature, like a gift from God, thou art a throb from the Deific heart, a pledge from the soul of supreme truth."

But the devil himself could never have conceived of a more bigoted set of religious fanatics than this place abounds. This is owing, no doubt, to the absurd doctrine taught by men claiming to be vicegerents of God Almighty, whose inspiration has gone glimmering, if peradventure they ever had any, and who moreover being joined to their idol, like the heathen, must grow out of their stupidity before they can do humanity any good whatever. Orthodox Doctors, D. D.'s and M. D.'s, run Dixon.

Before our visit to this place, we were informed that two traveling physicians this spring had been persecuted—in fact run out of the city —and that the city council issued a law charging all itinerant doctors fifteen dollars per day. This class legislation comes from pusillanimous Orthodox Doctors. In Freeport, Ill., they also have a tax of ten dollars per day. Hillsdale, Mich, two dollars per day. Louisville, Ky., three hundred dollars. Having failed in State legislating, they are now centering all their forces on the cities.

This crusade is from the Orthodox, Allopathic regular schooled physicians, in every instance. Spiritualists, freemen, will you support them? A Dr. Law, of Dixon, was the first to act in this matter in that city, manipulating the city council. I was so informed by one of the aldermen whom I treated. Our visit was profitable and pleasant, notwithstanding puny man's endeavors to the contrary. When the spirit moves me I shall surely visit Louisville, and give them an opportunity to enforce their law. To-day I have several patients who are now under my treatment in Louisville, and if the court knows herself, I have the right to visit them—and prescribe for others—if I choose.

I am sorry to say that at this time, Spiritualism in Dixon, is smothered. Orthodoxy, cruel Orthodoxy, holds full sway. At one time Spiritualism had a strong foothold. It is only a matter of time, when freedom of thought shall again spread its broad, ample folds over this beautiful place, as well as over every household in America. False man may prove recreant to his high calling, and hide his light, but the dawning of a new era is upon us,—and the great light from angels' homes shed down upon the habitation of man, shall quicken his thoughts and hasten to restore his lost manhood,—now held in durance vile by the *High Priests*, ministers, Doctor, Popularity, Greenbacks.

Mr. Morrel and wife are wide awake, fearless, outspoken, loyal hearted Spiritualists, and stand high in the community as worthy citizens,—respected and esteemed by all who know them.

There are several other staunch Spiritualists in Dixon and vicinity—among them John Lord, who is a veteran in the cause. The JOURNAL has several warm friends and earnest readers here.

The Machusa House, Dixon, is one of the finest and best kept hotels in the West, and we owe many thanks to both its proprietor, and Mr. Sampson, the clerk, who are wide awake, whole-souled, and progressive men—just as all hotel keepers should be.

Della has not forgotten the JOURNAL. Soon she will again pay her respects.

During the heated term I shall only visit Chicago once in two weeks. I shall remain here in Elgin for a few weeks, then to Waukegan, and up into Wisconsin.

Elgin, Ill., June 20, 1871.

Great Excitement in Frankfort, Illinois.

BROTHER JONES:—Enclosed please find a communication taken from the *Du Quoin Republican*, of June 24th. I learn from other sources that the excitement is still increasing; that hundreds are visiting that locality daily, for the purpose of witnessing the performance of these girls. If anything new transpires in regard to them, I will endeavor to apprise you of it.

Yours truly,

DANIEL WHITE.

EDITOR REPUBLICAN:—Two young ladies, daughters of James Williams, living about eight miles from here, have been attacked in a singular manner by what is said to be witchcraft,

Witchcraft or whatever craft it may be, puzzles the best physicians.

The young ladies were first affected about the 1st of April. I think that it was known among the neighbors that there was something wrong with them, but any strangeness in their actions was generally imputed to insanity. Matters remained thus until last Wednesday, when their father called upon a physician of this place, and got him to visit them.

Since that time their actions have become generally known, and both men and women have gone to see them. Some fifty or a hundred persons are there every night, and they say it is quite entertaining to witness their performances.

They are perfectly sane during the day, but at the approach of night they become frenzied and uncontrollable, performing feats that the best acrobats could hardly perform. Scaling the house, they dance upon the comb of the building, apparently with perfect ease and impunity, uttering, at the same time, the most hideous and frenzied screams.

Very frequently they take something like fits, or spasms, and fall perfectly still; but, if they chance to be on the house-top, they never fall off, however near the eave they may be.

They are aged, respectively, sixteen and eighteen years, and are both rather small, both being below the medium height. During the day, at which time they are perfectly sane, they seem to be rather modest and reserved, but will converse freely with any one. They are very fond of music and play upon the dulcimer.

The spell comes upon both at or near the same time, generally between sundown and dark, and first manifests itself by both of them breaking into a run. They always run North, in the direction of the house of an old lady, who, they say, has been practicing witchcraft upon them. They say she has recently put harder spells upon them, on account of their telling something that she forbade, and that she and a cat are with them in their house-top dance.

They have a language which they use in conversing with each other, and which they seem to understand; but it's "Comanche" to everybody else.

There are some strange things connected with them. They catch and eat all the flies they can get hold of until nausea is produced, when they both vomit at the same time. What one does, the other is also doing. Their gestures are alike and simultaneous. They seem to both be moved by one controlling power.

The foregoing is a statement of the facts as correct as I can learn them.

You can imagine the excitement when I tell you that, since I began to write, nearly fifty people have passed through our little village on their way to see the girls

J.

Frankfort, Ill., June 19, 1871.

Still Another Gone.

Our old and esteemed friend, N. E. Daggett, of Elgin, Ill., as we see by the RELIGIO-PHILOSOPHICAL JOURNAL, has lost his foothold on earth and gone on with the spirits. Many years ago we met this bold and faithful witness, who was brought out of the coldest and most negative condition of skepticism, by the invincible proofs he obtained in his own family while trying to detect the tricks and prove there were no spirits. Like our own case, Bro. Daggett had no evidence of life after death, until it came through mediumship, and when he got that evidence, he used it to the best advantage he could, as we did, fearless of the rabble or the persecutions of the churches, which we had both faced in the days of our infidelity to their authority. We had no thought of his going before us to the Summer Land, but since he has, we hope to get some word from him on subjects about which we have so often conversed. As we so often chronicle the departure of our co-laborers, we wait our own transition, and never mourn as our Christian brethren do, nor fear as they do the trial.—*Hon. Warren Chase, in Banner of Light.*

M. Lou Hopper [illegible]

Her address is Bullwater, [illegible]

MORE LIGHT.

By A. D. Sawyer.

Wishing to avoid unnecessary circumlocution, I will refer briefly, to the interesting, and very important facts contained in the following appends. The subject matter contained therein, will thoroughly explain itself. I am, as per my previous communication, indebted to the columns of that able journal, the Cincinnati *Commercial*, for these clippings, which I "sizzored" from its London correspondence, and, which is signed with the initials, "M. D. C.," popularly ascribed to the pen of the noted, able and progressive writer, Moncure D. Conway, now residing in the above mentioned city. The following quota, which are imputed to the pen of Mr. Conway, and which any writer might well strive to emulate, are fair samples of the style with which he illustrates the religio-philosophical liberalism and literature of the age.

Just at this time, I seem to feel a strong impression on my mind, inciting me to make the following statements. I am experiencing a unique intuition that persuades me to believe that what I shall now declare, will meet with a quantum of good results, in at least inducing some of my friends who may read what I here write, and who have not yet done so, to break loose from the galling chains of old theological sophistries, bigotries, prejudices and its long retinue of damnable corruptions, and without delay, seek the many opportunities which are enfolding them on every side, to investigate and learn of the great truths of Spiritualism.

I would say to the novice:—As I myself have most happily done, to first read the illustrious Thomas Paine's indellible truths as portrayed in his "Age of Reason, Common Sense, Rights of Man, etc., etc." Then, to carefully study, and thoroughly digest Spiritual Philosophy; read Andrew Jackson Davis, Judge Edmonds, and a host of other great men's works; and in the mean time, visit any good test, or trumpet medium; continue to do so; and, as the theological mountains are removed from your heretofore weary shoulders, will their places be occupied by myriads of shining suns! aye! the innumerable suns of truth! unsullied by the polluting hands of priestcraft or dogmatic creeds, and, thus will the chains of your priestly thralldom be cast off, and you will find yourself a man!

I would also recommend in addition to the above Spiritual pamphlets, to by all means forward 50 cts. to S. S. Jones, 187 and 189, South Clark street Chicago, Ill., Editor and Publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, and thereby receive a copy of that most excellent periodical, for three months, as a trial number. Those whose minds are imbued with a real desire to investigate the immortal truths of Spiritualism, will never regret so doing.

Appends as stated:* "The hazy condition of the relation between this country and Australia has just been brought forcibly before me by a personal experience. Not long ago we were startled in this country by the tidings that at Parametta, in the Australian colony of Sydney, a man named Lorando Jones had been sentenced to a fine of one hundred pounds and two years in the common jail for blasphemy. The details of the case have probably been published in America by this time but I may say that the evidence brought before the Court showed Jones to have committed no offense which is not committed by a thousand people, or more, in England every week. As a well-known free-thinker he was challenged to an open air controversy by a pious street-preacher on the merits and demerits of the Bible. Jones accepted, and, bringing his Bible, recited therefrom, particularly from the old Testament, scenes and incidents of cruelty and obscenity which he considered unsuited for the ears of women and children." His opponent and challenger, unable to argue these things out of the Bible, and finding the crowd inclining to agreement with the heretic, fell back upon the ancient line of reasoning in such cases. He informed the public prosecutor that his antagonist had violated the old statute against blasphemy, and had thus incurred and tried. In vain did the defender of Jones plead that Bishop Colenso, Dean Stanley, to say nothing of Mill, Huxley and many other eminent men had been equally guilty with his client, and that the blasphemy statute, though unrepealed, was regarded as a dead letter by English Courts. The Judge declared that Christianity was the law of the land, and that Christianity rested upon the Old Testament, which Christ had recognized as authority; and he gave such a summing up that the jury found the prisoner guilty without leaving the box. The Judge declaring that kind of infidelity had gone on long enough and must be put a stop to, gave the heaviest sentence, and Jones' hair was cropped, a convict's dress put on him, and he was sent to prison. When the news reached England, it was met by general indignation. Some heretics here immediately proceed to commit the offense of Jones, with interest, in order to show that they could do so with impunity. A meeting was held at a heretical chapel, South Place, Finsbury, at which it was decided to appeal to the English Government in some way, so as to have the Parametta decision reversed and Jones set free. Your correspondent was asked to consult various Liberal members of Parliament as to the best method of procedure. And now comes in the point of my story. Three or four eminent members of Parliament spoken to, did not know what the exact influence of England over Australia was, but they all insisted it was not little, and was quite to enable this country to interfere with a judicial decision. The Secretary for the Colonies, Mr. Knatchbull Huguessen, being addressed on the subject, declared that he had never heard of any blasphemy case, nor heard the name of Lorando Jones! The matter had been for a month in the London press, and commented on in leading articles by the dailies, but this gentleman, whose office it is to look after the colonies, had never heard of the case! Of course we supplied the Colonial Secretary with a copy of the trial, and it may be we should have heard from him in the course of time, had not the next mail from Australia arrived with the news that the Parliament of Sydney had itself, after a very creditable debate, set the heretic free. In the years immediately preceding the American Revolution there was, if we are to believe Walpole, a Colonial Secretary who used to address dispatches to the "Isle of New England," which he regarded as being somewhere in the Mediterranean Sea; but one could not have believed the traditions that a Secretary for Colonies must avoid knowing too much about them, were so lasting in the Foreign Office.

In conclusion, I may add that Mr. Lorando Jones, as we have ascertained, is a Welsh sculptor, whose works have appeared at the Royal Academy exhibitions in London, and that he is not only a Theist, but a man of remarkably fine character. The sensation produced here by his imprisonment was not all one way, for a Scotch barrister insisted that Mr. Voysey should be prosecuted under the old blasphemy statute; and he was very much ridiculed. The heretics here would like nothing better than a few trials of that kind, but they can't get them.

The proper punishment for Judge Simpson (who sent Jones to prison) would have been, had he been in London, to compel him to attend a festival which occurred on Tuesday last, in honor of Robert Owen, on the occasion of his centenary.- Owen was born on the 14th of May, 1771; but, as that fell on Sunday, it was thought necessary to have the banquet later. This deference to Sabbatarianism excited some comment, considering the eminent infidelity of Owen. It is significant of the strong arm with which the Church surrounds even those who defy it, that, after battling the popular religion for over three-score years, Robert Owen was buried with the church service, and his hundredth birthday celebrated away from its date in deference to the Sabbath. But his friends made up for it by strong talk, and Judge Simpson would have been in an inferno had he been compelled to listen without being able to send the whole fire of it to hundred to prison. The festival was at the Freemasons' Tavern, and the most prominent figures in it were old friends of Owen, whose reminiscences of him, and of the early struggles of their "cause," sounded like antiquarian records. There were three or four persons who had seen the inside of prisons, among them old Mr. Watson, a bookseller, and his partner, Mr. Etheridge, for printing and selling "Paine's Age of Reason," and G. J. Holyoake, for (I believe) refusing to be sworn on the Bible, or some such offense. These men have lived to see a new England. Letters read from Mill, Huxley, Fawcett and others, spoke with earnestness of the work which Robert Owen did in his day, and, indeed, I think that man's singular life has been quite inadequately appreciated in America. Toward the close of his life, (at the age of eighty-eight), it was common to regard Robert Owen as the hero of splendid failures. But the world is beginning to suspect that, as there are apparent successes which are failures, so there are seeming failures which are successes. Having by business energy and sagacity as a manufacturer gained a large fortune, Robert Owen devoted it all to his schemes for human welfare. Dr. Knox once said: "The Celt revolutionizes, the Saxon reforms;" and the sentence is pointed by the fact that while the French Celts are shattering themselves by a revolution, the centenary of the greatest modern Saxon reformer finds the people of this country plodding slowly, but steadily, along the path of progress. There is no spot that I have visited with more interest than New Lanark, which was the scene of Owen's first attempt at commercial reform. The factory is now turned to conventional uses, but the place is still marked by a certain superiority of its work-people, in morals and intelligence. The dram-shops, which Owen drove away, have returned, but not in such numbers. Owen showed more shrewdness than ordinary teetotallers in dealing with the dram shops. He put up a brewery and a distillery of his own, and took care that the beer and spirits made in them should be absolutely unadulterated. He then retailed these to the people at a lower price than the ordinary public houses. As the latter largely depended for their gains upon adulteration, and as Robert Owen was able to undersell them, by reason of his not wishing to make gain out of the business, New Lanark was soon left without any provision for drink, except that of Owen. When he saw that the public houses had departed, Owen speedily closed his also, having, meanwhile, provided so many amusements for his workmen and workwomen that they were willing to give up drink. He planted an avenue of trees, "so that the young people might walk there and make love." The official returns showed a startling improvement in the moral statistics of New Lanark, as contrasted with the rest of Scotland. But the thing that chiefly roused the attention of this country, and even of the continent of Europe, was Robert Owen's shools. Owen laid out £10,000 to found schools, and spent £12 000 per annum for teaching, and so remarkable was his success that London appointed a committee, with the Archbishop of Canterbury at its head, to visit them and see if his system could be generalized. Lords Brougham, Canning, Sir Robert Peel, Malthus, Sir James Mackintosh, James Mill, Bentham, (in early life Owen's partner,) and a dozen famous peers, visited New Lanark, and Ricardo came from the continent and made a pilgrimage there. Prince Esterhazy also made a pilgrimage there, and even the Emperor and Empress of Russia passed a fortnight in New Lanark. The Emperor offered to transport the whole establishment at any cost to Russia. Owen was the most irrepressible man in those days. In three days he sent out forty thousand of his pamphlets, and one day the London mails were delayed twenty minutes by being choked with his documents. He gathered the people in London almost nightly at teas, meetings, balls, etc., and held them spell-bound by his dreams of a renovated world. At last he built an immense forum—such as Mr. Corry used to plan for Cincinnati—where many thousands were wont to assemble. During all this time he was sure to turn up in any part of Europe where anything occurred which offered an opportunity for disseminating his views. At one moment we find him entertained at a banquet given in his honor at the Hotel de Ville, and exhorting Louis Phillipe to become a savior; and again he is heard of hobnobbing with the Emperor of Austria during his Majesty's morning stroll in his park. His career in America is well-known. Those who know the man only by his printed works can form no conception of the vastness of the immense force that was in him. No sooner did Owen put pen to paper than he became dull. In conversation and oratory he was humorous, dexterous, and at times thrillingly eloquent. During the last few years of his life he passed into second childhood. He became also interested in Spiritualism. I heard a friend of his give a touching relation of his last public appearance. It was resolved to establish a Social Science Association, and a meeting was appointed October, 1858, at Liverpool. Robert Owen was there in his eighty-eighth year, but felt that a Social Science Association was the fulfillment of his dream of many years, and insisted on attending. He went from London... to the morning of the meeting he took two hours to dress him, so feeble was he. He was carried to the hall in a sedan chair. Four men bore him to the platform. Lord Brougham received him, offered his arm and led him in front of the audience. Then Mr. Owen, with a rekindling of his old fire, proclaimed again that evangel of a celestial society, of hope and universal good will, which for near four score years (for he began in his teens) he had delivered to the world. Lord Brougham saw his strength failing, and clapping his hands, cried out: "Capital! very good; can't be better, Mr. Owen! There, that will do," then gently led him away. From Liverpool the old man, at his own demand, was taken to Wales, going by easy stages to every spot associated with his early life, until he arrived at Newtown, where, two doors from the house where he was born, he died about a month after his appearance in Liverpool. He was a man of one idea, no doubt; but some who have said that of him remind us that one idea is better than none. Unquestionably very much of the philanthropic activity of modern England and America is due to the zeal and influence of Robert Owen.

By far the most eloquent address delivered at the Freemason's Tavern was by Mrs. Ernestine L. Rose, of New York. Mrs. Rose is something of a lioness here just now. On Sunday South Place Chapel was crowded with a thousand people to hear her address upon Robert Owen, and so completely did she charm the audience that three times applause began, and had to be checked. At the banquet, where such restraints did not exist, the enthusiasm at her burning words, her fine sarcasm, her clear statement, was so great that the people pressed nearer and nearer, and fairly stood up. She [illegible] near sixty, with a beautiful face, and in voice, manner, and thought one of the very few real orators I have ever heard.

The funeral of the late Sir John Herschel, which took place yesterday, was one of the most impressive I have ever witnessed. It is not possible, of course, to bear the antiquated service read without a shudder, unless one is fully convinced that the lifeless one has been "consumed by God's wrath," and unless one's idea of consistency with that belief, and one's feeling enable him to thank Heaven that his dead friend has been removed from this wicked world. Nevertheless, in Westminster Abbey, they are very artistic in getting over the readings with as much rapidity and indistinctness as possible, and by singing as much of the service as possible. Nobody criticizes the words when there is music, and the music yesterday was exquisite. To a beautiful chant the procession moved through the length of the Abbey, in the western space of which an immense crowd had gathered, and into the choir where a more distinguished company was waiting. The procession was made up of the chief scientific men. When the readings were over, the procession moved back again to the grave, which was immediately next that of Newton. Here the remaining services were concluded with much feeling by Dean Stanley. There was much emotion among the veterans of science as they stood around the coffin of one who had so long been a patriarch around them. Professor Owen, with his quaint black velvet skull-cap, the aged Sir Charles Lyell, Sir Henry Holland, and Dr. Carpenter, looked sadly on as those who felt that the generations of scientific men to which they belonged was nearing its end. And among the younger men Professor Huxley, Dr. Tyndall, and Sir John Lubbock, Mr. Lockyer and others were there to remind us that though the Faradays and Herschels pass away, the destinies of science are in safe hands. Some of these men by their unconcealed emotion may have suggested new opinions to those who regard science as tending to make men cold-hearted. At the foot of the grave were some ladies of Sir John Herschel's family, whose grief excited a deep sympathy. When the Dean had ended there was a pause, and then a gentle strain on the organ. The little boys clothed in white began then to sing Handel's finest anthem, "His body is buried in peace; his name liveth forevermore." And as their voices sounded through the great arches of the Abbey, the light streamed from the richly stained windows, shedding a glory upon them, and tinting the whole scene with glowing hues. In that radiance the mournful company walked around the grave, looking upon the coffin which bore a golden cross, and upon it the words: "Sir John Herschel, Bart. Born 7th March, 1792; deceased 11th May, 1871." Some strewed white flowers into the grave, and there they shone like miniatures of the stars with which the great man's name is associated.

*Mr. Conway gives the name as Lorando, instead of William L. Jones. "But a rose by any other name will smell as sweet."

CALIFORNIA.

Dedication of Hall, at San Bernardino.

DEAR JOURNAL:—Thinking your readers would be interested in the progress of the cause of the angels in Southern California, I propose to give you a concise statement of the erection and dedication of a new spiritual hall in our neighboring city of San Bernardino.

Spiritualism has many noble, outspoken friends in San Bernardino. For years they have labored under the disadvantages peculiar to new and progressive movements; no house or hall wherein to meet or to accommodate the friends of the cause passing that way. Years ago they organized a society, and with commendable firmness and courage have met together as best they could at private houses.

About a year ago, by a concerted and united effort, they bought a lot and commenced preparing to build a liberal hall.

A plan for the building was projected, very plain, and of rather diminutive dimensions,—calculated to serve the present wants of the society.

About this time, as the work was to be commenced, Dr. D. N. Smith, of Arrowhead Springs, near San Bernardino, was controlled by unseen intelligences to draft a plan for a hall; the plan to correspond as far as possible, to the wants of the disembodied friends, as well as the embodied sons and daughters of earth. Accordingly, the following plan was given, and accepted by the society. Extra exertions were made, and the hall erected. The "Spirit Room" is finished, and the main hall is in a condition admitting of use, and will be finished as means can be obtained. We copy the following

PLAN OF THE BUILDING

from the *San Bernardino Guardian*;

"We noticed in our last issue the dedication of Lyceum Hall, erected by the Spiritualists of San Bernardino. Intending to notice all public improvements in our town, we recently visited the Hall, to learn what we could that might be interesting to such of our patrons as have not seen it, and were agreeably surprised to see such a model design of unique and artistic beauty as that portion of the Hall in which they style the Spirit Room presents, which portion is now in a state of completion, and as the medium avers, was designed by spirit dictation; but that being a matter we know nothing about, we can only view it from our own stand point: suffice it to say, the Hall is a convenience and honor to our town, especially so if the Spiritualists carry out their liberal intention of letting it free for all purposes connected with intellectual, social, and moral progress, holding the party or parties using it responsible for damage only. They informed us that the Young Men's Literary Institute are welcome to its use on the above condition.

"The Liberal Hall is an edifice in which all should feel an interest. It is such an improvement that we can not do less than devote a little space to its description; but as we are not indoctrinated into the mysteries of Spiritualism, our patrons will pardon us if we give the description in the language of the medium through whom the design is said to have been given:

"'The main hall is 26 by 52 feet, lighted by four windows on each side. Extending back of the main hall, is an addition of 10 feet less in height, which forms a circular room 16 feet in diameter, with ante-rooms on each side. The ceiling of this room is concave, with a circular sky light in the center, 3 feet in diameter; under this sky-light is a metallic star, with a hook to suspend a chandelier. This ceiling is so put on as to leave a background space of ten inches width at the base, and decreasing to two inches at sky-light, which is painted sky-blue. Another space of same width projecting half an inch, painted a lighter shade, and set with six golden stars alternates with it, forming six circles of stars, representing the heavens by night, and emblematical of the six spiritual spheres surrounding our earth. The upright wall is light sky-blue, symbolic of the horizon. The [illegible] man's physical earth-life from two feet above reached by semi- are painted in imitation of granite and marble, corresponding to the mineral kingdom. The floor is painted green, to represent the vegetable kingdom—emblematical of the progress of matter. Central in the back portion of upright wall is a niche for the organ, closed with a door the shape of the wall, which is suspended on pulleys, allowing it to slide down through the floor. Over this niche is a painted arch, on which is inscribed in golden letters, 'Peace on Earth, Good Will to Man.' Half-way from this niche on either side, is a door, entering an anteroom, shape of wall, so that when all doors are closed, this room forms a perfect recess, with suburban walls. That portion of the room facing the main hall is open full width, spanned by an arch on which is inscribed in letters of gold, 'Dedicated to Progress, Liberty, Love, and Fraternity.' A curious table belongs to the room, which opens through the middle, forming a speaker's stand, and when closed, a centertable.

"'The balance of the house is put up with rough lumber, and is to be finished as means can be obtained, in a style to correspond with the 'Spirit Room.' It is to be ceiled, and seated with movable seats, to accommodate all civil, social and moral gatherings. The outside is to be weather boarded, and a reception put on in front, running up into a tower above the house for a belfry, finished in panel work, on which will be painted spiritual characters and scenes. The entrance of reception will be arched, and inscribed, 'Liberal Hall,' with date of commencement and completion.'"

A two day's meeting marked the Dedication of the Hall. The ceremonies commenced by the President, Bro. William Stamps, reading the Report of the Building Committee, setting forth how the building was gotten up, etc.

The President then read the following

DEDICATION CEREMONY.

In the presence of the visible and the invisible assembly, we, the Spiritualists of San Bernardino, consecrate this house to Progress, Liberty, Love, and Fraternity.

TO PROGRESS,

that it shall ever open its portals to the march of science and intelligence in all directions, *morally, socially,* and *intellectually*.

TO LIBERTY,

that all the advocates of *freedom*, either for an individual, a class, a sect, or nation, may have *free access* to its rostrum; That *liberty* may be our crowning maxim, freely granting to others all the rights we demand for ourselves.

TO LOVE,

that its benign influence may harmonize all antagonisms, prompting us to carry out the divine principles of love to the erring, whose shortcomings seek to be pitied, and through sympathy to teach them to overcome their defects; that its fraternal power may cement all into a harmonious kindred of brothers.

TO FRATERNITY,

that we may recognize all mankind as relatives, having the same common origin as ourselves, and endowed by their Creator with the same inalienable "right to *life, liberty*, and the pursuit of happiness;" feeling that low, misguided minds have souls bound in fraternal ties to ours, making it our imperative duty to guide them to *light, truth*, and *happiness*.

Now we resign this our offering into the protecting care of *guardian spirits*, an indulgent public, hoping all will take an interest in protecting it from harm; that we may always have a *Liberal Hall*; that even little boys and girls may take an interest in the truths that may be uttered from time to time, which shall tend to unfold their natures into true womanhood and manhood.

To the divine *principles* engraven in gold on the bow of promise spanning the entrance to this room (Progress, Liberty, Love, and Fraternity), this hall is now dedicated, and we now await the response.

RESPONSE ON BEHALF OF OUR GUARDIAN

[The response was to be delivered by Sister Anna Denton Cridge, but bodily infirmity, which was much regretted by all, prevented, hence, she wrote the response, and it was read by Bro. D. N. Smith.]

"A free hall—not a church or chapel; not a temple or tabernacle; not a house of God, but a house builded and dedicated to humanity. Very simple that; very easily understood nothing mysterious about it; dedicated to principle and every good purpose, to lectures or lessons on any subject that is interesting and beneficial to the community. We think of that with great zest and satisfaction, and just here the question arises, 'What is this Spiritualism that expresses itself thus simply?' We answer, It is the religion of humanity; it moves, it speaks; there is fire in its eye. Its blood circulates, and walks among you to-day a living presence. Suppose the Rochester rappings had occurred eighteen hundred years ago, made a few demonstrations and then ceased with the Fox family, and there had been nothing more, even as Christianity was introduced by Jesus performing a few miracles, and then all manifestations dying with him and his disciples, you would say, and truly, that's a dead religion. *Spiritualism* points to no dead one, to no authority, to no individual, to no lawgiver,—a mouthpiece for Jehovah, to no life or printed book, to no priest or prelate, but to facts—spiritual facts,—living facts, occurring here now and to-day, all of which every one can become cognizant of. These facts prove to us that there is no death; that our friends who have passed away yet live, and love, and enjoy. No blind faith is needed, no sayings of any living or dead person, or of eighteen hundred years ago, but only the evidence of your own senses,—your own judgment. Here is a living religion, that walks into your houses, sits down at your firesides, takes the vacant chair beside you, and whispers, 'There is no death.' This fact is the corner-stone,—the foundation of this living religion. There is no death. Every soul can become satisfied of the truth of this, in, by, and through themselves. No need to swallow the Bible, the Mormon books, Wesley's sermons, Adam Clarke's commentaries, or any other Bibles or books, sermons or commentaries, whether Mohammedan, Hindoo, Jew, or Gentile, but in your own families, or alone, you can *know* that the dead live, or rather, that to the spirit, there is no death; that the father or mother whom we have loved, are still near; that the little child whose supposed death wrung our hearts to agony, still liveth, and is often near us; that the little feet patter on the floor, as of yore; that the kiss of love is given, and the fond embrace, just as when with us in the body. Where is the victory! O Grave, where is thy victory!"

"Friends, let us look at this religion of Spiritualism a little further; look at it as we would at any subject requiring a little common sense. Suppose by investigation you establish the fact that there really is no death—what then? what naturally follows? Why, we want to know the nature and character of the Spirit World. What is life beyond the grave? now, how shall you know how to get the information you desire? We answer, By talking with the travelers who have explored that country. Inquire of your friends now residing and traveling there, friends whose word you can believe—do this, and you will all concur in one simple, beautiful fact, that life hereafter, is one of endless progression. Now, is not this a simple, easily understood, common sense religion? *No death*, and *eternal progression*,—growing better and better forever. This is the new religion in a nutshell, and we rejoice to see our house dedicated to its service.

ANNA DENTON CRIDGE.

Response in behalf of the citizens, by Q. S. Sparks, Esq., who delivered a very able and eloquent address, dwelling principally upon the principles of civil progress and liberty.

Adjourned.

AFTERNOON SESSION.

Lecture by Bro. J. D. Potter, on the subjects to which the hall was dedicated, which was listened to with interest.

EVENING SESSION.

Lyceum conference. Subject: What Good has Spiritualism Done? Opening discourse by Bro Thomas A. Garey, followed by Bro. W. W. Mapy and others.

SUNDAY MORNING SESSION, MAY 7TH.

Lecture at 10 o'clock, A. M., by Mrs. Gore. Subject: Harmonial Philosophy.

SUNDAY AFTERNOON SESSION.

Lecture at 2 o'clock, P. M., by Bro. Thomas A. Garey. Subject: Modern Spiritualism, its Birth, Rise, and Progress, which was well received by a large, attentive, intelligent, and appreciative audience.

SUNDAY EVENING SESSION.

The ceremonies concluded with a Public Circle, witnessed by an audience which tried the cubic capacity of the house.

A great interest is now awakened in this community, and a great and unprecented inquiry is manifest. Our great want now is test mediums, of the first quality. We need the phenomena here now, as much as it was needed twenty or more years ago at Rochester, New York. We feel that good test mediums would be well repaid for a visit to Los Angelos and San Bernardino.

The friends of progress here are as a rule poor as regards this world's goods, but have large and liberal hearts, which coupled with the great inquiring interest of the public, would well repay the good brother or sister who would be pleased to make us a visit.

Yours for the truth,

THOMAS A. GAREY.

Los Angelos, Cal., June 1, 1871.

TESTIMONY OF MRS. WILCOXSON.

To the many who have written me for information, and the numerous readers of the JOURNAL, I would impart the following testimony:

Having long desired an opportunity to test the reality of spirit photography, I yesterday obtained a sitting with Mr. A. D. Willis, whose card has already appeared in the JOURNAL. At the first trial nothing unusual appeared. At the second, the same result. At the third, I received a fine, unmistakable likeness of my son-in-law, Dr. A. C. Stiles, now nearly three years a resident of the Summer Land.

It is just and proper for me to state that Mr. Willis could know nothing of my domestic relations, did not know I had married daughters, did not, most certainly, possess a likeness of Dr. A. C. Stiles, but was totally ignorant of the whole thing, according to my best knowledge. And I herewith give my solemn oath to the genuineness of the picture.

It is nothing more nor less than a true picture of a disembodied spirit.

Let the world scoff, let bigots rave, let critical, suspicious, never-to-be-satisfied Spiritualists insinuate their "*may-be's*"—*to me this is overwhelming evidence which cannot be refuted.*

Now, let me ask, why do not investigators give this splendid artist his own quiet, necessary conditions, instead of rushing upon him with their ten thousand impertinent remarks, destroying all the harmony of those fine, subtle currents upon which the great success depends? Mr. Willis has left his gallery simply because he could not control it, but was constantly annoyed by excitable, controversial, aggressive, and selfish persons, which prevented that perfect system of good order and quiet invariably requisite for any picture. How strange that thoughtless, eager, and exacting minds will thus ruin our finest discoveries.

Give Mr. Willis what in justice and reason he requires, and in a short time he will astonish the world, and prove to millions now bereaved, the blessed truth of spirit presence, and their undying love and guardianship.

During the trial in which I received the spirit picture, I distinctly saw in vision some of my controlling band, my dear daughter, the Doctor's wife, and other friends grouped just back of me, but only the Doctor appeared on the plate.

It is but just and proper for me here to say that Dr. A. C. Stiles was a highly educated and successful physician, one of the finest clairvoyant, prophetic, test and inspirational mediums of this or any other age. Of all this I lived to gain the most astonishing proof. For years he was subject to a most agonizing heart complaint, by which he often was swept away, and appeared as if the spirit had truly departed. No pulse, no respiration, no beating of the heart, but all still and cold as the lifeless form. Many a time have I assisted, with the noble Indian spirits who had joined our band, in calling back the suffering spirit, only to hear him plead we would let him go, for he was so free in that world of harmony and peace. His fine susceptibilities made him a special instrument of the spirit world, and many times would those teachers of truth and justice rebuke the stiff-necked and unprincipled persons who came in his way. Thus he became a minister of judgment, a sort of recording angel, whom these hollow-hearted mortals could not love, consequently they both hated and feared him.

Like many a noble-hearted medium in our land, I firmly believe he passed away a martyr to those poisonous waves of psychological hate and treachery which are even now rolling in upon the lives of all noble, true and devoted men and women of our angelic dispensation. But a number of times in returning from the deep death trance in which he had lain, he told us of the meeting with his brother, his dear child and beloved friends, and testified to the reality of spirit-life. And now, said he, more especially on one occasion, addressing himself to me:

"*I will surely return, and by some means, if possible, convince you beyond a doubt; I feel—I know I can!*"

It is done! oh, glorious thought! Gone before us, there to perfect an immortal ministry—there to continue his work of love—there to reach down to us the life-restoring balm—still the true physician, the true teacher, the compassion of translated sages and saviors—saved from the cruel envy, the deadly hate; victorious in death, triumphant over all doubt, suspicion and injustice; home at last with those who love him!

Remember it, oh, suffering fellow-mediums! we shall reach that higher mansion ere long.

Chicago, Ill.

Original Poetry.

Written for the Religio-Philosophical Journal.

PAT'S DREAM OF HEAVEN.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. WHITE.

I dramed I wint to Hiven one night,
And knocked at the big white gate,
And the good St. Peter he opened it,
But he towld me I'd haf to wait
Waite he looked for me name in the howly book,
And when he had found it there
He bade me come in, though he towld me plain
That men comin' that way was rare.
I axed him how was business now,
And he twirled the golden kay,
And answered he had very little to do,
So few ever came that way.
So I shtopped a bit to chat wid him,
And I axed could I look around.
He said, "Oh, yes, as ye've once got in,
Ye're free to the whole uv the ground;
Free to walk by the River uv *Life*,
To rist in the Mansions uv Light,
To shtand in the Temple not made by hands,
Wid the sun-burst uv glory bright."
I seen the Apostles a mendin' their nets,
And I axed them "what need uv thim now?"
And the howliest light shone round about
Each howly Apostle's brow,
As they answered, "Our nets must be shtrong indeed
For to light men's sowls away
From the bogs uv doubt: they are clinging in
To the light uv the perfect day."
I saw the martyrs uv olden times,
The saints and the angels fair,
And millions and millions uv young spalpeens,
All playing together there;
And Mary the Mither, wid love in her eyes,
Looked down on each little childe,
And the blessed Tacher was tacking them
So gintle and undefiled.
But away in a corner I heard a noise—
I thought 'twas a bit uv a row;
So I loosed my shillaiah; "Bagorra," sez I,
"If it's fightin', I'll jist show 'em how!"
But whin I dhrew nearer, I heard them shpake,
And Pathrick a tellin' aloud
A shtory of Joseph the Carpenter,
To a listenin' bit uv a crowd.
Now, Joseph, it seems, was a good-natured sowl,
And what he was towld he believed,
And many's the friend on his recommend
By Peter had been received;
But Peter at last found this wouldn't do,
So he towld to the Carpenter Joe,
That no more friends on his recommend
Inside uv the gate shou d go.
This what does Joseph the Carpenter do
But, bein' so deft at his thrade,
He wint to work wid hammer and plane,
And a long, shtrong ladder he made,
And thrustin' it out uv a window high,
Afore they knowed what he was about
He was "anakin'" his friends by the dozens in,
And that was what made the route.
And Paul the Preacher, the earnest heart,
Had found out what was goin' on,
And he was tellin' the shtory shtrange
To Matthew and Mark and John.
And Peter the door-keeper left his place
And dhrew near and listened, too,
Till he 'waxed very wroth. "Now, Joseph," sez he,
"I've had too much throuble wid you;
Let me hear no more of these wicked pranks,
Or we'll have a council uv war,
And see if there's no way of makin' you
Abide by the common law.
Way, we'll have you cast out, as our inimy
The Dhragon was, long ago,
And then you must wander a thousand years
In darkness and death, you know."
This Joseph the Carpenter bowed and said,
"Is it turnish' me out ye mane?
Shure, I'll go at once if you think it best,
And niver a word I'll complain;
But a man has a right to his family, Paul,"
Here he winked his eye and smiled,
"And 'twould break up your whole institution shure
If I take my wife and child."
Then all the Apostles took up their nets,
And silently walked away;
And Peter moved off a scratchin' his head
Wid the ind uv the golden kay:
And Joseph the Carpenter whistled a tune—
I thought 'twas a bit uv a joke,
But I feared to laugh, so I made up my mind
That 'twas all a dream—and I woke.

New York.

RECENT PUBLICATIONS.

Press Comments.

THE BHAGAVT-GEETA: OR DIALOGUES OF KREESHNA AND ARJOON. Translated from the original, in the Sanskreet, or Ancient Language of the Brahmans. By Charles Wilkins. Chicago: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. pp. 120.

This translation was first published in 1785, under the patronage of the celebrated Warren Hastings, Governor-General of the East India Company. Columbus discovered the New World, but Sir Wm. Jones discovered the Old—that vast world of unique, antique literature, no one knows how old, which still lives in that most vital of languages, the Sanscrit. Not unworthy to be named with the prodigious scholar and world-benefactor, just mentioned, is the translator of these fragmen's from the ancient Hindoo Scriptures. The Theology of Brahmaism is a sort of infinite Spiritualism. Its primal idea is Intelligence. To know, is life. To see is to be. Contemplation is the way of Salvation. Absorption into the Infinite, the Absolute, the Imperturbable, the Unknowable—is the summit of blessedness. Brahminism is one moment monotheistic, the next polytheistic. By turns all the Gods appear supreme. There is something quite enormous in the old Aryan Mythology—huge and grand and awful, as their own Himalayan Mountain ranges; and not seldom, it must be admitted, do their topmost peaks seem gilded with the beauty and glory of the, to them but dimly revealed Light of the world. This little book is well worth buying and reading. The following extract is from the Display of the Divine Nature in the outward Universe:

"I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun. Thou art the Supreme Being, incorruptible, worthy to be known! Thou art prime supporter of the universal orb! Thou art the never-failing and eternal guardian of religion! Thou art from all beginning, and I esteem the Pooroosh. I see thee without beginning, without middle, without end; of valor infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory! The space between the heavens and the earth is possessed by thee alone, and every point around: the three regions of the universe, O mighty spirit! behold the wonders of thy awful countenance with trouble in their minds. Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The Maharshees, holy bands, hail thee, and glorify thy name with adorning praises. The Roodras, the Adeetyas, the Vasoos, and all those beings the world esteemeth good; Aswcen and Koomar, the Maroots and the Oushmabas; the gandharvs and the Yakshas, with the holy tribes of Soors, all stand gazing on thee, and all alike amazed! The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O Veeshnoo! and I find no rest! Having beheld, on thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I find no peace! Have mercy, then, O God of Gods! thou mansion of the universe! The sons of Dhreetarashtra, now, with all those rulers of the land, Bheeshma, Dron, the son of Soot, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies sorely mangled. As the rapid streams of full-flowing rivers roll on to meet the ocean's bed; even so these heroes of the human race rush on towards thy flaming mouths. As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even so these people, with swelling fury, seek their own destruction. Thou involvest and swallowest them altogether, even unto the last, with thy flaming mouths; whilst the whole world is filled with thy glory, as thy awful beams, O Veeshnoo, shine forth on all sides! Reverence be unto thee, thou most exalted! Deign to make known unto me who is this God of awful figure! I am anxious to learn thy source, and ignorant of what thy presence here portendeth.

Written for the Religio-Philosophical Journal.

QUESTIONS ANSWERED.

By D. G. Mosher.

Wm. W. Campbell, in the JOURNAL of June 31, asks:

1st: "What is the difference between mind and matter? If mind is not substance, what is it?"

Would it not be as philosophical to ask if nothing is not something, what is it? Under orthodoxy, in connection with the doctrine that God made all things out of nothing, it might be considered a fair question; but philosophically whatever is capable of producing motion or life, action either directly or indirectly, is substance, however refined or sublimated such animating or life-giving substance or element may be.

The inertia of matter, whether organized or unorganized, is overcome only by contact with matter in motion, and this moving animating or life-giving power, receives its impulse from still other and more refined substance in motion, and thus onward infinitely, and it will require just as much labor and research to prove that mind is not substance, as for Brother Francis to find the Orthodox God.

Our physical bodies are animated by a pervading life-giving organized form, improperly called the spiritual body, and this "spiritual body" in proportion as it is more refined, is even more substantial than the physical counterpart. The spiritual form is animated and intellectualized by a still superior and more refined form, thus onward infinitely.

Second question. "What is heat, and is it not the cause of all life and motion?"

Answer. Heat is but one of the numberless forms of matter in existence, and subserves an important part in the animal and mental economy. As well might it be said that electricity or any of the distinct gaseous elements are "the cause of all life and motion."

Third question. "Is space a substance?"

The word *space* or *void* in "the celestial philosophy" of the "second spiritual dispensation," has no meaning. All space (?) is occupied by all forms of matter in existence.

Fourth question. "If man came from the lower animals, would that be any proof that he has a spirit or soul?"

Answer. No animated being can exist without an animating counterpart or soul.

Fifth question. "Is there any matter in the universe different from the matter of this earth?"

Answer. A grain of sand contains all forms and degrees of forms of matter in existence.

This may appear absurd, but with a fair hearing I shall prove this to be a fact to those of good philosophic capacity, who seek the evidence.

In answering these questions, I have not thought of books or the teachings of men.

Mosherville, Mich., June 6th, 1871.

Take Notice.

BROTHER JONES—Dear Sir:—I wish through the columns of your widely circulated JOURNAL, to call the attention of those having in charge the interests of Children's Progressive Lyceums and Spiritual Association in the State of New York, to the published call for the Eighth National Convention, to be held at Troy, New York, on September 12th, and the three following days.

According to the terms of that call, "Each active State organization of Spiritualists shall be entitled to one delegate for each fractional fifty members of such organization, and of each local Society and Progressive Lyceum within such State. Each active local Society and Lyceum of any State, *which has no general association*, shall be entitled to one delegate for each fractional fifty members."

It will be observed, this National Convention is to be composed of delegates elected by the *State Associations, where is one*; otherwise by the respective local organizations.

The New York Spiritualist Association is to hold its fourth annual session at Leroy, Saturday and Sunday, September 2nd and 3rd, and in accordance with the above requirements, will at that time elect delegates as set forth in that call, and in order to do so understandingly and acceptably, all Associations and Lyceums in this State, are earnestly requested to report to I. I. Clum, Esq., Secretary, Rochester, N. Y., previous to September 1st, the whole number of members, with the names of members to be selected as such delegates.

It is very desirable that all sections of the Empire State should be represented by delegate in the Eighth Convention, and to that end, we invite Spiritualists from all parts of the State to forward to I. C. English, Treasurer, Batavia, the membership fee of one dollar, that opportunity may be given to select members from various parts of the State as delegates.

For the information of many, it may be proper here to add, that this State Association was organized at Rochester, in 1867,—Warren Chase, President; that he was re-elected in 1868, at Buffalo, at which time a missionary work was inaugurated, based upon a membership fee of one dollar; that this membership fee is pledged almost exclusively to that purpose, and to this fund we invite contributions from all parts of the State.

J. W. SHAVER, Pres't. N. Y. State Ass'n.

Byron, N. Y., June 14, 1871.

American Spiritualist please copy.

Grand Union Picnic.

The Children's Progressive Lyceum, of Cleveland, Ohio, extends to all sister lyceums a friendly greeting, and requests their assistance in a great project. It is our purpose to gather together as many of the lyceums in Ohio as possible, and spend a day in social enjoyment that those who are engaged in this beautiful work may become better acquainted with each other, and so be able to work more in unison, and to devise means to further the great cause of enlightenment for the youth of our age, to emancipate them from the religious trammels of the past, that they may grow in physical strength and spiritual beauty, and become instrumental in the advancement of human progress.

For this great purpose we invite all the lyceums in the State of Ohio to join us in a Grand Union Picnic about the last of August or first of September, as is most convenient for them. Suitable accommodations will be in readiness for them and such delegations from other States as may wish to be present, and if they will but assist us by their numbers and their talents, a demonstration will be made worthy the glorious cause represented. Several prominent speakers will be engaged.

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Very respectfully we solicit replies from the various lyceums, stating their wishes in regard to the programme for the day, and, we hope, assuring us of their presence, for without their hearty co-operation our plan will prove a failure.

We have none too much time to make the necessary preparations, and so request immediate answers, and will gladly furnish all information required.

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NOTE. It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The conduct of such persons will be discouraged from this Register so soon as we have evidence conclusive of their indulgence in such unkindness.

It should be borne in mind that professional visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control his medium visited; hence it is that one medium gives perfect satisfaction to certain persons, another but little or nothing—all having their friends, and justly so, too, and all equally honest and useful in their places.

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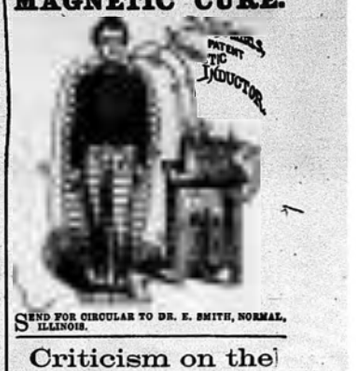
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CHICAGO, JULY 8, 1871.

A SEARCH AFTER GOD.

NUMBER XLVI.

During this Search, in traversing the domains of nature, in examining those conditions of life with which a supernatural power is supposed to be connected, we have endeavored to render our position clear. True, we have offended some,—those whose ideas of God are founded on early education, or who have a nature so organized that they must pay homage to something, and who seriously believe that there exists a God, an Infinite Intelligence, that pervades every nook and corner of space. In treating this subject, we are compelled, of course, to deal in those facts and principles which we conceive to be true, and in so doing, we were under the necessity of attacking the pet theory of many. No doubt you think every branch of this subject has been discussed, and all the facts in existence brought to bear in elucidating it. Really, but one field in the Arcana of Nature has been explored, but one drop of water in the ocean of philosophy examined with a critical eye—vast fields are yet before us, but we only propose to investigate certain parts of the grand theme that has remained untouched, and then leave the subject to the consideration of a thoughtful world.

In the examination of the intricate points connected with our Search, we have endeavored to be concise, but in order that our position might be understood, we were necessarily compelled to be prolix sometimes, for a fact not clearly expressed, had better remain unmentioned.

Now, how shall we next consider this question,—in a mathematical point of view,—and how can we demonstrate by the rules thereof, that no Infinite God exists? In geometrical demonstrations, the mind is brought down to facts; and no one would have the audacity to dispute the truthfulness of the 47th proposition in Davies' Legendre because they could not comprehend the nature of the proof adduced. Then, to mathematics we will direct our attention,—but can not exactly reason as the geometrician would, or as the algebraic scholar would be compelled to do, in solving some intricate problem. All subjects may be regarded as problems. True, figures may not be employed, angles, tangents, co-tangents, may not be brought into requisition, still they are problems, and can be solved as truly as any in the higher mathematics. In the solution of this subject, we desire to reason from a mathematical standpoint, and come to a conclusion that none can dispute, and in what direction shall we proceed?

1. An Infinite God fills all space.
2. An Infinite God possesses omniscience.
3. An Infinite God possesses all power.
1. Finite man possesses limited power.
2. Finite man possesses limited wisdom.
3. Finite man fills limited space.

If God possesses all power, and finite man limited power; if the former fills all space, and the latter only limited space, in what relation do they stand? Can the former be the originator of the latter? If so, from what source did he derive strength for man? If he used himself, then he would cease to be infinite. If he imparts to man his strength, the power thus imparted is either a part of God, or he ceases at that very moment to be *all-powerful!* God is all powerful, or he is not. If he is constantly [illegible] himself in the fabrication or construction [illegible] beings, then the objects of his crea- [illegible] Gods on a small scale. If he uses him- [illegible], the inference will arise, that good would [illegible] therefrom, for the part of himself incorporated with matter, must be the only portion that can progress in knowledge, and how would that look, a part of God progressing—God lying in the cradle envelo[illegible] in matter, and playing with toys? Now, if God is manifested in man, in what relation to him does he stand? Why, the God part is the motive power! It is the supervising intelligence! Now, let me ask the scientists of the country to explain to me how a being perfectly organized, as God is claimed to be, can use himself without destroying his perfection? Is it not impossible to give God additional strength? Why? Because it is claimed that he possesses all power already! But man progresses, and if the God-part progresses also, it could not have been perfect when first imparted to man. But God from the very nature of things can not be manifested in man. If he is, which part is God? You can not divide the conscious element of man. Can you divide the conscious element of God? If God exists, he is complete within himself. If he is manifested in man, *he is not* complete within himself. Again; what object could God have in manifesting himself in each one?—being perfect, why should he originate that which is imperfect? Waste and recuperation is not a characteristic of God. If he imparts anything to man, is not that waste so far as he is concerned? Is he the same after he imparts some of his strength to us? If he is constantly manifesting himself in each one, he is *constantly changing!* If he uses himself in the formation of any thing, there would be a uniformity of action; on the contary, in all things there is diversity of action. We have taken up this question and critically examined it, for there are many who believe that God *is manifested in all things*; and we desired to convince them of the utter absurdity of such a position.

THE ORTHODOX OPINION.

1. An Infinite God fills all space,
2. Possesses infinite wisdom,
3. Can conceive,
4. Can execute his purposes,
5. Is all-powerful.

A PHILOSOPHER'S DOUBT.

Don't know positively that he can do anything, or that he exists, and the first five propositions are not sustained by the five senses.

A TRUE STATEMENT.

1. Man occupies only limited space,
2. Possesses only finite wisdom,
3. Can conceive,
4. Can execute certain purposes,
5. Possesses limited power.

NO DOUBT.

Know positively that he can do some things, and that he exists, and the first five propositions are sustained by the five senses.

1st PROPOSITION.

God, whose existence can not be established by the five senses, and whose operations only rest on supposition, is supposed to have eternally existed.

1st CONCLUSION.

Man's existence is fully established by the five senses. His operations do not rest on supposition. Can we not then more reasonably ascribe to him an eternity of existence than the former?

2nd PROPOSITION.

But God is manifested in man, and in the operations of matter—an assumption that can not be proved.

2nd CONCLUSION.

God, as you claim, is an Infinite Spirit, and always existed, and is manifested in man. Would it not be more reasonable to suppose that the spirit-germ of each individualized intelligence always existed, and that this spirit-germ is manifested in matter,—man.

3rd PROPOSITION.

But God is the moving impulse of matter,—the Soul of the Universe. This is, however, all speculation.

3rd CONCLUSION.

Man is known to control certain portions of matter. He can release its activities, use them to move the ponderous wheel, to send messages to his friends. He possesses a living soul. Is it not more reasonable to suppose that all things are under the control of real, tangible, living entities whom we know exist, than a God that the five senses have failed to recognize.

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God is supposed to possess all power, and control the action of matter in the formation of worlds.

4th CONCLUSION.

Man is known to posses limited power, and to control certain activities of matter, and it would me more reasonable to ascribe to him the creation of worlds than the former.

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It is said that God answers prayer. This statement has no foundation.

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Spirits residing in the higher spheres have been known to answer prayers, and to respond to the wants of the mortals of earth. Why not then ascribe to them what you do to God?

6th PROPOSITION.

All that exists in regard to God is founded on speculation,—not only in regard to his existence but his operations.

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Many things that exist in reference to man are founded on actual knowledge. Is it not better to have actual knowledge to reason from than speculation?

7th PROPOSITION.

It is supposed that God eternally existed.

7th CONCLUSION.

Man's existence is a tangible reality, and would it not be more consistent with reason and philosophy to ascribe to him an eternity of duration in the past, than that being whose existence rests only on supposition?

8th PROPOSITION.

God is said to be a spirit, present in every part of the universe—infinite. This is merely an opinion, without any foundation to rest upon.

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Spirits do exist, present in certain localities of the universe, and why not ascribe a controlling influence to them instead of a God whose existence is merely an opinion?

9th PROPOSITION.

It is said that God made this earth,—that through his instrumentality worlds and systems of worlds are created. All guess-work.

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You could convince an ignorant negro that God made Crosby's Opera House, Chicago; but when his ignorance vanished, he would find man its builder. God vanishes in connection with any work the moment you understand it. As the negro found man the architect of Crosby's Opera House, so you will find individualized intelligences the architects of this earth, when you have progressed sufficiently.

10th PROPOSITION.

The idea is universal that there exists a God as the architect of the universe, and that he is eternal, having always existed in the past. This, however, has no tangible evidence.

10th CONCLUSION.

The idea is universal that man lives hereafter. This is an actual fact. Would it not be more reasonable to ascribe all things to that which we know can act, than that which only exists in the imagination?

11th PROPOSITION.

God eternally existed,—that is, has always existed in the past,—exists in the present, and will always exist in the future. This is all conjecture.

11th CONCLUSION.

Man exists in the present, will always exist in the future. This is an acknowledged fact. Would it not be more reasonable to conclude that he has had an eternity of existence in the past than the God of whom we know nothing?

We leave the above eleven propositions and conclusions to the consideration of the thoughtful mind, and below give the views of Rev. Dr. Hedge, author of "Reason and Religion," on Pantheism. Some ideas therein contained the student should be familiar with.

Pantheism is a name of bad repute in theology, where it passes for something akin to Pantheism, and a good deal more dangerous. The doctrine is of ancient origin, and many noble souls have held it boldly.

In 1720, the English Deist, Toland, in a defense of Pantheism, expressed his faith in a "God, the creative and ruling power of the universe, distinguished by reason alone from the universe itself."

If this statement of Pantheism be accepted, we have in it a theory discriminated from Theism proper by the immanence in nature of the Supreme Power but not less widely separated from Atheism by the acknowledgement of a power to which the title of God is applied. Toland, so far as we know, was the first to assume the name of Panthelst, but he was by no means the first who held the Pantheistic faith. Nor does his definition embrace all the varieties of views which might, with equal propriety, be designated as Pantheism.

The Pantheist Schelling declared that the Pantheists, so far from maintaining, as has been asserted, that the sum of sensible objects is God, contend that the very reason of their being objects of sense is their privation of Deity.

Giordano Bruno, unquestionably a Pantheist, distinctly acknowledges God as the author of Nature, which, he maintains, must have had a beginning and a cause. He calls Nature the mirror in which God is imaged.

Scotus Erigena, that wonderful intellect which lighted the ninth century, is commonly regarded as a Pantheist; but he constantly and earnestly enforced the distinction between created and uncreated.

Even Spinoza emphasizes causality in God, and distinguishes between the infinite and the finite.

Pantheism is theistic, not atheistic in its conception of cause and effect. It puts the universe as secondary, as effect—and God as primary, as cause. It confesses a God supra-mundane but not super-mundane. And here comes in one principal point of difference between Theism and Pantheism.

The popular Theism supposes a God existing outside of the universe which he has made—a Creator who once in time called a universe into being, and has been ever since a spectator and director of its on-goings, having no substantial connection with it, but only a providential and governmental one.

The God of Pantheism is immanent, interfused, all-penetrating, the ground of all dependence, the life of all life. It is true that the view of many unquestionable Theists coincides with this Pantheistic conception of God. But this is only one stage. That which really and fundamentally distinguishes Pantheism, as represented by Spinoza, from Theism, as usually understood, is not the doctrine of the *one substance*, but the doctrine of the *one sole agent*—the denial of any other agency than that of the one God, as well in the spiritual as in the phenomenal world.

Spinoza not only denies freedom of will to man, but denies to man substantial existence. He considers the human mind to be part of the infinite intellect of God; so that when we say the human mind perceives this or that, we say nothing else but that God,—not in his infinity, but as explained by the nature of the human mind, or as constituting the essence of the human mind,—has this or that idea. In other words, there is no such entity as the human mind or soul; what we call such is but a thought of God. We accordingly find it a marked distinction between Theism and Pantheism, that the latter does not at all recognize that attribute of Deity which Theism expresses by the term Lord. The God of Pantheism is in no sense Lord, for he has no intelligent subjects—the mind or soul of man being only one of his own thoughts. But, to the Theist, God-head is lordship. Therefore it appears that however the Theistic and Pantheistic conceptions of God in nature might be harmonized, their conceptions of man and his relations to God must remain wide asunder. The one sees in man a moral agent, the other, an irresponsible expression of divinity.

Spinoza is the typical exponent of Pantheism. His system, given to the world 200 years ago, remains to this day the most thorough and complete of all Pantheistic statements. His influence upon thought has been truly immense. To him Goethe owed more than to any other mind, and acknowledged his obligations with enthusiastic gratitude.

Schleiermacher, in his Discourses on Religion, bids us sacrifice reverently to the manes of the holy outcast Spinoza, who was full of religion and of the Holy Ghost. Spinoza's ontology supposes a single and whole substance, comprising all that is, and of which all phenomena and all finite existences are modes and affections. Therefore he is said to have turned the evil out of the world. There is no room for his Satanic Majesty in a universe which is all an expression of God. He says that in the nature of things nothing is contingent, but all things are determined from the necessity of the divine nature to a certain mode of existence and operation. You perceive this takes away all idea of the free-agency of man, and, theoretically, all human responsibility. "Experience as well as reason teaches," he affirms, "that men believe they are free only because they are conscious of their actions and ignorant of the causes by which they are determined."

The great weakness of Pantheism as expressed by Spinoza, consists in the relaxation of the moral sense consequent on referring all action, good or bad, to God, as the one immediate and direct cause of all. Its great strength is the quickened sense it gives us of the all-pervading and immediate presence of God. It has changed the divine omnipresence from a cold and unmeaning dogma to a fact of consciousness. Thus it has given to Nature a new soul. Wordsworth is the truest exponent of this sentiment among the English poets. In all Greek literature there is nothing which embodies it. Greeks and Romans painted no landscapes like ours, suggestive of mystery within and beyond. The soul of Nature is interpreted by Pantheism.

But Pantheism and Theism are not of necessity contradictory terms. They should be complementary. Theism gives us the Holy Person, the providential care, the moral will; Pantheism gives us the diffused presence, the all-pervading life, the divine nearness in the outspread landscape. To Pantheism belongs the world of nature; to Theism the world of spirits.

[To be continued.]

The Hollow Globe.

"'*The Hollow Globe; or The World's Agitator and Renovator,*' is the title of a badly-written mass of balderdash. H. Snow, 319 Kearney street, has it."

This little notice taken from the *San Francisco Bulletin* of June 2nd, seems to demand more than a passing notice. Its significance appears to be more of a general than of a personal character. It aims a blow not only at the authors of this work, which had not been examined sufficiently to spell the title correctly, but at all the rank and file who have dared to acknowledge the Spiritualistic idea. Every man or woman who has had sufficient independence of mind to admit that any portion of their thoughts upon any subject, were given them by spirit inspiration, will come under the ban of this renowned book reviewer, who is doubtless no better qualified to sit in judgment upon the real merits of this work, than the priestly council who condemned Galileo were to comprehend his scientific demonstrations.

All ages of the world have furnished this kind of *dead and rotten fish*, that float down the current of public opinion. If such a man had published the official organ of the Jewish Sanhedrin, it would have overflowed with vile slanders concerning the innocent Nazarene, and such an one would have been active in raising the money and in holding all the necessary conferences with his betrayers. He would have ran and gathered the thorns for his brow, and poured out his loathesome saliva upon his person, and procured the hammer and spikes to have fastened the hands and feet of this man to the cross, whose only offense has been the utterance of some new ideas.

Any of the vile rabble who cried out "Crucify him! release Barabbas," could just as easily say "Spiritualistic balderdash." It would require no more intelligence or research to say the one than the other. They never pretended to examine into the truth or falsity of the teachings of the man they helped to slay; they never said a word concerning that matter—they had no time to bother their heads with that kind of "balderdash." Moses was their man every time—they wanted no other. Their cry was, "Hurrs for Moses!—down with Jesus!—away with him!"

There have always been this kind of human vultures, who scent their natural food from a great distance, and gorge themselves upon the dead carcasses of a bygone age, and of course when they open their mouths, they emit a noisome effluvia. They have so long feasted upon stale intellectual meat, that has first been masticated by some other organs, that they know not the taste of that fresh, inspirational nutriment that comes direct from the great fountain of universal intelligence.

In order that there should be no blank pages in the history of men, and that human life might exhibit itself in all its different phases, there had to be individuals who would gather kindling wood, to light the fires that burned the martyrs; and those who held the torches by which the various cruel tortures were inflicted in the dark cells of the Inquisition. No doubt our astute critic would have been admirably qualified to have filled such an honorable position, and would have gladly attended to any such duties had he been there at the proper time.

It was not expected that "The Hollow Globe" would escape the slime usually disgorged by persons of this character, and we are agreeably surprised by the general tone of candor with which this novel work, coming from such a source, has been noticed thus far by the secular press.

The book is before the world, and it must stand or fall upon its own intrinsic merits. It has dared to attack, and has vigorously maintained its arguments against theories which seem to be well established, and which are endorsed by the most eminent scientific men of the present day, and yet no one seems to venture a reply.

We can safely say that the central idea presented in this work, is far better sustained than many of those which have ultimated successfully, and which have been demonstrated as truth. Ideas must first be presented by some one before they can be acted upon. The authors of this book have had the candor to confess the real source of their ideas, being fully conscious that that their value can not be depreciated by this fact, notwithstanding all the prejudice that exists against any such mode of communication.

"Could Not Rule Me nor Use Me."

W. F. Jamieson, in the *Crucible* makes the above charge against the JOURNAL. We pity him. Not knowing of any use we could put him to (we have none but reliable and truthful employes about our office), and not wishing to control him (we have better use for our time, and beg pardon of our readers for using our columns to even refer to him), we have never passed a word directly or indirectly, orally or in writing, nor in any other manner, since we resumed the publication of the JOURNAL, in regard to "ruling" or "controlling" him, nor upon any subject whatever.

It is his habitual practice to denounce the JOURNAL through the numerous newspapers that he has been and is the Northwestern and Corresponding editor of, as well as at all public and private gatherings.

His papers are so *short-lived, and have so few readers*, that his vindictive attacks do us *but little good*. But as small favors are thankfully received, and larger ones in proportion, we only beg of him to *never say any good* of the JOURNAL, and we will be satisfied.

In conclusion, we will refer him to "My Uncle Toby's" parting words to the *fly* that had so briskly buzzed around him.

Spirit Artist—Oil Paintings.

Those who have dearly beloved friends in spirit-life (no matter if they passed away in infancy), whose likenesses they would like to have as they *look now*, will do well to write to J. B. Fayette, *Spirit* Artist, Oswego, New York, giving him the name, age at the time of passing to spirit-life, and length of time since.

Bro. Fayette is a good artist. His work is executed in oil colors, and of the ordinary size of bust paintings.

His terms are ten dollars, which should be remitted with the order. He is an honest man, and if the spirit does not appear sufficiently distinct for him to paint the likeness, he will refund the money.

We have one, of our spirit daughter, Lavinia, now over twenty-one years of age, who remained upon this plane of life only *nine weeks*, which we value very highly.

Our friends who desire to see her likeness, as well as many other valuable spirit paintings, will do well to call at the reception rooms of the RELIGIO-PHILOSOPHICAL JOURNAL, where they will always be welcome.

Mrs. Laura Cuppy Smith.

This lady has delivered several lectures before the First Society of Spiritualists in this city, and has awakened new interest in their ranks. She is one of our most gifted and highly inspired lecturers, and is capable of holding the attention of any audience. On last Sabbath evening, for the first time, no admittance fee was charged; we hope this arrangement will be continued. There are in this city hundreds of Spiritualists, who, if called upon, would contribute freely to aid in defraying the necessary expenses for hall and lectures, and by this means be instrumental in disseminating the truths of our philosophy. Under the ministrations of Mrs. Smith, if no admittance fee is charged at the door, the hall would be crowded. Shall Chicago remain behind Boston in the grand march of progress? The *Banner of Light* says:

We are gratified in being able to state that next season the doors are to be thrown open free to the public. The subscription list to defray the expenses is being signed willingly by generous souls, who are ever ready to do what they can to help spread the light and truth of Spiritualism among the people. But the list is not full yet, and others can "share the pleasure of subscribing" by calling on Mr. Wilson, at this office, and adding their names to the list. All subscribers will have checks given them which will entitle them to reserved seats. Music will also be furnished by a quartette, not less proficient than the last. Those wishing to secure the seats previously occupied by them, or others desiring seats, should hand in their names at once. Checks for seats will be ready for delivery in September. The course of lectures will begin the first Sunday afternoon in October, with the renowned Emma Hardinge.

Widows' and Orphans' Fund.

Bro. A. Beecher, of Santa Cruz, California, donates twenty-five cents to the above-named fund—this will pay some poor woman's or orphan child's subscription to the JOURNAL for four weeks. Who will do more, or as much? Every little helps to feed the hungry soul.

John M. Gilbert.

What is your post-office? You say you have written us before; probably then, as now, you neglected to give any post-office or State.

Waukegan, Ill.

Dumont C. Dake, M. D., can be consulted at the Waukegan House, for a few weeks, on and after Thursday, July 6th.

What an Old Railroader Says.

"AN OPINION AS IS AN OPINION."

"I advise you to take the Erie Railway; I always take it, going East or West, when my business permits, because I feel safer on that road than or any other, because it is better managed, and in better condition than any of the Western roads. When I get on that road I can sleep sound, because I know that the road-bed is in good order, and everything is done that can be to keep it so. I have been a railroad man over fifteen years, and have crawled up from Engineer to Master of Transportation on one of the principal roads of the country, and have traveled fifteen to twenty thousand miles within a year, on roads in the West, and I consider the Erie the best managed of any of them, and in a better condition to-day than any Western road. Some railroad men consider the Erie management a little extravagant because they have the best of everything, the best road-bed, the best locomotives, the best cars, the best engineers and conductors, but that suits the traveling public."

Pay Up.

We are in earnest with those who are a long while in *arrears*. Pay for your newspaper, if you never pay any other debt.

You do us great wrong by such negligence. We need our honest dues, and expect them to be promptly remitted.

Religio-Philosophical Journal.

S. B. JONES, EDITOR, PUBLISHER AND PROPRIETOR.
J. R. FRANCIS, ASSOCIATE EDITOR.

Office 187 *and* 189 *So. Clark Street.*

Religio-Philosophical Publishing House.

☞All letters and communications should be addressed to S. B. JONES, 189 South Clark Street, Chicago, Illinois.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 1, 1870, it will be made, "Smith 1—10 Dec.—71." The 1 meant 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith 1—10 Dec.—6, or perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 69 for 1869.

☞Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

CHICAGO, JULY 8, 1871.

A SEARCH AFTER GOD.

NUMBER XLVI.

During this Search, in traversing the domains of nature, in examining those conditions of life with which a supernatural power is supposed to be connected, we have endeavored to render our position clear. True, we have offended some,—those whose ideas of God are founded on early education, or who have a nature so organized that they must pay homage to something, and who seriously believe that there exists a God, an Infinite Intelligence, that pervades every nook and corner of space. In treating this subject, we are compelled, of course, to deal in those facts and principles which we conceive to be true, and in so doing, we were under the necessity of attacking the pet theory of many. No doubt you think every branch of this subject has been discussed, and all the facts in existence brought to bear in elucidating it. Really, but one field in the Arcana of Nature has been explored, but one drop of water in the ocean of philosophy examined with a critical eye—vast fields are yet before us, but we only propose to investigate certain parts of the grand theme that has remained untouched, and then leave the subject to the consideration of a thoughtful world.

In the examination of the intricate points connected with our Search, we have endeavored to be concise, but in order that our position might be understood, we were necessarily compelled to be prolix sometimes, for a fact not clearly expressed, had better remain unmentioned.

Now, how shall we next consider this question,—in a mathematical point of view,—and how can we demonstrate by the rules thereof, that no Infinite God exists? In geometrical demonstrations, the mind is brought down to facts; and no one would have the audacity to dispute the truthfulness of the 47th proposition in Davies' Legendre because they could not comprehend the nature of the proof adduced. Then, to mathematics we will direct our attention,—but can not exactly reason as the geometrician would, or as the algebraic scholar would be compelled to do, in solving some intricate problem. All subjects may be regarded as problems. True, figures may not be employed, angles, tangents, co-tangents, may not be brought into requisition, still they are problems, and can be solved as truly as any in the higher mathematics. In the solution of this subject, we desire to reason from a mathematical standpoint, and come to a conclusion that none can dispute, and in what direction shall we proceed?

1. An Infinite God fills all space.
2. An Infinite God possesses omniscience.
3. An Infinite God possesses all power.
1. Finite man possesses limited power.
2. Finite man possesses limited wisdom.
3. Finite man fills limited space.

If God possesses all power, and finite man limited power; if the former fills all space, and the latter only limited space, in what relation do they stand? Can the former be the originator of the latter? If so, from what source did he derive strength for man? If he used himself, then he would cease to be infinite. If he imparts to man his strength, the power thus imparted is either a part of God, or he ceases at that very moment to be *all-powerful*. God is all powerful, or he is not. If he is constantly using himself in the fabrication or construction of human beings, then the objects of his creation are gods on a small scale. If he uses himself, the inference will arise, that good would result therefrom, for the part of himself incorporated with matter, must be the only portion that can progress in knowledge, and how would that look, a part of God progressing—God lying in the cradle envelopped in matter, and playing with toys? Now, if God is manifested in man, in what relation to him does he stand? Why, the God part is the motive power! It is the supervising intelligence! Now, let me ask the scientists of the country to explain to me how a being perfectly organized, as God is claimed to be, can use himself without destroying his perfection? Is it not impossible to give God additional strength? Why? Because it is claimed that he possesses all power already! But man progresses, and if the God-part progresses also, it could not have been perfect when first imparted to man. But God from the very nature of things can not be manifested in man. If he is, which part is God? You can not divide the conscious element of man. Can you divide the conscious element of God? If God exists, he is complete within himself. If he is manifested in man, *he is not* complete within himself. Again; what object could God have in manifesting himself in each one?—being perfect, why should he originate that which is imperfect? Waste and recuperation is not a characteristic of God. If he imparts anything to man, is not that waste so far as he is concerned? Is he the same after he imparts some of his strength to us? If he is constantly manifesting himself in each one, he is *constantly changing!* If he uses himself in the formation of any thing, there would be a uniformity of action; on the contary, in all things there is diversity of action. We have taken up this question and critically examined it, for there are many who believe that God *is manifested in all things*; and we desired to convince them of the utter absurdity of such a position.

THE ORTHODOX OPINION.

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3. Can conceive,
4. Can execute his purposes,
5. Is all-powerful.

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Don't know positively that he can do anything, or that he exists, and the first five propositions are not sustained by the five senses.

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"'*The Hollow Globe; or The World's Agitator and Renovator,*' is the title of a badly-written mass of balderdash. H. Snow, 319 Kearney street, has it."

This little notice taken from the *San Francisco Bulletin* of June 2nd, seems to demand more than a passing notice. Its significance appears to be more of a general than of a personal character. It aims a blow not only at the authors of this work, which had not been examined sufficiently to spell the title correctly, but at all the rank and file who have dared to acknowledge the Spiritualistic idea. Every man or woman who has had sufficient independence of mind to admit that any portion of their thoughts upon any subject, were given them by spirit inspiration, will come under the ban of this renowned book reviewer, who is doubtless no better qualified to sit in judgment upon the real merits of this work, than the priestly council who condemned Galileo were to comprehend his scientific demonstrations.

All ages of the world have furnished this kind of *dead and rotten fish*, that float down the current of public opinion. If such a man had published the official organ of the Jewish Sanhedrin, it would have overflowed with vile slanders concerning the innocent Nazarene, and such an one would have been active in raising the money and in holding all the necessary conferences with his betrayers. He would have ran and gathered the thorns for his brow, and poured out his loathesome saliva upon his person, and procured the hammer and spikes to have fastened the hands and feet of this man to the cross, whose only offense has been the utterance of some new ideas.

Any of the vile rabble who cried out "Crucify him! release Barabbas," could just as easily say "Spiritualistic balderdash." It would require no more intelligence or research to say the one than the other. They never pretended to examine into the truth or falsity of the teachings of the man they helped to slay; they never said a word concerning that matter—they had no time to bother their heads with that kind of "balderdash." Moses was their man every time—they wanted no other. Their cry was, "Hurra for Moses!—down with Jesus!—away with him!"

There have always been this kind of human vultures, who scent their natural food from a great distance, and gorge themselves upon the dead carcasses of a bygone age, and of course when they open their mouths, they emit a noisome effluvia. They have so long feasted upon stale intellectual meat, that has first been masticated by some other organs, that they know not the taste of that fresh, inspirational nutriment that comes direct from the great fountain of universal intelligence.

In order that there should be no blank pages in the history of men, and that human life might exhibit itself in all its different phases, there had to be individuals who would gather kindling wood, to light the fires that burned the martyrs; and those who held the torches by which the various cruel tortures were inflicted in the dark cells of the Inquisition. No doubt our astute critic would have been admirably qualified to have filled such an honorable position, and would have gladly attended to any such duties had he been there at the proper time.

It was not expected that "The Hollow Globe" would escape the slime usually disgorged by persons of this character, and we are agreeably surprised by the general tone of candor with which this novel work, coming from such a source, has been noticed thus far by the secular press.

The book is before the world, and it must stand or fall upon its own intrinsic merits. It has dared to attack, and has vigorously maintained its arguments against theories which seem to be well established, and which are endorsed by the most eminent scientific men of the present day, and yet no one seems to venture a reply.

We can safely say that the central idea presented in this work, is far better sustained than many of those which have ultimated successfully, and which have been demonstrated as truth. Ideas must first be presented by some one before they can be acted upon. The authors of this book have had the candor to confess the real source of their ideas, being fully conscious that that their value can not be depreciated by this fact, notwithstanding all the prejudice that exists against any such mode of communication.

"Could Not Rule Me nor Use Me."

W. F. Jamieson, in the *Crucible* makes the above charge against the JOURNAL. We pity him. Not knowing of any use we could put him to (we have none but reliable and truthful employes about our office), and not wishing to control him (we have better use for our time, and beg pardon of our readers for using our columns to even refer to him), we have never passed a word directly or indirectly, orally or in writing, nor in any other manner, since we resumed the publication of the JOURNAL, in regard to "ruling" or "controlling" him, nor upon any subject whatever.

It is his habitual practice to denounce the JOURNAL through the numerous newspapers that he has been and is the Northwestern and Corresponding editor of, as well as at all public and private gatherings.

His papers are so *short-lived, and have so few readers*, that his vindictive attacks do us *but little good*. But as small favors are thankfully received, and larger ones in proportion, we only beg of him to *never say any good* of the JOURNAL, and we will be satisfied.

In conclusion, we will refer him to "My Uncle Toby's" parting words to the *fly* that had so briskly buzzed around him.

Spirit Artist—Oil Paintings.

Those who have dearly beloved friends in spirit-life (no matter if they passed away in infancy), whose likenesses they would like to have as they *look now*, will do well to write to J. B. Fayette, *Spirit* artist, Oswego, New York, giving him the name, age at the time of passing to spirit-life, and length of time since.

Bro. Fayette is a good artist. His work is executed in oil colors, and of the ordinary size of bust paintings.

His terms are ten dollars, which should be remitted with the order. He is an honest man, and if the spirit does not appear sufficiently distinct for him to paint the likeness, he will refund the money.

We have one, of our spirit daughter, Lavinia, now over twenty-one years of age, who remained upon this plane of life only *nine weeks*, which we value very highly.

Our friends who desire to see her likeness, as well as many other valuable spirit paintings, will do well to call at the reception rooms of the RELIGIO-PHILOSOPHICAL JOURNAL, where they will always be welcome.

Mrs. Laura Cuppy Smith.

This lady has delivered several lectures before the First Society of Spiritualists in this city, and has awakened new interest in their ranks. She is one of our most gifted and highly inspired lecturers, and is capable of holding the attention of any audience. On last Sabbath evening, for the first time, no admittance fee was charged; we hope this arrangement will be continued. There are in this city hundreds of Spiritualists, who, if called upon, would contribute freely to aid in defraying the necessary expenses for hall and lectures, and by this means be instrumental in disseminating the truths of our philosophy. Under the ministrations of Mrs. Smith, if no admittance fee is charged at the door, the hall would be crowded. Shall Chicago remain behind Boston in the grand march of progress? The *Banner of Light* says:

We are gratified in being able to state that next season the doors are to be thrown open free to the public. The subscription list to defray the expenses is being signed willingly by generous souls, who are ever ready to do what they can to help spread the light and truth of Spiritualism among the people. But the list is not full yet, and others can "share the pleasure of subscribing" by calling on Mr. Wilson, at this office, and adding their names to the list. All subscribers will have checks given them which will entitle them to reserved seats. Music will also be furnished by a quartette, not less proficient than the last. Those wishing to secure the seats previously occupied by them, or others desiring seats, should hand in their names at once. Checks for seats will be ready for delivery in September. The course of lectures will begin the first Sunday afternoon in October, with the renowned Emma Hardinge.

Widows' and Orphans' Fund.

Bro. A. Beecher, of Santa Cruz, California, donates twenty-five cents to the above-named fund—this will pay some poor woman's or orphan child's subscription to the JOURNAL for four weeks. Who will do more, or as much? Every little helps to feed the hungry soul.

John M. Gilbert.

What is your post-office? You say you have written us before; probably then, as now, you neglected to give any post-office or State.

Waukegan, Ill.

Damont C. Dake, M. D., can be consulted at the Waukegan House, for a few weeks, on and after Thursday, July 6th.

What an Old Railroader Says.

"AN OPINION AS IS AN OPINION."

"I advise you to take the Erie Railway; I always take it, going East or West, when my business permits, because I feel safer on that road than on any other, because it is better managed, and in better condition than any of the Western roads. When I get on that road I can sleep sound, because I know that the road-bed is in good order, and everything is done that can be to keep it so. I have been a railroad man over fifteen years, and have crawled up from Engineer to Master of Transportation on one of the principal roads of the country, and have traveled fifteen to twenty thousand miles within a year, on roads in the West, and I consider the Erie the best managed of any of them, and in a better condition to-day than any Western road. Some railroad men consider the Erie management a little extravagant because they have the best of everything, the best road-bed, the best locomotives, the best cars, the best engineers and conductors, but that suits the traveling public."

Pay Up.

We are in earnest with those who are a long while in *arrears*. Pay for your newspaper, if you never pay any other debt.

You do us great wrong by such negligence. We need our honest dues, and expect them to be promptly remitted.

Personal and Local.

—D. P. Kayner, M. D., of St. Charles, Ill., the well known Clairvoyant Physician, late of Erie, Penn., is diagnosing disease clearly by a lock of the patient's hair, and is treating cases in all parts of the United States. Dr. K. is thoroughly educated in the different systems of medical practice; superadded to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms: Examination and prescription, $3.

—H. L. Taft, we have received your $7, now give us your Post Office address. Don't omit the State.

—The comments on the Bhagvat Geets, on third page, were taken from the *Advance*, Chicago.

—The name "Samuel Swedenborg" appeared in Wilson's Department—should be Immanuel Swedenborg.

—Dr. C. C. Brackett, of Lincoln, Ill., is about to start for Kansas, where he will lecture on phrenology.

—Our dear good friend, Brother John Haskell, of Cicero, N. Y., writes to us as follows:

My age is nearly *eighty-four*, and when I reach the other *shore*, I shall not want your paper at *more*.

—The Elgin (Ill.,) *Gazette* has the following:

Dr. Dumont C. Dake is stopping at the Waverly House in this city for a few weeks, and has under his treatment several of our wealthiest families. His great success in the treatment of Chronic Diseases has made his name a household word wherever he has been.

His many cures in this vicinity speak louder in his praise than any language we might use, and he is constantly adding to his friends by the real good which he is effecting.

—Eli F. Brown, Missionary of the American Association of Spiritualists, will answer calls to organize lyceums or to lecture. Address Dayton, Ohio, till August.

—Dr. W. H. Bagcroft is now healing the sick at Appleton, Wis. He also lectures on subjects connected with the harmonial philosophy.

—Dr. J. D. Stillman has located at St. Louis, Mo.

—We learn from Brother Williams, who gave us a call last week, that Spiritualism is in a flourishing condition at Darien, Wis. The friends there have a lecture once in four weeks. Children's Progressive Lyceum meets each Sabbath. Spiritualism commenced there about twelve years ago, and now has the largest congregation.

—D. W. Hull will lecture in the Grand River Valley during July. Address care H. B. Alden, Lowell, Kent Co., Mich.; August 6, 13, Linesville, Pa.; August 20, Edwinston, N. Y.; 27, West Winfield; would like to speak near the same neighborhood Sept. 3, and will answer calls to lecture in New York the balance of the month. October 7, 8, near Covington, Ind., and will answer calls to speak in Indiana the balance of the month. Permanent address, Hobart, Ind.

—Mrs. Warren Wily, of Landgrove, Vt., speaks at Weston, same State, once in two weeks.

—Brother Maple writes that P. B. Lawrence, of Ottumwa, Iowa, delivered four lectures at Snake Hollow. He says he is a good healer and fine inspirational speaker.

—Henry L. Buel writes:

Spiritualists who design removing to this Northwest coast will undoubtedly find it to their interest to take a look at Cocee county, Oregon, as offering good advantages for the emigrant.

—Dr. Entwistle, whose card may be found in our advertising columns, is located directly opposite our office, and appears to be doing a thriving business.

—J. G. Fish is now permanently located at Avon Springs, N. Y., and the Spiritual interests of the western part of the State are to be promoted by his aid and inspiration. He is engaged to speak one-fourth of the Sundays at each of the following places: Byron, Lavonia, Batavia and Albion.

—While the Rev. T. A. Sampson, colored, of Pine Bluff, Ark., was addressing his flock, Sunday week, he was struck dead by a flash of lightning. His funeral occurred Tuesday, and while his remains were being carried to the grave, another flash of lightning struck his coffin, tearing it to splinters, and leaving the body a ghastly sight. He was then buried before any more lightning struck him.

—There will be a Fourth of July celebration at Eagleville, Harrison county, Mo. Mr. O. P. Kellogg will deliver the oration. The Spiritual societies wishing to procure the services of Mr. Kellogg can do so by writing him immediately at Eagleville, Harrison Co., Mo.

—A deacon in Illinois objected to the organ purchased by his church, and when called upon to close the service with prayer, said: "Call on the machine; if it can sing the glory of God it can pray, too. Call on the machine."

—Brother B. writes as follows from Indianapolis, Ind.: Miss Lizzie Keyser gave a public seance in Masonic Hall, in this city, on Sunday evening last, under the auspices of the State Spiritual Society of Indiana, which proved a great success, the Chicago *Post* correspondent to the contrary notwithstanding. A large and highly cultivated audience was present, who showed their interest in the subject by paying fifty cents for admission and observing the best of order and closest attention during the entire evening. This was Miss Keyser's first appearance in Indianapolis, hence the audience was composed almost wholly of strangers to her, yet she pointed out and gave personal descriptions and names of some forty spirits in different parts of the hall, all but one of whom were recognized by their friends. Some very remarkable tests were given. For instance, she said "I see the spirit of a lady of great beauty," adding full description, "who gives me the name of Rosamond Hovey; says she formerly resided in this city, but passed away in Washington City; says her maiden name was Smith." Recognized by many as the wife of General Hovey, and daughter of the late Hon. O. H. Smith. Miss Keyser is a clairvoyant and clairaudient medium of wonderful powers, and we do not see how a reasonable person can resist the tests she gives. The convention was a success numerically and financially, the chief source of income being Miss Keyser's seance.

—It is stated that in one of the country churches in England, where the rector has been preaching for thirteen years, he has repeated the same sermon forty-eight times and is far advanced in the forty-ninth cycle. The sermons, it is believed, were written between the thirty-fifth and fortieth years of George III, or about seventy-five years ago.

—In Scotland the whole Presbyterian church is convulsed with the awful problem as to whether the devil can be saved. This question is raising more feeling and exciting more vehement discussion among the Scotch preachers than is that of the salvation of the entire human race.

—Our Episcopal brother at Council Bluffs who refused to attend to the dying prayers of an erring woman, the Dubuque *Times* says:

We will bet a dogon five-cent piece against his soul—which is as cheap an article as ever bet as we can conceit—that that preacher is a frequenter of such establishments as that poor girl died in, and put on that assumption of righteous indignation in order to avert suspicion from his shirts.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

ON LIFE.

What are the Best Means of Preserving it in the Physical Form and Retaining and Strengthening it there?

In a former article an ancient seer spoke to us of the human physical body as designed to be the ultimate compound of all the elements of the globe on which man lives. He declared that it was progressing toward that; and also that the vitalizing elements of force which bring these material elements together, and maintain their relation for a time, are also a compound of all the various modes of motion of the great, all pervading force of the universe in any given world, together with a soul, which is a spark of divinity—of God himself. The highest idea that we can have of God can be but imperfectly expressed, on account of the finite character of mind and of the language which we are compelled to use. It is this—physically the material universe and spiritually the entire and complete expression in all the varied forms of the great central force we have been otherwise, in the various departments of the universe. Man, by virtue of the physical properties above named, is more cosmopolitan than any other being, and may live almost anywhere upon the globe on which he finds himself. And God, by virtue of the same properties, is omnipresent and omnipotent. Man by means of his soul nature, which we have said is a spark of God, and infinite in its character and attributes, may, in the coming future, visit all parts of the universe.

Our object at this time is to speak of the means of preserving, retaining and strengthening life in these physical forms. The proper play of the functions, or modes of motions in the various organs, gives man what we call constitutional vigor, and the difference in the strength, endurance and longevity of life in an individual depends, in a great measure, upon the proper and harmonious blending of the different modes of motion which are combined in the human system, and make up the vital force. This harmonious blending in early life depends upon the conditions as to harmony for its transmission, and the fearful mortality of children is a loud and solemn protest against the ignorance and willful carelessness in regard to this highly important matter.

Next in importance to this are the influences of the food and surroundings. In the angular and unbalanced condition that is so common in early life, and the helplessness of the human being, constant care is required to maintain life in the body, but there is implanted a love in every human being for these little ones, and especially is the strong maternal feeling essential, not only to maintain life in the form, but to bring into action the various separate forces of life which must blend and work in harmony in order to produce healthy action and vigor of life. For a long time the actions of life seem more automatic than systematic. Time which we call will-power results for the joint action of these forces, and the greater the number of these that co-operate and work harmoniously together the stronger and more permanently will be the will.

We have spoken of food on several occasions. Man has a capacity to receive into his organism small portions of all the elements of the mineral kingdom upon which he exists all belong to this class, but these enter into the human system very slowly and only after having passed through the organic kingdoms below man, except in the case of that wonderful mineral compound of oxygen and hydrogen (water) with some gaseous substances intermingled therein. This has been called the pabulum of life, as it enters into all forms, and is essential to all living organizations.

The vital force may be said to be a consuming fire, it is constantly burning up the various tissues of the body, and by a wonderfully elaborate and beautiful system, compounds are prepared to enter into all the various tissues, and replenish them by supplying their waste.

For this purpose the system requires proper articles of food at very brief intervals. The internal demands for this waste we call hunger. These demands are among the most important in their influence upon the subject which we are presenting. Their perversion, and the morbid desires resulting therefrom, are the fruitful causes of disease and death. Their nice discriminations, and natural selections of proper food are not only sadly perverted by the pernicious habits of civilized life, but in no department of life are inherited tendencies more marked and influential in their character, and millions of earth's children inherit tastes for rum, tobacco, spices, &c., which are exceedingly injurious, and this which was designed to be one of the great sources of intelligent enjoyment, as we have a source of the highest pleasure upon the physical plane, becomes one of the most corrupting and injurious influences that acts upon the system, and until generations of mankind have learned to appreciate these facts, and to avoid all stimulation, and all poisoning of the system by drugs, &c., long enough to permit the natural instincts and appetites to return and assume their away; this great evil will continue to constitute the lives of mankind, and consign millions to untimely graves, sending their spirits forth into the inner life with appetites that require long and painful processes to overcome, even longer than they would on earth, as the external influences are not always so favorable, and every repetition strengthens the habit and weakens the will power to resist it.

In laying down these general principles, we cannot enter into minutia, and this is not so essential, as each individual must become a law unto himself or herself in all these matters, and in all departments of life it is knowledge which is the savior of the people, a study of the physical system, and the careful observance of the laws thereof, is of the highest importance.

A few words upon mental and spiritual influences and their effects upon the prolongation of life. Even the most intelligent of mankind have failed to recognize the potency of these influences, and thousands upon thousands of human beings pine away and die because they are not appreciated or understood, and the love that burns in their souls finds no response, and they cannot tell of their sorrow; it is ever gnawing at their vitals and tapping the sources of life. There are many of these starved souls going to the world of spirits who are victims to influences which, in the present state of society, it seems impossible to avoid. Spirits tell us that "it was said we died of consumption, but it was in reality a want of appreciation and love that drove us from a cold and ungrateful world." As mankind comes to be more spiritually unfolded these cases will be better understood, and many of them relieved.

Among the remedial agents which are to be better understood are physical, mental and spiritual magnetism. Of these we shall speak in a future article, and endeavor to throw some light upon them.

Geology and Railroads.

Professor Gunning, in one of his able lectures recently delivered in our city, says: "Our Mother Earth is alive, and is kept so by the internal fires, and when these fires die out she will die, and all living beings must perish from her face."

Then he consoles us with the idea that it will be many millions of years before these life forces will be exhausted. We have thought railroads might be compared to the arteries, as the telegraph lines represent the nerves of the earth, and as these nerves and arteries are extended over the surface the life of the world must be increased. So in this wonderful country of ours there has been a great increase of life and activity in the last fifty years.

Railroads are like arteries in many ways; if they are weak, instead of adding to the strength and vigor of life they endanger it, hence it becomes a matter of importance to know that these arteries are constructed in a substantial manner. The frequent occurrences of fearful accidents on these is a very serious matter, and every means by which this may be avoided should be carefully used. As a Pennsylvanian, we feel proud of our great Central road. In looking over a picture of the heads of the officers of this road, we were struck with the intelligent and substantial character presented by all these men. We do not know where a group could be found that would exceed this, and the road speaks for itself and its management. A double track of steel rails, over three hundred and fifty miles long, across our great State from Philadelphia to Pittsburgh, with proper switches and sidings at all places where the business requires them, with ample cars for the accommodation of travel and freight, with great promptness and care, the road is decidedly popular. We have passed over this road several times, and at each subsequent ride have been pleased to notice the continued improvements. Our attention has been called to the new "Westinghouse Air Brake," which we will briefly describe. An air pump and receiver is constructed upon the locomotive, which is acted upon by the engine, and the air is condensed in this; under each car there is an inch iron gas pipe; these are coupled with strong gum hose, so attached that when they are united the air passes through them, but should the cars become detached, valves close and the brake continues to be applied. The management of the train is entirely in the hands of the engineer, who can, by the simple movement of a lever, instantly and effectually stop it, as the condensed air passes into a cylinder with a piston under each car, and this at once presses up the brakes, without that unpleasant jerking and noise that always accompanies the hand brake. This brake is applied instantly to all the cars throughout a train, as the air rushes very rapidly through the tubes, and the train may be stopped sooner than by the old hand brake. The old hand brake may remain upon the cars with the new one.

We understand that the officers of the Pennsylvania railroad find this brake to answer all that was claimed for it, and we think no one can ride upon a train where these brakes are used without perceiving the quietness and ease with which the cars are stopped. There is no shock or jar, but just as though a noble steed was gradually reined up, the train stops. We have no doubt this brake will be introduced upon all the main arteries of our country, and that it will tend to remove much of the danger incident to travel, which has now become so essential to us as a people.

Interesting Quotations.

As man is spiritually developed his loving kindness and sympathy leads him to strive to make the suffering of those who are weak and deformed happy, to give them something for that which they have been deprived, and to make the life which is sad and bitter as bright and beautiful as they can.—[*N. J. T. Brigham.*

We have sympathy for those who are deaf in the outer sense. Should we not have more for those who are deaf spiritually? We should raise our spiritual voices there and make an effort to speak loud enough to be heard by the slumbering spirits.—[*Ibid.*

The great thought of humanity is that they are striving to be appreciated.—[*Ibid.*

The grandest events in life are slowest in reaching their consummation. The more glorious and profound a truth the slower is man to receive it.—[*Ibid.*

Theodore Parker says: The world never saw such a population as America has; so rich, vigorous, well educated, so fearless, so free, and so young. I know America very well. I know her faults. I have never smared them, nor never will. I have great faith in America; in the American idea; in the ideal of our government—a government of all the people, by all the people, for all the people, a government to serve the unalienable rights of man; government according to the law of God, and His constitution of the universe. To the power of numbers, of money, of industry, and invention, I will ask the nation to add the power of justice, of love, of faith in God, and in the natural law of God, that we might surpass all nations, not only in vulgar numbers and vulgar gold, but in righteousness, which the good God values of us. I have confidence in America because I have confidence in man and confidence in God, for He knew what He did when He made the world, and made human nature sufficient to human history and its own salvation.

The history of the world is the story of the perpetual triumph of truth over error, of justice over wrong, of love against hate, of faith in God victorious over everything which resists his law.

Before me pass the thirty-third of society, the earthquake of life in the State, and the fire of the church; but through the storm, the earthquake's cruel, and the hiss of the fire, there comes the still small voice of reason, of conscience, of love, and of piety, and that is the voice of God. Those things shall perish, but His shall endure when the heavens have faded as these poor flowers shall vanish away.

While theology tells us of a tired God, a resting God, nature everywhere proclaims that God is never weary in well doing.—[*N. J. T. Brigham.*

The highest heaven that any mortal can enter is one of action, not a heaven where his innate indolence is developed and immortalized, but one where he labors and is not weary, but with his toil he is refreshed. It is the friction with that which is inharmonious on earth that is the cause of weariness.—[*Ibid.*

A religion in which man acknowledges the justice and goodness of God is the noblest work of humanity.—[*Ibid.*

In every human spirit there is an indestructible principle of good.—[*Ibid.*

Man's body is but an external expression of the spirit, and we may judge of the spirit by its outward manifestation, though we must remember that conditions modify this.—[*Ibid.*

LOVE.

BY T. L. HARRIS.

"Love God and man!" This ancient creed
Must be outwrought in daily deed,
Or thou art helpless in thy need.

Love God in man. He asks no more.
He only doth his God adore
Who loves his brother evermore.

In love all things begin and end;
Through love man can to God ascend,
And talk with him as friend to friend.

Love stands to ope the morning gates
Whence shall descend Angelic Fates—
The Genii of fraternal States.

Love lifts her angel finger high,
And where she points, the bright'ning sky
Kindles with Immortality.

Love hath one mighty end in view.
'Tis this: God's Eden to renew
And make all things divinely new.

JULIA DAKE CASTERLINE, M. D.,

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N. B.—Can accommodate a few Boarders.

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v10 n5 tf

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Original Essays.

Written for the Religio-Philosophical Journal.

BIBLE MYTHOLOGY.

By M. Woolley.

MYTH OF THE CREATION.

In Gen. 1: 1, we read:

"In the beginning GOD created the heavens and the earth."

Here the first query of the rationalist would be: Who or what is GOD? Until he can answer this most important, this fundamental question, satisfactorily and truthfully, he had better stop right here, for he must first have a foundation to stand upon, else all his endeavors will prove fruitless, as has hitherto every "Search after God."

Is God, then, "unsearchable, and his way past finding out?" Let us see; and while it is the "glory of God to conceal a thing," let it redound to the glory of man to discover who this old fellow is, and to trace out his ways.

In the Hebrew text: "*Elohim*" is the word which stands opposed to the word "*God*" in the English. *Elohim* is the plural of *El*, the contracted form of *Ul* or *Eul*, to *roll together* or *to twist*, and, hence, is applied as a name to the male of the sheep kind—*Ram*, in allusion to his contorted or twisted horns. God, or, as the Methodist properly pronounces the word, *Gaud*, is another term commonly applied to the *Ram*, because of the little grooves which encircle his horns.

These two terms, then, are, therefore, synonymous, *God* being simply a substitute in the English for *Elohim* in the Hebrew text.

God, then, in English, is a *Ram*, or, as the Hierophant would say, is the *Ram* (*Aries* in Latin), as meaning a particular *Ram*.

But how did *God* or the *Ram create* the heavens and the earth? A little knowledge of astronomy will enable us to answer this question. This science informs us of a belt or zone encircling the heavens and extending eight degrees on each side of the ecliptic or sun's path, within which the moon and the ancients discovered planets move during their respective rounds. This zone or belt is divided into twelve equal parts of thirty degrees each, called signs. The grouping of the stars which appear in each of these divisions, is fancied to resemble the outline of some animal, and hence the whole taken together is called the "zodiac," or *menagerie*.

These signs and their corresponding months are as follows: *Aries*, March; *Taurus*, April; *Gemini*, May; *Cancer*, June; *Leo*, July; *Virgo*, August; *Libra*, September; *Scorpio*, October; *Sagittarius*, November; *Capricornus*, December; *Aquarius*, January; *Pisces*, February.

In general we shall find all the myths of the Bible to wrap up or envelop, as it were, the year in circle and its attendant phenomena. To describe the year, or the successive parts of the zodiac, we must begin at some designated point in it. The author of Genesis, in his dissertation, chose the point of the spring equinox, which at the time of his writing was when the sun entered the sign *Aries* or the "Ram." Hence, he says: "In the beginning God (that is, the Ram—the sun in Aries) created the heaven," etc.

Now the word translated *created* never meant the production of something out of nothing. Its primary meaning is simply *to cut, to divide*, and hence, the first verse of Genesis should be translated thus: "In the beginning God (that is, the sun in the sign Aries, or the Ram) divided the heavens and the earth;" i. e., divided the year into two parts—Summer and Winter.

More anciently, some 2,000 years before our Mosaic account of the creation was written, when the sun entered the sign "Taurus," or the Bull, at the spring equinox, the Bull, it was said, created the heavens and the earth. The *Chaos* was represented by an *Egg*.

"The whole world was, at the time of the Chaos, enclosed within this Egg, which swam upon the surface of the waters. The moon, by virtue of her light and her other influences attracted from the bottom of these waters a terrestrial substance, which was insensibly converted to a rock, and by that means the Egg rested upon it. The Bull observing this Egg, broke the shell of it, by goring it with his horns, *and so created it. The world, day by his breath formed the human species.*"—Quoted by the Rev. Dr. Oliver in his History of Initiation, pp. 84, 85.

This Bull, however, by the precession of the equinoxes, went forward one whole sign, while God (Aries, or the Ram) took his (the *Bull's*) place in the heavens, and became in his turn the creator.

It may be asked, if the word *Elohim* be plural, why is it rendered in the singular by the word *God* in our English version of the Bible? The question is readily and easily answered. When we take the word *Elohim* to mean the constellation Aries, simply as it does in our text, we would naturally translate it in the singular—God, or the Ram.

When we take "Elohim" to mean the several stars of which the constellation is composed, we would as naturally translate in the plural—Gods, or Rams. And this word is so rendered in the singular or plural in the Bible, as the occasion seems to demand.

Treated thus, as above indicated, the narrative becomes not only intelligible, but absorbingly interesting. True, we meet with, what we must always look for in every species of fiction—discord and incongruity; yet by seizing the salient points of the myth, we are, for the most part, able to weave them into consistency, and educe light where before all was darkness.

In this first myth of the Bible, we have found the year divided into two parts—Summer and Winter; God, or the Ram, ruling over the first only, for we shall find to our dismay, that another gentleman claims jurisdiction over the other half of the circle!

During the first day, or month, of Summer—March—light is separated from darkness; i. e., we have the long bright days of Summer in place of the short, gloomy days of Winter. The waters dried off the land during the second day—month of April—leaving it fit for cultivation. During the third day—month of May—the grass grew and matured. The fourth day month of June—the sun attained his highest northern declination, and so ruled *the* day, i. e., the longest day, of Summer. The moon being at her full in the opposite point of the heavens, of course, in her turn ruled the night, i. e., she shone all that night. Then, in its order, came forth animal life; first, fish and fowl on the fifth day—month of July; and lastly, the higher animals and man—male and female—on the sixth day—month of August. That is, all animals—man not excepted—had by this time become sleek and fat, in a proper condition to withstand the hardships of winter, when they would be under the control of the other gentleman, that old Serpent, the Devil, who led our first [illegible] out of the Garden of Eden, or Paradise, and [illegible] in the habit of leading their [illegible] from the same delectable [illegible].

Thus the heavens and the earth were finished, and all the host of them; and on the seventh day (month of September) God ended his work which he had made; and he rested on the seventh day from all his work which he had made,"—his work being simply the products of the season. That is, we are to understand, God, or Aries, or the constellation of stars in the zodiac, called the Ram, went below the horizon, or set in the west.

Thus endeth at the 4th verse of chapter 2d of Genesis, Myth the First.

Written for the Religio-Philosophical Journal.

STRANGE EFFECT OF ARTIFICIAL SOMNAMBULISM.

By A. H. Orr, M. D.

The host of correspondents who are contending against the theory of "artificial somnambulism," as advanced by Dr. Wm. B. Fahnestock in his recent work on that subject, have, I think, (if they have accomplished nothing more) pretty clearly demonstrated the proposition, that some so-called Spiritualists, like a great many theologians, are strongly in favor of human progression, when its direction does not interfere with their particular branch of the manufactory of "*silver shrines for the Goddess Diana.*" Without desiring in any way to become identified with this controversy, the love of truth prompts me (with your permission) to present to your many readers a few thoughts on the subject. On the present occasion I design to confine my remarks to that branch of the question alone, which relates to the action of the mind on physical organization. I shall endeavor to avoid, so far as possible, the unmeaning jargon of mixing up "magnetic poles," "magnetic equators," "magnetic dip," "magnetic meridians," etc., all well enough in their appropriate sciences, but only calculated here to impress "buncombe," with the wonderful extent of my condition. With this brief introduction, I propose the questions:

1st. What is disease, and how can it be relieved? Disease may be defined simply as an abnormal condition of some organ or tissue of the human body, produced either by miasmatic influence or physical contact. Nature, when left to herself, has but one mode (so far as we know) of relief in every case, the production of increased action in the organ or tissue by which the offending matter is eliminated. An increased flow of blood is directed to the part—inflammation and swelling of the part follows, the delicate nerves are compressed, and pain and suffering follow as a consequence. A congested condition of one portion of the body, necessarily produces the opposite condition in other parts secondarily, so that while we have one part suffering from over action, other organs may be unable to perform their proper functions from inertia. A simple example will serve to illustrate nature's *modus operandi*, in expelling disease. A thorn or briar becomes embedded in some part of the body; it is allowed to remain, and in a few hours the part becomes inflamed from the increased action, and pain is produced by the pressure on the nerves, resulting from the turnified condition. Over action reduces the portion of the muscle surrounding the thorn into pus, and then it drops out. The very same effort is made by nature to eliminate from the system all inimical influences—only modified by the nature of the organ or tissue implicated.

Let it be observed that the extent of the inflammation in every case, is proportionate to the extent of the primary cause of injury, and the subsequent irritation resulting from the pain; that is, the pain resulting from the injury becomes a subsequent cause of irritation, increasing the inflammation and being itself, in many cases, the direct cause of the mortification of the part, or the death of the patient. Outside of the operations of surgery, one point alone is philosophically apparent in relieving disease, viz.: rest. By this I mean not only a cessation of motion in the part, but also a cessation of sensation. The first indication is easily fulfilled, as all persons have the full control of the motor portion of all voluntary nerves, the second not so easily—hence all medicinal applications when judiciously employed, aim at that result. Opiates lessen nervous sensibility; fomentations and poultices, subdue congestion and allay irritation; internal antiphlogestics control the inordinate action of the heart and arteries, and decrease the circulation to the part. All these means being employed for the purpose alone of relieving the pain, and allowing nature to work the final cure, resulting with the injury alone.

It is scarcely necessary to say to persons in any degree acquainted with anatomy and physiology, that every *fasciculus* of nerves is composed of two portions, one giving the power of motion, the other the power of sensation. Cut the motor portion of a nerve, and the part it supplies is deprived of motion, while its sensation remains. Cut the sensitive portion, and motion remains, while sensation is gone.

I have already intimated, that every individual has by an act of the will, the control of the motor portion of every voluntary nerve; he can move a part or keep it at rest. Is it not clear, that if he had the same control by an act of the will over the sensitive portion, pain in a part could be as easily removed by an act of the will, as the motion or rest of the same part could be produced; and this, too, without the puerile putting out the cheeks, and the unmeaning "passes" of an operator.

From 1836 to 1840, I attended in the city of Philadelphia, the University of Pennsylvania, and Jefferson Medical College, as a student. During that period mesmeric operators—at least during the winter season, were publicly giving exhibitions of their theory every few nights, and have not been again and again, without the slightest effect. I have been tried by the so-called most powerful magnetizer of Lancaster City, without result. Some six years before the publication of Dr. F's. book, on one occasion I was engaged in the construction of a model which I considered important to have finished by a certain evening, when a large "inner chest" of which I was using, slipped and struck into the ball of my thumb, nearly severing the tendon of the abductor muscle. The subsequent suffering in a few hours was intense, necessarily producing a "dead lock" in my model. I met Dr. F., who, after inquiring into the nature of the case, observed, "You are simple to suffer. Why not throw the part out?" He did not touch the part, nor come near me. My previous experience in mesmerism, satisfied me that I was not susceptible to mesmeric influences. I therefore hesitated to make the effort required, but finally agreed to try it, resulting in the instantaneous cessation of all pain in the part, and so it continued for several days, when, accidentally striking my hand against some obstruction, the pain returned with increased violence, and continued for several hours until removed again by an act of my own will. But some of your correspondents say Dr. F. is a "powerful psychologist," and intimate that he produces the result by mesmerism. I confess I do not understand the phrase "psychologist," as used in this connection. A reference to my school-boy days, derives this word from the Greek *Psyche*, the soul, and *Logos* discourse or science, that is the science of the soul. In the design in the use of this word was to identify Dr. F. with a manipulating mesmerizer, and the designer has succeeded, hereafter it will only be necessary in proving that a man makes horseshoes, to say that he is a "powerful" mineralogist.

I close this article with a question to Bible theologians. You tell us (and I do not dispute it) that pain, sickness and death, was the result of the fall. Now, if man had not fallen, would he not have been just as liable to accidents as he is at present, and would not his nervous organization have been just as susceptible of suffering as now? Certainly. The position that his Creator originally endowed man's will with the power over sensation, as well as over motion, at once rescues your doctrine from successful contradiction, as well as vindicates and fully sanctions the philosophical acumen of Dr. F's. theory.

Harrisburg, Pa.

Written for the Religio-Philosophical Journal.

VISIT TO THE SPIRIT WORLD.

Dr. Rayner's Experience when Drowned.

BRO. JONES:—The following was to me one of the most interesting scenes of my life, and may be interesting to your readers:

When about seven years of age I climbed on the edge of half a hogshead to drink at a pen-stock from which it was filled, when I was pushed head foremost into the hogshead by a rude schoolmate who then ran away and left me head downward in the water.

I distinctly recollect the sense of suffocation, followed by a rushing, roaring sound in my ears with a pressure and almost bursting sensation upon my eye-balls, when purple and red lights seemed to spin out through the bursting orbs, and soon I seemed to pass through a small space when I emerged into the bright golden mellow light of the Spirit Land.

Nearly two years previously my only sister, a child of two summers, had passed to that beautiful land, and a little cousin had also departed this life a few months after my sister's decease.

But, upon what fairy scene had I now entered! My sister, cousin, and many other little spirits I had known in the form, with a numerous band I had never before seen, came forth in bright robes with radiant smiles and glad songs of welcome to meet me. By them I was conducted to their garden-home and school; and to-day, language and pen fail me in describing my recollections of its harmony, order, system, and beauty —excelling the liveliest conceptions of art, or the finest creations of poesy, that were then indelibly impressed upon my mind, and through all the long years that have followed, have only grown more vivid as I have failed to find anything in earth approaching to the exceeding loveliness of childhood's home in the spheres.

The garden was ample and extended. Its walls were of the finest variegated stones and beautiful in design—typifying in their structure and design a wholesome restraint with proper license for recreation and enjoyment.

Within those walls order and beauty everywhere prevailed. Thousands of the rarest flowers of every conceivable hue imparted their fragrance to the atmosphere. Fruits the most luscious hung bending on their branches along the flower festooned walks, inviting you to partake; while here and there were jetting fountains in whose pearly waters were sporting the many colored fishes, and the adjoining groves were redolent with the sweet songs of the thousand warblers whose plumage had borrowed tints from the rainbow and the early dawn—all conspired to make a scene more lovely than mortal mind can possibly conceive of while in the form.—"For the things of the Spirit can only be conceived of by the Spirit.

Here was the home and school of the tender buds that had been transplanted early from the earth to spirit life. On all sides were arranged objects and scenes to inspire emotions and awaken thought. The divine harmonies and melodies of the place were set to music and uttered in joyful song. The happy children were joined by the chorus of a thousand birds and all rejoiced together in thanksgiving and praise. Then came a hush like the stillness of even, and the children were ranged in groups with their books for instruction. These books contained the rudiments of spirit or symbol language, and all were earnest in application and attention.

After enjoying myself amid these unspeakable beauties for a time, their teacher came forward and informed me I must now return to my body, which had been laid out for dead, and to my home again on this side of the river. O! how I begged to remain in that angel school to dwell with that happy throng, in that place of untold beauties; but from that decision there was no appeal. A look from that angel presence was sufficient command. Firmness, with kindness and love, imparted the magnetism of the purpose, which commanded at once respect and obedience. As I turned sorrowing earthward, I was assured that there was a work for me here which I must do—a mission which I must fulfill —and that if faithful to the spirit influences controlling me then and there, my future life's journey in the form over, I would again be permitted to enter that garden and rest and refresh myself in its groves and by its life-giving fountains.

Bidding adieu for a time to my sister and cousin and their many happy companions, I again awoke amid pain and intense agony to the consciousness of the earth life, to find my friends about preparing for my funeral.

But, amid all the struggles and sufferings of the earth life to which a sensitive medium is exposed, the recollections of those hours in Spirit Land which were indelibly impressed upon my mind, have been my solace and cheer and the beacon to guide me safely on above the follies of a creed-bound world and beyond the breakers of a bigot's sea. *I know that I have passed the bourne and returned.* That the river of death is bridged by angel-love, and that Spirits are passing and repassing.

St. Charles, Ill., June 7th, 1871.

Pleasanton, Kansas.

BRO. JONES: Agreeable to custom, and for the encouragement of those who think that Spiritualism is "dying out," I send you a condensed report of our three days meeting, and dedication of Brother Decker's new hall, on the 2d, 3d, and 4th of June.

The weather was pleasant and agreeable, and the citizens and friends from abroad gave us a good hearing. Brother Taylor from Fort Scott, and Sister Fry, an inspirational speaker, gave the people a rich and interesting talk. Others took part in the meeting, and we had a good time for all.

This week we have had two lectures from E. V. Wilson, accompanied with his usual readings and tests, all of which has served to call up the attention of the people, who still "want more." The only thing that excites a little mirth is to see the falling of the lower jaw and the staring and protruding eyeballs, of the old religious conservatives who so belittle themselves to sustain their creed, that they deny having any merit of their own, but expect to go to a local heaven, some time, on the merits of a Jew, whose name, they say, was Jesus.

E. B. WHEELOCK.

June 27th, 1871.

Voices from the People.

PARIS, ILL.—J. Curl, M. D., writes.—Now Bro. Jones, a few words concerning the progress of the spiritual philosophy in Eastern Illinois, and particularly in this fossilized orthodox city of Paris, and I will close. Fifteen years ago I stood alone in this town, and I believe with one or two exceptions, in the county, and for my firm stand that I took when I came here, and have ever since, as I expected, sniff-red constant persecution and the vilest slander. But it harmed me not, and no doubt increased my spiritual growth; have lived it down, and to-day, thanks to the angel world, I begin to see the fruits of my labors. Now there are here quite a number of Spiritualists, and many liberal minds, and some of the most intelligent citizens of the place and county are inquiring for more light, the banks of old theology does not satisfy their hungering and longing souls. Thus you will see the ball is rolling, the creedists, too, are beginning to understand the moving of the Spiritualistic car. They see that the people are beginning to think for themselves, and then of course they do not think with them. Consternation and terror seizes the priests when they behold the sceptre about to depart from Judah.

WATERBURY, CONN.—Lewis White writes.—I have not had much time to thoroughly read the Search after God, thinking that it would be issued in book form, so I have waited. Although radical it is the foundation for much thought. Can you not go back in your mind to a time when there was no human being? Was there not at the first some thing that developed into man? If so, was there not a spirit before that? Was not that spirit God? The more I think of it the more I can see a glimmer of light in the account of the creation that the Jews must have copied from the Egyptians. The earth was without form. True. It was in a gaseous state. You can look into a glass jar of gas and see nothing, yet it may contain that which can be converted into a solid. I can see in the Bible good authority for the statement that the spirit is the only God.

TISKILWA, ILL.—J. Gage writes.—Your Search after God are good negatives, but I, an old, feeble man, near four-score years, have found a personal God.

BELOIT, WIS.—S. W. Bullock writes.—That Search after God is a great search. The question is, will he find the old fellow? If he does I would like to see him.

PLYMOUTH, VT.—Cyrus Johnson writes.—I like your paper for its fearless advocacy of truth, but I think some of the theistical ideas of Voltaire Francis advocates had better not be printed. Let him bound the universe before he undertakes to say there is no God. I would like to know what kind of a God he is hunting after.

Remarks: Why, dear Brother, you are entirely mistaken. There is not an *Atheistical* impulse within us. Could you once see us, and talk with us, and hear our views in regard to the beauty and grandeur of man's destiny, you would wish our position true, and doing that would imply it had some merit. Your letter indicates that our thoughts have hurt you, when, indeed, we would gladly encircle the whole world in the arms of sympathy, and if we have made a wound in your sensitive heart, we would heal it with the tears of love. No, Brother, our position presents a grand moral platform to the world, and a high and beautiful conception of man's destiny. If our ideas hurt your sensitive mind, or clash with preconceived notions, don't read them, but remember that we know we have gladdened the hearts of thousands by instituting this Search, which was urged upon us for months by our spirit guide. As to his being an atheistical spirit, the charge amounts to nothing. In the spirit world to-day this question is being discussed, and intelligences as widely differ there as here. We commenced this series of articles without a moment's aforethought, perfect passivity only being required. We have studied no ancient authors, have consulted books only when told to make extracts from them.

WAUTOMA, WIS.—H. S. Johnson writes.—We are much interested in the articles now contained in the Journal. The search after God in particular calls forth much thought. It is like a cannon ball sent forth crushing and destroying the ancient idea of the Jewish God, seated upon the great white throne. The intelligence through Brother Francis speaks of the ponderous, vibrating machinery of this God, as an old, clock-like concern, out of season, while in the clairvoyant condition, things which I think are not laid down in any of the laws of science known to man, in regard to the path in which this earth is moving, he seems to see. It seems to be a vast river of shimmering, blazing, silvery light. Now what I wish to do, is to ask all clairvoyants, whose clairvoyant powers will permit them to examine this circle around the sun, or path in which the earth must move once a year, and let me know the results, either privately by letter, or publicly through the Journal. It requires a clairvoyant of considerable power to see the path of the earth, and it cannot be seen through any telescope at the present time. This path is very different in appearance from the immensity of space on either side. It seems to be as much a road, or place for the earth to move in, as the railroad is for the steam engine.

MILWAUKEE, WIS.—H. S. Brown, M. D., writes.—I inclose you three dollars to pay for the Journal a year, and also a communication, which I wish you to publish. I think the question of what we should do in associations is the greatest question of the times, and if your principles are right in your search after God it quickens the brain to worship nature by combining to live according to her laws the better. That is the only God that is above us.

MERRILLSVILLE, MICH.—Marcus Fields writes.—Within you will find two dollars, it is not the full amount, but all that I can at present send you for the kindness you have shown towards myself. The Search after God is worth the price of your paper. Long may Brother Francis live to help hammer common sense into creed-bound souls.

XENIA, O.—A. D. Solvely writes.—I will close by adding my testimony to the highly meritorious excellency of the great truths contained in the Search after God, now being promulgated through the columns of your most influential Journal.

SOUTH ADAMS, MASS.—James M. Carter writes.—The Journal amply pays every week, and would if there was nothing in it but the Search after God.

NORTHWEST, O.—John Morgan writes.—Inclosed please find fifty cents, for which please send me the Brinkley College Spirit Manifestations and a volume of Judge Edmonds' tracts, and oblige a what the old Orthodox Christians call an old gray headed infidel. I want to see the Search after God in book form. I think if in the search you should find the Bible God, he would probably be standing in Heaven by some big stone pile, with a great stone in his hand ready to throw on some poor fellow on the run, as we read in the Bible of his casting a great stone out of Heaven on to the inhabitants in old times, when they were going at the top of their speed.

ALMONT, MICH.—James H. Andrus writes.—"The Search after God" is an excellent article, and surely "the world will be the better for it." If the writer succeeds in finding any God at all, I hope, for his sake as well as others, that he will not be one of the angry, vindictive kind, nor one who will be so very exceedingly set indeed. The Search after and show his "hinder parts," but that he will be fully up to the present times, at least, and will face the music to the tune of endless progression and love for all.

ADAMSVILLE, PA.—H. Andrus writes.—I see by the tab on my paper that my time is out on the 15th, and unwilling to follow "the torch of the God." I send you $1.50 for which you will continue the Journal for six months.

WEBSTER, MD.—Anna Harvey writes.—I had rather my grocer or dry goods merchant would wait a little while for pay than you. Your machine is doing a great good in enlightening the people who sit in darkness, and must be kept running, and your readers must furnish the lubricating oil.

BUCHANAN, WIS.—Elizabeth Gardner writes.—I cannot do without the Journal, can hardly wait for it to come, and when I have read the precious contents I pass around to those who desire to read it. I must confess I was almost afraid to read the paper at first—had been prejudiced against it, but now consider it a blessing, for it has given me new views of life.

NEWTON FALLS, OHIO.—Lucy Hudson writes.—I have taken the Journal ever since its commencement, am well pleased with the noble stand it has taken for the defense of mediums and free thought. All honor to those noble souls, who dare to stand up in the defense of truth against bigotry and her twin sister ignorance.

SALEM, OHIO.—John Gordon writes.—I send you in this letter $3 for a continuation of the Journal. I cannot do without it. It is a welcome messenger. I consider it a highly toned paper, conducted and edited with rare ability, and an able exponent of the thrilling truths of Spiritualism. God bless and prosper you, my brother, in your great labor of love and enlightenment. Ever yours for the dethronement of error and the exaltation of truth.

ST. CATHARINES, CANADA.—Geo. D. Derby writes.—Like many others, I am not fully convinced of the truth of the Spiritual philosophy, but like the Journal very much and have been instrumental in inducing some to subscribe for it, and many to read it, all of whom admire its independent tone and bold philosophy. I am short Nos. 16 to 19 inclusive. Will you be kind enough to forward them?

ROCKINGHAM, VT.—John A. Burt writes.—I am well satisfied with the paper, and cannot get along without it. Will try to get some more subscribers soon. The prompt action you have taken to put down the M. D. gag law I heartily endorse.

STANWOOD, KANSAS.—A. Dodge writes.—I have been a firm believer in and supporter of Spiritualism, and thank God that my eyes were ever opened to its blessed truths. Now I can see and commune with sweet angel spirits. What a sweet, blessed privilege and gift it is, to enjoy the communion again of our spirit friends we so much loved while on earth. It is my blessed privilege to be endowed with the spirit, or medium-istic phase of Spiritualism. I have been handled by spirits. I have had a sight of that "beautiful Summer Land." O, what a sight! But the magnetic chord was not broken, and I was taken back to Mother Earth, to inhabit this earthly casket a while longer.

TERRE HAUTE, IND.—J. H. Stanley writes.—Dear Sir: Enclosed you will find postoffice order for $3 which please pass to the credit account of Journal. I prize the Journal too highly to think of doing without it, though it requires some effort on my part to raise the stamps, as I am "one of God's poor."

EAST ABINGTON, MASS.—J. Madison Allen writes.—I wish heartily for you and your excellent paper abundant success. And you will have it. The Journal is one of the papers that the spirits are determined shall live. It has been gradually improving, and constantly, and is now an indispensable weekly guest in thousands of families all over the land.

DURDETT, N. Y.—James Row writes.—You are the kind of man that I believe in, and whether I indorse all that is published in the Religio-Philosophical Journal or not, there is a freedom of thought through most of the paper that I like.

HASSAN, MINN.—D. T. Goodwin writes.—A few weeks ago I was the only one in this place who took the Journal, now there are five subscribers. To be sure that is not a large number, but this is a farming community, only thinly settled. The cause is progressing surely, and nothing aids it more than a wide-awake, thorough-going Spiritual paper.

GETTYSBURG, PA.—J. Swope writes.—We are much pleased with your paper here, though "The Search after God" is a little too radical for some of our members. We are few in numbers here, and strong only in the strength of truth, and in our cause. Having constantly recurring facts to appeal to in support of our faith, we are more than a match for the advocates of Old Theology, whose only basis of faith is to be found in a book compiled by a set of wrangling priests, and handed down to us through the mists and corruption of two thousand years.

ELKHORN, IOWA.—M. Roper writes.—I am about 50 years old, and about stopping the use of tobacco, and other stimulants, and save the money to sustain the paper. I don't think that there is that others who owe for the Journal would be better off if they would do the same.

KENDALLVILLE, IND.—Dr. Brown writes.—I enclose $3 for the year's subscription of the dear old Journal. I feel grateful that you have continued to send it weekly to me, as it contains some precious truths that such souls as mine need after feeding on orthodox husks for 23 years in the Presbyterian Church.

AURORA, MINN.—Mrs. Abbie Stapleton writes.—I am a constant reader of your to me inestimable Journal. In it I find many things cheering to my heart; it helps me to smooth the rough road of life, as I pass along toward the river we all must cross.

A good brother, who does not wish his name or residence to appear, writes:

I don't know as I have anything now that would interest you or any one else. I only wish to make use of this occasion to tell you that I do not indorse the opinion of Voltaire Francis Search after God. He comes almost up to the point several times, then flies off in a flourish of eloquence, but always dodges the question, "Who started the Mill." We all might grind if we only had a start. Then another theory I don't think much of, the intelligences that could look calmly on and see me plunged into all the unspeakable miseries that I have endured for years in the marriage relation, when I was taking one step more to set me on a better footing. I have only one of two excuses for his creating and controlling intelligences, they are grossly wicked or lamentably ignorant. I have no forgiveness for intelligences that could if they would, or would not? Then come and DIE NOW averit the terrible storms which have for many years "rolled like bitter waves of wormwood over my poor soul."

MILWAUKEE, WIS.—Enos Gray writes.—I am glad you are sustained in the good and glorious work of publishing the truth to the world in a bold and fearless manner, and that your efforts are appreciated. The Search after God seems to be doing much good by the agitation of thought among the people. There is great need for such truths to be spoken, for there is so much superstition in the minds of the people through false teaching.

LOWELL, MASS.—E. Hall writes.—I wish I could find words to express my feeling and views in regard to the grand and glorious position the Journal has taken and has so nobly and fearlessly sustained itself as a fortifier in the soil of human minds.

AUGUSTA, MICH.—E. E. Wood writes.—I dearly prize and love the Journal. I think it the best Spiritual paper published. I feel that I cannot well do without it. When I can take it no longer I will inform you. I must have it as long as I can pay for it. It is food for my soul, and gives the heavenly-inspiring truths. It is elevating and aspiring to the mind's growth and advancement. These blessed spiritual truths are more real sonlsatisfying than ever the Christian religion was or can be.

BLUE RIDGE, IND.—R. D. Creed writes.—Go on in the good work, and may the inhabitants of the Summer Land assist you in the right direction. I hope to increase the circulation of the Journal in this locality.

SKANEATLES, N. Y.—E. Spaulding writes.—Enclosed you will find $3 to renew my subscription for another year. I cannot think of letting your paper stop as long as it contains so much of the bread of life. I am taking more pains in the right direction. I hope to increase the circulation of the Journal in this locality.

SKANEATLES, N. Y.—E. Spaulding writes.—Enclosed you will find $3 to renew my subscription for another year. I cannot think of letting your paper stop as long as it contains so much of the bread of life. I am taking more pains in the right direction. I hope to increase the circulation of the Journal in this locality.

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SHOT GUN
BEST IN THE WORLD
PARKER BROTHERS, WEST MERIDEN, CONN.
SEND FOR A CIRCULAR.
New York Office, 37 BEEKMAN ST.

Rail-Roads.

SUMMER ARRANGEMENT.

ARRIVAL AND DEPARTURE OF TRAINS.

Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street.

Ticket Office, south-east corner of Clark and Lake streets.

	Leave.	Arrive.
Cedar Rapids Passenger	8.30 a. m.	8.50 p. m.
Pacific Fast Line	*10.45 a. m.	3.50 p. m.
Rock Island Express	10.30 a. m.	*2.50 p. m.
Pacific Night Express	11.00 p. m.	7.00 a. m.
Rock Island Night Passenger	*10.00 p. m.	7.00 a. m.
Dixon Passenger	*4.00 p. m.	*11.15 a. m.

Freeport Line.

Freeport and Dunleith Pass	*9.00 a. m.	*7.15 a. m.
Freeport and Dunleith Pass	*5.45 p. m.	*2.30 p. m.
Rockford, Rigin, Fox River and State Line	*4.00 p. m.	*11.10 a. m.
St. Charles and Elgin Passenger	5.15 p. m.	*8.45 a. m.
Junction Passenger	5.30 p. m.	8.30 a. m.
Lombard Accommodation	*6.10 p. m.	*8.50 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	*8.00 a. m.	*10.10 a. m.
Day Express	*9.45 a. m.	*4.50 p. m.
Evanston Accommodation	*1.00 a. m.	*2.00 p. m.
Rose Hill, Evanston, and Highland Park	1.00 p. m.	3.40 p. m.
Afternoon Pass	*3.45 p. m.	7.40 p. m.
Kenosha Pass	*4.10 p. m.	*9.10 a. m.
Waukegan Passenger	*5.30 p. m.	*8.55 a. m.
Waukegan do	*6.30 p. m.	7.40 a. m.
Milwaukee do	11.00 p. m.	4.00 a. m.

Kenosha and Waukegan trains leave from Wells street Depot.

Wisconsin Division—Depot corner of Canal and Kinzie street.

St Paul Express	*10.00 a. m.	*7.15 p. m.
Night Passenger	*9.00 p. m.	*5.30 a. m.
Janesville Accommodation	*2.00 p. m.	*1.00 p. m
Woodstock Accommodation	*5.30 p. m.	*10.10 a. m.
Barrington Accommodation	5.15 p. m.	7.45 a. m.

GEO. L. DUNLAP, General Superintendent.
H. P. Stanwood, General Ticket Agent

Lake Shore and Michigan Southern Rail-Road.

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

Mail	*6.30 a. m.	*7.30 p. m.
Special N Y Express	*9.00 a. m.	*4.00 p. m.
Richard's Accommodation	*3.30 p. m.	*10.30 a. m.
Atlantic Express (daily)	5.15 p. m.	7.00 a. m.
Night Express	*9.00 p. m.	*6.30 a. m.

Detroit and Grand Rapids Lines.

Day Express	*7.30 a. m.	*7.40 p. m.
Night "	*9.00 p. m.	*6.30 a. m.

P. H. MOSES, Gen'l Pass. Agt., 56 Clark st., Chicago.

Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

Mail Train	*8.30 a. m.	*3.05 p. m.
Fast New York Express	*9.00 a. m.	*4.00 p. m.
Atlantic Express (daily)	12.15 p. m.	7.00 a. m.
Night Express	*9.00 p. m.	*6.30 a. m.
Kalamazoo Accommodation	*4.10 p. m.	*12.30 p. m.

Cincinnati and Louisville Trains

Day Express	*9.00 a. m.	*9.20 p. m.
Through Express	12.30 p. m.	6.30 a. m.

for St. Joseph via New Buffalo.

Day Express	*9.00 a. m.	*11.35 a. m.
Accommodation	*4.30 p. m.	*8.06 p. m.

HENRY C. WENTWORTH, General Passenger Agent.
H. B. RAMSEY, Gen'l Superintendent, Chicago.

Chicago, Burlington and Quincy

Ticket Office 63 Clark St., opposite Sherman House. Union Depot, foot of Lake St.

Hinsdale Accommodation	*7.45 a. m.	*6.18 p. m
Mail and Express	17.30 a. m.	2.40 p. m.
Pacific Fast Line	*12.45 a. m.	*4.15 p. m.
Hinsdale Accommodation	*7.45 p. m.	*6.30 p. m.
Mendota Passenger	*4.30 p. m.	*9.45 a. m.
Evening Express	*9.00 p. m.	*6.30 a. m.
Aurora Passenger	*6.30 p. m.	*9.30 a. m.
Hinsdale Accommodation	*5.15 p. m.	*8.50 a. m.
Pacific Night Express	19.00 p. m.	17.30 a. m.

ROSSIE HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in St. Capt. Depot

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*9.30 a. m.	*7.45 p. m.
Cairo Express	*5.15 p. m.	*7.00 a. m.
Keokuk Day Passenger	*9.30 a. m.	*7.45 p. m.
Keokuk Night Passenger	*5.30 p. m.	*7.00 a. m.

On Saturdays this train will leave at 4.45 p. m.

Champaign Passenger	*4.00 p. m.	*9.30 a. m.
Hyde Park and Oak Woods	*9.30 a. m.	*7.45 a. m.
" " "	*2.00 a. m.	*2.27 a. m.
" " "	*3.30 p. m.	*1.45 p. m.
" " "	*5.00 p. m.	*3.12 p. m.
" " "	*6.10 p. m.	*7.38 p. m.

(St. Louis through Trains.)

Mail	*9.30 a. m.	*8.15 p. m
Fast Line	15.15 p. m.	*7.00 a. m

H. HUMPHREY, Gen'l Supt.

W. F. JOHNSON, Gen'l Passenger Agent.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

Mail	*1.30 a. m.	6.10 p. m.
Day Express	*9.00 a. m.	8.00 a. m
Pittsburgh Express	5.15 p. m.	3.30 p. m.
New York Express	9.00 p. m.	8.00 a. m.
Valparaiso Accommodation	*5.30 p. m.	*9.30 a. m.

Allerton's Wagon Express Leaves Depot, 86 Clark st.

Chicago and St. Louis—Depot, corner Madison and Canal sts

Express Mail	*2.15 a. m.	*8.00 p. m.
Joliet Accommodation	*4.50 p. m.	*9.35 a. m.
Night Express	18.30 p. m.	16.45 a. m.
Lightning Express	12.00 p. m.	*7.30 a. m.

*Except Sundays. †Runs through to St. Louis every night. ‡Saturdays and sundays excepted. §Except Monday.

T. B. BLACKSTONE, Pres. & Gen'l Superintendent.
A. NEWMAN, Gen'l Pass. Agt., Office 65 Dearborn st.

CHICAGO, DANVILLE AND VINCENNES RAILROAD.

Milwaukee Depot—Corner Canal and Kinzie Sts., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Halsted and Carroll sts.

Mail Train Chicago time,	3.45 p. m.	9.15 a. m

Frontier Department.

BY.....E. V. WILSON

Items from the Great West Continued.

We have lectured in the fair city of Kansas, Mo., eight times on Sundays, and twice on Saturdays, and four times on Monday evenings,—fourteen times in all—all parties feeling good,—the society because we paid our way, (the receipts at the door nearly or quite paying all expenses); outsiders felt good because they got the worth of their money, and something to think of besides; the rum shops and churches talk somewhat sour,—the former because we did not patronize them and get drunk on their wares during our stay, the latter because we hurt them every time we speak—stripping the garments of tinsel off of the skeleton system of settled speakers; and we felt good all over, for the reason that we were well paid, well used, and invited to return for another month during the fall or winter. Kansas City is a queen indeed, standing on many hills, with her commerce reaching out to the ends of the earth—long may she prosper.

Thursday, May 9th.—Went to Olathe, Kan., situated on the Missouri, Ft. Scott and Gulf; the L. L. and G., and the Lawrence and Pleasant Hill railroads.—the two former in good running order and doing a fine business, the latter to be completed this fall. There is no better farming country in the west than in Johnson Co., Kan., of which Olathe is the county town. Olathe was at one time the home of the Associated Editor of our dear RELIGIO-PHILOSOPHICAL JOURNAL, and here we believe commenced that most wonderful production of the age, the "Search after God,"—trusting that Brother F. may tree him in Chicago, as the revival meeting (according to Prof. Braden) in White Co., Ill., some time ago treed a third part of him, (Jesus.) We heard many kindly inquiries after him, and all wishing him success in his new home and Search after God.

There are a number of new frame buildings going up, and several fine blocks of brick and stone buildings, and a large stone elevator with capacity for many thousand bushels of grain. Truly, Olathe is a flourishing town, containing many liberal minds, among whom we may mention Chas. Tillotson, Judge Noteman, Dr's. Julian and Wilson, and many other equally true and faithful souls.

We have lectured in Olathe five times, and given three seances, all of which were well attended save one.

We have given many fine tests in Olathe that were readily recognized. The following of which we deem worthy of your attention, dear readers:

NO. ONE, TO MR. F.

"We see by you a spirit, tall, spare and dark. He stands by your side. Says he was killed in the South—murdered. We then went into a minute description of the spirit man, who impressed us with many incidents in the life of Mr. F." Mr. F. replied, "I recognize this spirit as my brother, who died in Texas, or was killed there by an assassin, as stated."

NO. TWO, TO A STRANGER.

"I see the spirit of a woman. She is this man's sister. She died many years ago," fully describing her and her death,—recognized.

NO. THREE, TO A MAN.

"I see this man struggling with a light bay colt," fully describing it, the place and circumstances, all of which proved true. The man replied, "It is true to the letter, save in the color—it was a bright chesnut sorrel colt." "A failure," cried a good Christian. "He saw a bay colt, and yours was a chesnut sorrel."

NO. FOUR, TO A STRANGER.

"We hear a voice speaking to you, words of cheer—it is your wife." Correct. She is a spirit.

NO. FIVE, TO A METHODIST, MR C.

"There is with you a little girl, about eight years of age,"—fully describing her. "Her name is Alice. She died twenty-five years ago." This was at first denied, after which it came to his mind fully, and the statement was true to the letter. Where was the mind reading?

Many other tests and readings were given, which, if they were written in a book, the world could not contain it.

The friends of Olathe are moving in the matter of organization, and the building of a hall. Johnson Co., Kan., can form and organize a splendid society, of as true and loyal Spiritualists as there is in America, with head quarters at Olathe. They can in one year revolutionize Johnson Co.

"Spiritualism breaks up families," said a good Brother Methodist to me one day.

"Yes," we replied. "It caused the son of Bro. Tillotson to leave his home some two years ago."

"Ah! I thought so."

"But it was in this wise. Young Tillotson wanted to join the Methodist church. His father consented—furnished the means for him to do so. After he joined, the minister advised him to leave his father, and that Jesus would approve of it—setting these words to sustain him in his unholy act."

"The father shall be divided against the son, and the son against the father."—Luke 12: 53.

"If any man come to me, and hate not his father and mother and wife, and children and brethren and sisters, he can not be my disciple.—Luke 14: 26. Again, Luke 15: 29. 30.—And the young man under age, on the advise of his minister, left his home for Christ's sake.

And we are informed, that at the very time this minister of God was thus dealing with young Tillotson, in separating him from his father, he was doing his best to beget a Methodist soul on Catholic stock, under influence of the spirit, in a very different manner.

Tuesday, 16th of May, we went to Desota, twenty-two miles from Kansas City. This little town is situated on the Kaw River, and will soon be a railroad town. It has fine advantages in the midst of good timber, good water, a new railroad in process of construction, and to be in running order this fall. We lectured here four times to full houses, and gave one seance and many fine tests, among which were the following:

NO. ONE, TO THE METHODIST MINISTER.

His character given by his spirit sister. He tried to avoid identifying the sister, and his be lief, but signally failed, and fully corroborated all we said.

NO. TWO—THE SPIRIT OF AN INDIAN.

Big John came and was fully identified, together with one hundred other tests of spirit life and power.

Among the efficient workers and fearless ones in Desota, we found the Abbot's, Robinson's, [illegible] Myers. We tarried in the pleasant [illegible] Abbot and his charming lady, [illegible] had many a ride over the broad [illegible], visiting the fine farm houses of [illegible] Crozier, Belden, Rogers and others. Truly, "droughty Kansas" is a well watered eden.

The Methodists got up a big pow-wow close to our hall, and yelled, shouted, sang, and prayed themselves hoarse, in order to silence the "devil," but he would not be still, and as is always the case, came out ahead.

On Saturday the 20th, we returned to Kansas City. While at the Lenape depot, on K. and P. railroad, and when in the act of buying a ticket, we heard a harsh, crooking, crow-like voice, behind us, and thus it said:

"That's him."

"No," said voice number two.

"Yes, 'tis,—that's him,—yay, old fellah; as'nt you the man what spoke at Desota last night and t'other day?"

"Yes; we have been lecturing there," we replied.

"Yer a poothy man. Yer don't believe in any God. Yer'd oughter be tarr'd and feathered, and ducked in the mud. Yer had, and I'd help do it, too. Yer don't believe in a God! Yer don't believe in a God!"

"How do you know?" we asked.

"'Cause our minister said so, and ise hearn others say it, too. Yer don't believe in a God."

"Do you believe in the Bible, madam?" we asked.

"Yes I dose."

"Well, we advise you to remember Paul's advise."

"What's that?" she yelled.

We answered.—1st Tim., 2d chap.: 12, 14 verses.

"But I suffer not a woman, to usurp authority over the man, but to be in silence."

But Adam was not deceived, but the woman being deceived was in the transgression. Again we say with Paul, "Hold your tongue or keep your head covered, and mind your husband."

"I don't care for Paul, nor you, and I won't hold my tongue—and I won't hold my tongue, so thar."

We pity the man that boards with that woman, and do not wonder that Adam cried aloud before God, when he gave him Eve, wo-man.

Tuesday, May 23d. We leave to-day for Hodges, Leavenworth Co., Kan., lecturing four evenings and giving one seance—concluding Friday evening the 26th.

Hodge and Star schoolhouses are twelve miles southwest of Leavenworth City, and in a fine farming country.

We gave many fine tests. We found warm and true friends, and made many for the cause, and some converts. We would call the attention of our brothers and sisters to the necessity of working faithfully in the country. We make it a rule to spend one-half of our time in the rural districts, instead of seeking to be settled in large towns, holding it to be good, "to be well shaken before taken, *ad nauseum*." We believe that is good Indian.

We returned to Kansas City on the 27th.

Tuesday, May 30th, left for Gardener, Johnson Co., Kan. We were invited by Brother Taylor, of Gardener, who boasted of how much he is doing for Spiritualism. We believe him to be doing more for the Orthodox churches than Spiritualism. We spoke twice in an unplastered, unfinished, uncomfortable stone box, called a church; and it was deemed a great favor to get into this pen. We spoke twice in Gardener, once in Olathe, and then went to Spring Hill, and we found Brother Taylor's management a failure all through. Nor do we want an invitation from any man or Spiritualist for a course of lectures, who is not our friend.

When we reached Spring Hill, we found out little, any, preparation made for us,—Brother Taylor's statement to us to the contrary notwithstanding. We called on our invalid Brother Davidson,—made a statement of the case to him, and through him, Bro's. Winners, More, Dr's. Tremain and Parker, we got the schoolhouse,—called together the people, and had a good meeting. Brother B. came to the rescue, and we were well compensated. We were well treated by Sister Taylor and her family at Gardener, and amongst the stanch and true advocates of Spiritualism, we found Brother Francis and lady and Sister Taylor, all that could be asked. Brother Taylor is an able farmer; keeps a good country hotel, but can not run spiritual meetings to our liking. Gardener is a fine country place, and is a good farming country.

A certain Chicago firm—one the son of a Methodist minister, whose father lives in Chicago, started a store in Gardener, and another in Olathe, all affiliating with the Methodist church, and in their own language, taking no interest in this thing, Spiritualism,—"ailed. The son of the minister has failed several times since 1854, for we have known of him all of the time, and in this failure turns out a free will lover; and while his honest little wife was attending to the store in Gardener, he, the minister's son, a good Methodist, was keeping his mistress in Olathe; and when detected by his ill-used wife, owned that he had kept this woman eight years. How for the church and its morals!

And Peter said, Lo, we have left all, and followed thee. And he (Jesus) said unto them, Verily, I say unto you, there is no man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting—Luke 18: 28, 29, 30.

And Joseph the minister's son done as Peter did—left all. Who breaks up families?

Saturday, June 10th, we go through a fine farming country to Ft. Scott, at which place we shall hold forth Saturday evening, and twice each Sunday during June, 1871. We shall have more to say of this enterprising Western town, by and by.

Monday, June 5th, we go to La Cygne, county seat of Lynn Co., Kan.,—a young town, only two years old next September. The site of the town is in a beautiful valley, surrounded by mounds, hills, forests and rivers. Two years ago to-day, it was an open prairie, now a town of many hundred inhabitants, and surrounded by flourishing farms and good farmers. No one can pass through this valley without admiring its picturesque scenery. Standing upon the top of Kline's Mound, you look down upon an Eden,—not without its serpent, however. You look beyond the borders into Missouri. West Point just visible in the southeast; at your feet La Cygne; beyond La Cygne, beautiful farming land dotted with cabins and farm houses. All around you flow on the tributaries of the Osage River, which pours its mighty volume, made up of many little streams, into the muddy waters of the Missouri, which rolling on through many a league is married to the father of waters, the Mississippi,—after which there is in this marriage, as in many other marriages, a general rile; but this marriage is of God, and can not be divorced by Christian laws, hence it must forever be in a rile.

We lectured in La Cygne four times, giving two seances, at which we gave many fine tests, of which the following will please our readers:

No. 1. "We saw a spirit standing near us, who impressed us that he was a lawyer."—fully recognized.

No. 2. The character and life libels of Mr. W.,—fully recognized.

No. 3. A singer. We saw his sister and daughter, and described them—they giving the incidents of his life. Correctly.

We gave eighty other tests—all of which were identified. We made seven statements which were not identified.

La Cygne is a live town, and her people are a go-ahead people. We met many here we had known and met in Wisconsin. There are the Davis', Beeche's, Heath's, Currie's, and Olney's—all of whom we had met in Wisconsin.

E. V. Smith is the working man here, with able helpers in Bro's. Davis, Kline, Beach, and their ladies. Nor are these the only ones, who lend a helping hand.

We started at the good home of Dr. Davis, and enjoyed ourselves well. We call attention to the La Cygne House railroad eating depot, where a man can get a good square meal for reasonable rates, and plenty of time to eat it.

E. V. Wilson's Appointments for July, 1871.

All of our friends will please govern themselves accordingly.

July 1, 2, 3, 4, 5, 6, and 7—Saturday, Sunday Monday, Tuesday, Wednesday, Thursday and Friday; lecturing twice on Sunday, morning at 11 o'clock, evening at 7½, and every weekday evening at 8½ o'clock, at Carthage, Mo.

We will be in Springfield, Mo., on Saturday evening, Sunday morning at 11 o'clock, and Sunday evening at 8 o'clock; Monday, Tuesday, Wednesday, Thursday and Friday evenings, July 8, 9, 10, 11, 12, 13 and 14, 1871—eight lectures.

In Marshfield, Mo., four lectures, beginning on Saturday evening, continuing Sunday, two lectures and one on Monday evening, July 15, 16 and 17.

We will hold a three-days meeting in Brother John W. Smith's new hall, in the village of McHenry, McHenry County, Ill., beginning on Friday evening and closing on Sunday evening, July 21, 22 and 23, four lectures; seance on Saturday afternoon. The friends in McHenry county and on the borders of Illinois and Wisconsin will mark the time and be on hand. Let us have a good time.

We will be at our posts in Chicago, Elgin, Rockford, Ill.; in Janesville, Clinton, Darien, and other places, cannot do better than leave the heated cities on Saturday, the 24th, and enjoy the pure country air over the Sabbath, and get good health, appetite and Spiritual religion.

There is a first class hotel connected with the hall, besides the friends of Spiritualism are a live people, and will do all they can to entertain friends from abroad.

Come to McHenry; this will be the only three-days meeting we shall hold inside of fifty miles of Chicago this year.

We will be in Iowa and Minnesota after the 17th of August to the 1st of November, 1871. We have eight evenings during the time mentioned for.

We are not settled, "and speaking us before taking," makes us all the better.

Let us came together in love—let us separate in peace.

And while together let us reason.

EXPLANATION.

Mrs. Wilcoxson to J. Tinney.

DEAR SIR:—I was not a little surprised when within twenty-four hours Dr. Sherman, of this city, calling my attention to your recent article in the RELIGIO-PHILOSOPHICAL JOURNAL, I found myself advertised as abusing you. Really, what a world of misconception will arise from a little act of omission or commission on the part of either writer or printer! Believe me, sir, I had no more thought of referring to J. Tinney, of Westfield, N. Y., when that clause came from my pen, than I had of "the Man in the Moon." I observed that the compositor had set up the word *Tinney* instead of *Finney*, as it should be, but supposed everybody would know I meant *S. J. Finney*, who so ingloriously set himself up as inspector of mediumship, and the incorrigible Judge in that self-constituted tribunal—the Providence Convention notoriety. Because I knew the truthful, devoted character of Miss Mary Jordan, then one of the finest mediums of the age, and read his open, defiant denunciations of her as an impostor, and his propositions to discard dark circles, etc., his name came in to fill up the trio. *It was this and nothing more.* But of course your article has been read by hundreds who will never see mine, and the idea prominent there is, that I have most unjustly wronged you. Let me suggest to you a safe rule when thus liable to mistakes. First, and before publishing any grievance, address the fancied sinner *personally* and *privately*, then, if you are right and he or she is proved to be guilty, "tell it to the church." Like myself you are liable to mistakes, and I have learned in my own life-experience, that "a little prudence saves a world of pain." As for your articles, excuse me when I say, I have not read them, and can not, of course, understand your position. With my still weak, and often painful head,—the result of my almost fatal sickness of last winter,—many excellent articles must be postponed till a future occasion.

In truth and sincerity,

•M. J. WILCOXSON.

LITERARY.

Peters' Musical Monthly.—Music can no longer be considered a luxury, and those who spend fabulous sums in purchasing sheet music, are simply throwing their money away. If our musical friends will take the trouble to procure a copy of *Peters' Musical Monthly*, they will see what their wiser friends are doing—namely, getting better music at one and two cents apiece than they are buying at thirty, forty, and fifty cents. Each number of this valuable publication contains thirty six pages of music, printed from full-size music plates, embracing sacred and secular songs, duets, choruses, polkas, waltzes, and twenty pieces. The July number commences Volume VIII., and contains thirteen pieces of music, neatly bound, that would cost just four dollars and fifty cents in sheet-form. You can get it by mail, post-paid, by sending thirty cents to J. L. Peters, 599 Broadway, New York.

Atlantic Monthly.—The July number of the *Atlantic* exhibits a remarkable combination of talent. Longfellow, Lowell, Agassiz, Higginson, Howells, George Eliot, and Brette Harte have with others united to give its pages brilliancy and solidity. Mr. Fields, in "Our Whispering Gallery," continues his recollections of Dickens, and publishes several of the novelist's gay, dashing letters to Prof. Felton. "Armgart," a fine dramatic poem by George Eliot, will well repay a careful reading. The "Sapphic," by Higginson, is valuable as a historic record. T. M. Brewer gives some interesting facts in relation to the swallow. The *Atlantic* is always good, and this number is one of the best.

Eclectic Magazine.—The July number of this is at hand, and as it commences a new volume, the publisher very properly intimates that it is a very good time to subscribe. It is scarcely necessary for us to repeat here the special features of the *Eclectic* which commend it to all lovers of good literature. It is a perfect cyclopedia of current foreign thought, the last number alone containing more than a hundred articles on all those topics, political, scientific, literary and social, which have claimed the attention of the world during the period which it covers. The *Eclectic* is one of the very best magazines published, and we would commend it to all who desire gleanings from the best foreign literature. The price of the *Eclectic* is $5 per annum; 45 cents per copy. The publisher is E. R. Pelton, 108 Fulton street, New York.

The Overland Monthly, for July, is, as usual, full of interest. This, the only literary magazine published on the Pacific coast, is in no way inferior to its Eastern contemporaries, and its home interests is more interesting. John H. Carmany & Co., publishers, San Francisco.

The Radical.—The July number of the *Radical* seeks an early start among the periodical candidates for favor. J. Stahl Patterson treats of the "Stone Ages" in the leading essay. "The Death of Borne," by Chas. T. Brooks, is a translation from the German of Beck. "Goethe's Conversations," translated by C. G. Shackford, continues to increasing interest as each new chapter is published. "The Reorganized Republic," a sterling article on government, by Conrad Weigand. John T. Sargent gives some very interesting reminiscences and unpublished letters by Theodore Parker. The *Radical* is always instructive and entertaining. The price of the *Radical* is $3 per year. Single copies, thirty-five cents. Published by Sydney H. Moore, 25 Bromfield street, Boston.

Phrenological Journal.—The July number of this hand-book of phrenology and physiology comes freighted with its usual supply of facts in regard to the laws of life and health. The department of ethnology contains an article by J. P. Jackson, on "The Last of the Tasmanians." "Leaders in the Mormon Reform Movement" is the heading of an article in which is embodied a short biographical sketch, with portrait, of the men who are at the head of the movement to crush Mormonism in Utah. The *Phrenological Journal* deservedly stands high among the reform journals in this country. It is published by Samuel R. Wells, 389 Broadway, New York.

Our Young Folks is crowded with delightful things of various nature. There are three additional chapters of "Jack Hazard and his fortunes," and a poem by S. T. Trowbridge; a historical narrative by James Parton; a couple of charming lessons in natural history, by Charles A. Walker and Helen Hunt, besides verses and stories by Lucy Larcom, Helen C. Weeks, and others. The department filled by "Our Young Contributors" is one of the most interesting and useful in the magazine.

The Nursery, like the little child for whose amusement it is created, always wins a smile and pleasant word. The mothers welcome it as heartily as do their little folks, for it is an effective resource when plaything's lose their charm and the restless little brain is demanding something novel and new.

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AN HONEST MAN OR WOMAN when they desire a newspaper discontinued, inclose arrearages, and say so. Exceptions to this rule are almost invariably found among church members, or those *leaning that way*. They trump up a pious lie to get rid of paying honest dues. Such people will be promptly exposed, so far as this paper is concerned.

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Obituary.

This morning's train from the east brings precious freight—the earthly remains of one of those sweet, pure beings who seem to be permitted only to blossom in this cradle, unfriendly world.

Georgiana Lascelle Hale, born in this city, grew to womanhood, and the violet loves to grow and blossom in quietude and shade, her excellence and purity of character known to but a small circle, and by that small circle greatly admired and fondly loved. Three years since a bride, she has been but briefly spared to fond husband and loving friends, and now joins her infant sister in the world of love beyond the tomb.

Farewell, sweet Georgia! On thy burial casket to-day we lay immortelles which pale beside thy sweet, celestial face; wherever we lay them where thy spouse and the willow shall watch over thee, and soon we shall follow—may we surely follow thee to thy new home in heaven.

The funeral will be held at the residence of her father, Mr. George W. Lascelle, number 93 Jefferson St., at 10 o'clock this morning. Friends of the family are invited to attend.

—*Syracuse Paper.*

We deeply sympathize with Brother Lascelle, the father of the deceased as well as with the other mourning relatives and friends.

While Brother Lascelle was connected with this office, often did we hear him refer to his beloved daughter in terms of deep affection. Her health was delicate, and her early change from the material to the spiritual plane of life was looked for by him with fear which is now painfully realized.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, JULY 15, 1871. VOL. X.—NO. 17.

Phenomenal.

WHAT IS IT?

Wonderful Manifestations.

BRO. JONES:—Agreeable to promise, I send you a slip from the Du Quoin *Tribune*, of yesterday. I am credibly informed that the writer is an ex-Methodist preacher, formerly of this place, but now residing in that neighborhood. It does not differ materially from the first I sent you. If it is of any use to you, I shall be fully compensated.

Yours truly,

DANIEL WHITE.

Du Quoin, Ill., June 30th, 1871.

EDITORS DU QUOIN TRIBUNE:—Thinking the following account of reported witchcraft in this community may interest your readers, I place it at your disposal:

About five miles southeast of this place resides one Mr. James Williams, who has two daughters, aged respectively about sixteen and eighteen years. For some time they have had strange symptoms, indicating insanity. Their father took them to Kentucky, hoping a change of surroundings would help them. For the time they seemed better, but after returning home, the former symptoms soon returned. This state of things lasted till about ten days ago, when the entire community, miles around, was thrown into feverish excitement, and reports of witches and their wonderful feats, filled the air which ever way one turned.

The following are some of the rumors which wild excitement, with a wonderful amount of credulity, circulated with winged rapidity, many believing them:

Every evening, just as twilight came on, these young ladies were attacked by witches, when with wonderful agility, they would climb the house, or rather jump on top of it, run and dance over the roof, sing beautiful songs, lie on the comb of the roof, glide down on its edge and swing off, holding by their teeth to the eave, then suspending themselves in the air, throw themselves back again on the roof, pass over the gable end, and go through a small opening 10x12 inches into the garret, with as much ease and rapidity as a squirrel, and then come down and commence hunting pins and flies to eat. They never failed to catch a fly, and could pick up pins anywhere on the floor, or in the yard; the house had been swept, and they surrounded by a circle to watch them, and they would pick up pins on the clean swept boards when no other persons could see one. Some affirmed they had jumped from the back door of the residence on the top of the house on which they performed their feats, which stands about thirty feet distant, and then jump from this house on to a tree thirty yards off. These spells would come on as night came, and leave them with the return of day. During the day they would remain rational, and converse freely of their condition.

The following was reported as their own version of the matter:

One evening shortly ago, just at twilight the oldest saw a woman (witches are always women) ride up to the gate on a beautiful gold and dapple gray horse, who invited her to go to meeting with her; she refused, when the woman put the tip of her fore finger on the tip of her, the girl's fore finger, and without an effort, placed her on the horse behind her, and rode off; finally they arrived at a house where were congregated a great many most beautifully dressed women. Taking her to a cell entered by a hatchway, the women opened it, and told her to go in, then give her soul to the devil, and she would become a witch, and be able to do anything she wished in this world; this she refused to do, when instantly she found herself seated on a pole in her father's barn. Since then every evening the witch comes, and torments her for refusing to be a witch. She says she can see the woman who does it, and knows her, but whenever she attempts to tell who she is, she chokes her, and throws her into spasms.

Such is said by those who talked with her, to be her story. Hundreds go every night to see the sight; and not being afraid of witches—for I do not believe there was ever such a thing in the world, or out of it, I concluded I would go, and see for myself what foundation there was for the reports. So on Saturday night I rode down to witness the scene. On the way I was asked, what I thought of witches; if I believed in witches,—how witches were made, and who made them; if I thought it was the witch of Endor, etc. To which I replied, I don't think of witches; I don't believe in witches; don't think they were made at all; don't know anything about the witch of Endor—have not found her name in my Bible where Samuel was raised from the dead, etc., and thus rode bravely on till we came, just at twilight, in sight of the house, and there they were, right on top of the house, standing, side by side, singing, waving their arms, and turning round and round. I never had, I ever; I never had, never have, and never will believe in witches, and I was determined to be courageous; but as their beautiful voices rolled out from the housetop on the still twilight, plaintive, mournful, sweet, their arms waving, bodies turning this way and that, looking in their light dresses more like fairies, ghosts or any unearthly apparition than human beings—have after wave of chill came up my back, and I felt light almost as air. While I will not believe in witches, it was not the only suitable place I had ever seen for them; and if such thing could be, they surely would be there, and *there, right there.* We hitched our horses, and I told mine not to let the witches ride him, as I must ride him home that night, and examining his mane to be sure that there were no stirrups in it, we walked to the crowd who stood gathered around the house, on which were the young ladies. Distance lends enchantment to the view, especially of an evening when ghosts and witches are supposed to be about. On nearing the house, I could see nothing remarkable in two persons walking and singing on top of a house, and so expressed myself; but there was the window, they told me, and if I would wait, I would be convinced when they had gone in at that. I told them, though not very small myself, I was confident I could go through it, for saying which, I got laughed at; soon, however, one of them came down to the corner of the house, not over from the comb of the roof, as had been reported, and climbing along the cracks (a log house) till she was directly under the window, and reaching up, took hold of the bottom casing, and easily passed in. Soon after, Mr. F. M. Martin, a large man whom you often see in Du Quoin, climed up and went his head and shoulders through, which effectually spoiled their feat. When they came down, the crowd formed a circle round them, to prevent them running off. The circle was large, as they were not less than two hundred people present to witness the performance, for such, by this time, it had got to be. Now came the most distressing sight I ever witnessed. Two young ladies, rendered wholly unconscious of what they were doing, by some unknown cause, running about hunting pins and flies to eat. A coal-oil lamp being held to give light, caused a pin to shine, and be more readily picked up than in day-light. It is hard to believe, but there were villains there who threw pins on the ground to see those poor senseless creatures pick them up and try to eat them. After running around, and across the ring some time, stooping often to pick up a pin, when one of their friends would spring in, and catch their hands to wrest it from them, which would be followed by a severe struggle, she struggling to get the pin to her mouth, and often succeeding in swallowing it; after this had lasted some time, they fell with something like a spasm, when they were carried in the house and laid on a bed. They had very slight convulsions, and seemed to have fallen more from exhaustion than any other cause. After near half an hour, they came out of these spells, and commenced eating flies. There is no mistake about this. I actually saw them with wonderful expertness catch flies off the wall, and eat them in spite of the watchfulness of their friends, and then vomit them up. It was horrible to look at, yet there were fiends there laughing at it. During these spells they would go to a French harp which they own, and are very fond of, and play and sing catches of wild music. After witnessing these scenes till ten or eleven o'clock, I sought an interview with their parents, tried to prevail upon them to send the people home, and get their daughters quiet. They firmly believed they were bewitched, and wanted the people to witness it. I plead with and told them it was impossible, there were no witches, that excitement would kill them, and urged them for the love of their interesting daughters to put a stop to it. I told them reason was dethroned, that disease had hold of their minds, that some villainous quack doctor had perhaps given them a fatal dose, and to send for the best medical advice they could get, and mentioned several physicians whom I could recommend, but all to no purpose. I then went home feeling sad and disgusted. Yesterday afternoon, E. Rose, Esq., Mr. W. H. McCan and myself rode down to see them in their lucid moments, and converse with them. They seem sad, and look as if they were just convalescing from a long spell of sickness, they walk about the house, and converse intelligently during the day. Mr. Williams now says he is satisfied they are not bewitched, but that some villain has drugged them. At several times he has found papers of medicine in their hands during the night, slipped there by some one. When in their crazy spells they will eat anything they can get, and of this advantage has been taken to keep up the drugging. If this be so, doubtless the same fiend who gives the drug, scatters the pins for them in the night.

However this may be, there is something very strange about it. They do swallow the pins and flies, I saw it with my own eyes, and saw them vomit them up. They are crazy at night, and sensible in the day. Yesterday they sang and played for us, and tried to entertain us, but, oh! how sad! Some of your physicians ought in the interest of humanity and the science of their profession, come out and witness these cases.

SUBSCRIBER.

Fitts Hill, Ill., June 23d, 1871.

Charles H. Read.

The Spiritualists tell wonderful stories. Some of their tales make the legends of Charlemagne and the exploits of Munchausen seem tame. The last Spiritualistic story that has come to us, from a perfectly reliable source of course, relates to the extraordinary performances of the spirits through the mediumship of one Mr. Read, whose hands were tied and sealed together, and whose arms were tightly bound with ropes passing over his coat; yet his coat was taken off in a twinkling, in a way that showed it must have been taken to pieces, and put together again by spiritual agency. Heavy rings of solid iron were put on his arms, and were taken off and put on again in a manner which showed that they must have been disintegrated and joined together again as before. Read confounded the Harvard College Professors, which is not particularly wonderful; if we mistake not quite a number of materialized have done that; in fact, they have been confounded so often that we wonder any first-class medium should think it worth the while to go through that unsatisfactory process again, particularly as they perversely refuse to stay confounded. But a certain clergyman living in the neighborhood, determining to put Read to a crucial test, brought rings of steel to a *seance* where he was to perform; but when the entertainment was half over, our clerical friend suddenly withdrew, no one knowing why. Shortly afterwards it was ascertained that one of his steel rings had been put upon his own neck; and the steel being so hard that blacksmiths could not file it off, he was obliged to go hundreds of miles to a physical medium who could relieve him.

We simply state "the facts," only regretting that the clergyman had not the moral courage to tell the story himself, and show the ring with his neck in it to the public. If miracles could prove the truth of a religious or other system, then Spiritualism could lay greater claims to credence than any modern faith. But miracles convince only those who are predisposed to believe in marvels, and only a religion strong in reason is sufficient to carry a heavy load of them.—*Golden Age.*

From the Harrisburgh, Pa., Telegraph.

Reply to an Undeveloped Spirit.

In the Morning State *Journal* of the 13th we find an article headed "Spirits in Harrisburgh, Ignorance trifling with Theology, A Mystery that is a Humbug."

I have been requested to answer the *spirit* that prompted the writer to pen that article, and in so doing I must confess I am at a loss for language to express my astonishment. I, with many others, could not think it possible that there lives in this city an educated man so devoid of Christian honor as to charge or insinuate that a good old Christian gentleman like Mr. Potts, and his two worthy sons, would be guilty of perjury or practice deception, in any manner or form. He says that in company with two friends, one an honest, conscientious and intelligent Spiritualist, and the other a *high-toned* and *unquestioned Christian, on Sunday afternoon,* visited the residence of Mr. Potts, on Broad street, where they were informed *were art productions of the spirits.* The gentleman of the house, Mr. Potts, received them in a *Christian, courteous manner,* conducting them through his rooms on the second and third floors of his house. On the walls of the rooms were hung a collection of drawings which he supposed were crayons, but were assured by the old gentleman they were the work of spirits. He said neither him nor his high-toned Christian friend made any pretense to correct judgement of the correctness of designs, yet in referring to the beautiful representation of a decayed stump and two large bunches of grapes, he says the stump represents a *pig's tail,* and the grapes *ears of corn.* How different good spirits tell us; the decayed stump represents our mortal body after death, and the grapes the spirit, after death, springing forth in newness of life, bearing fruit unto perfection, eternal progression.

The picture referred to has been examined by honest, experienced artists, who make no pretense to *high-toned* Christianity, and all have pronounced them the best and most extraordinary productions of art they ever saw, when taken into consideration they were drawn and colored in the space of fifteen minutes, without mortal hands, and that in a closed dark room. Other drawings, he says, they examined in turn, in all of which they detected, with ease, the *ignorant touches of human defects*—everything about them *savored of corrupt flesh,* and they *smell of humbuggery*—and that *they* are sure they are the work of *ill-trained and clumsy earthly hands,* moved by a mind *low-bred and shallow, but knavish enough to indulge in miserable deceptions.*

I would ask your Christian readers what they think of the above kind of high-toned Christianity. If that is the language of high-toned Christian men, I confess I know nothing about true, heart-felt religion. What, I ask, but a wicked, undeveloped spirit could ever have prompted a man to use such terms to those who showed no other spirit than kindness to them?

Some time last fall or winter Mr. Potts and his two sons were requested by a friend from Illinois to send him their artist in reference to their spirit pictures. They went before Mayor Verbeke, in my presence, and upon their solemn oath declared that the drawings exhibited in his rooms, and the picture presented to Mr. E. V. Wilson were not drawn, sketched or colored by mortal hands, and that no living being either furnished pencil or colors for them, and yet, in the face of their oaths, that undeveloped spirit would dare to publish such base slander and call them knaves and mountebanks.

A wealthy gentleman, a citizen resident (who by the by is no Spiritualist), after reading that base, cowardly article, remarked: "I know Mr. Potts well, and I would sooner take their word than the writer of that article's oath." I have heard other gentlemen say so.

I am at a loss to know what ever could have prompted him, unless he thought it would gain him popularity amongst the opponents of Spiritualism, or give a death blow to Spiritualism in this city. If the latter was his object, I am happy to inform him that in this he has signally failed. Our circles since have been more numerously attended by intelligent ladies and gentlemen, our meetings increasingly interesting, and the tests given proved satisfactory and convincing.

All we ask is an honest investigation and examination of these spirit drawings. Our meetings are free for all honest investigators. Mr. Potts is pleased to see gentlemen and ladies come and see these pictures, and takes pleasure in giving all the information he can.

When the "Undeveloped Spirit's" article was read to him by a gentleman what think you was his reply. He said, "Oh, well, we must expect such things. Worse was said of Jesus. If they had the power now, they would punish us in the same way; it will all do good." This was the language of a Christian Spiritualist, and not high-toned.

Since I commenced writing this the spirits commenced and finished a beautiful picture for me. It was worth seeing. I have it at my house, and most respectfully invite all my neighbors and friends to call and see it and judge of its fineness.

Now, Mr. Editor, a few more remarks and I will leave him to his glory. I should not have written one syllable if it had not been for the base attack on Mr. Potts and his good sons, the latchet of whose shoes he is not worthy to unloose, as far as honesty is concerned.

I have no doubt exceptions will also be taken by that learned spirit to the plain manner I express my thoughts; but I remember of once hearing that good man, the Rev. John Winebrenner, say when asked by a learned, high toned man, why it was he used only plain, common language when he preached? His answer was, "If I can touch the hearts of children, the aged and learned will understand what I say." The sons of Mr. Potts and myself may lack a knowledge of syntax and prosody, and have a mixing up of plurals and singulars, revolting to all like him and his high-toned friend. If they have been fortunate in receiving a more liberal education than we, what has that to do with Spiritualism? Much learning makes some men mad. I care very little what they say about me. I believe in the power of spirits to return. I don't only believe it, but I know my departed spirit friends and relatives under proper conditions can return and identify themselves. I have seen, recognized and talked to them, in the presence of many witnesses. I know what I say. We are all the while receiving valuable and incontrovertible tests, some of which I purpose publishing an account of soon. If you, Mr. Editor, will consent to publish the account of spirit manifestation at Brinkly Female College, as published in the Memphis *Avalanche,* the Pittsburg, Boston and Chicago papers, the demand for your paper would increase, and would be very interesting to your readers. I will take 50 copies. Yours, respectfully, in the cause of progression.

W. BARR.

Testimonial

DEAR JOURNAL:—Not being a Spiritualist, but an enquirer for light and truth, I would like to state a few tests of spirit power, as it is claimed, given me by Dr. Abba Lord Palmer, through the columns of your interesting paper, of which I am a reader. I visited the medium a short time since, and while sitting at the breakfast table with the family, I remarked that it would be a source of gratification to have my sister described and a communication from her. The medium said if my sister came, she would inform me, and in less than five minutes, she said, "I see a young lady, with dark, curly hair, round features etc; was cheerful and amiable in disposition," thus describing a sister of mine that died seven years since. My hair is a light brown, and not inclined to curl, and we did not resemble each other, so that she did not guess from my looks her contour, age etc. The Doctor then described another spirit, that she thought was the mother of my spirit sister. Now my father's first wife died some thirty years ago, but the medium knew nothing of this. Some one present asked, is she the mother of John?—of Rily? she clapped her hands together saying the mother of John, a half brother of mine,—his name being John Rily McNaigh; but the person who asked this question thought his given name to be only Rily. All were surprised, especially the questioner at the answer given, because the question was asked in that way to catch the medium in an error if possible.

While there I gave her a piece of lead ore taken from a mine, last winter near this place. From it she described the country, the location, and a building close by—a school house, and stated that water was trickling upon the ore, which I had forgotten until reminded by her; also describing one of the miners even to his clothing and manners. Said there were three men in the mine, the general rule being only two. She also described the locality of a mine that has not been explored, but is talked of by the miners. From a pebble she gave me a better description of its original locality than I could; bringing to my recollection a severe pain and some disease I was troubled with at the time of picking it up.

The mediums gave all the leading events of my past life up to the present,—even the events of my journey from Wisconsin to New Boston.

I then gave her a letter from one of my sisters. She did not even read the name but taking it in her hands, closing her eyes, she described the writer of the letter,—even to the dress she wore when I saw her last. From a scrap of writing, she described the contour, manners and disposition of an acquaintance; also her occupation, without a failure. I cannot explain how she told these things, as we were perfect strangers to each other, up to the time of my visit, and no one had told her to my perfect knowledge and satisfaction.

Plattville, Wis. GEORGE MCNAIGH.

Belvidere Seminary.

This is a week of commencements and accounts are reaching us from all the great educational institutions of the country. This beautiful miniature city on the Délaware, is by no means out of fashion. On an eminence commanding a view of vast extent and unrivaled beauty, overlooking the town as well as the country round about, stands BELVIDERE SEMINARY, an institution gradually but surely growing in public favor, which is evidenced by pupils finding their way here from the growing expanding West from the Pine Tree State, that bounds our "away down East," and from cities and towns south of the once important line run by Mason and Dixon, and even from South America. The attractions are a healthy climate, a genial, moral atmosphere, and a system of home influences and philosophical teaching rarely combined in one locality. Over this institution, like the three graces, preside the three sisters Bush, who to a native fitness for teaching the young, have added long experience, careful study, deep thought and an earnest endeavor to make education attractive to the pupils, and lead them by pleasant ways, up the hill of science, keeping their minds so agreeably entertained that they do not weary and faint by the way.

It was our fortune to be present at this commencement, and to find it as worthy of a public record as many of greater pretensions and more extended fame.

In this Institution diplomas are conferred for any department in which the pupil is far enough advanced to be able to graduate, and a portion graduated in the departments of science, literature, some in gymnastics and some as teachers, and the diplomas were distributed accordingly.

Among the important and interesting features was the exhibition in the gymnastic department, so essential to physical health and development, and to which this Institution pays much care and attention, believing that as a mind mind can only be sustained in its vigor by a sound body. This part of the entertainment was exceedingly interesting.—*Williamsport, Pa., Gazette and Bulletin.*

Somnambulism and Dreams.

BROTHER JONES:—That it is possible for two somnambulists, lying at any angle or at any distance apart to dream the same dream, there can be no doubt, especially if their connections, acquaintances and associates have been the same; and as I have been asked to explain the phenomenon upon the principle of "no magnetic currents," I will state, that, as somnambulists are clear-minded in all their faculties, whether they are in a natural or an artificial somnambulic state, either may read the mind of the other, at any angle or at any distance, independent of any outside influence or condition, and the phenomenon is simply reciprocal mind reading, whether the persons are conscious of having done so or not.

So, too, the faculties of susceptible persons, whether strictly somnambulists or not, can reach out—even when they are otherwise apparently in a natural condition, and fears the approach, or read the mind of persons at any distance, independent of any outside influence, or their own consciousness.

This is simply a power, inherent in and natural to all persons—especially when their faculties are in a somnambulic condition, and as matter, darkness and space offer no obstruction to the exercise of their faculties, it is impossible to say what mind can not effect when in this condition—and as "magnetism," even if it had an existence, could have neither acumen or intelligence, it is impossible that it could be the means of communication, and as all things are *present* to somnambulists, as well as to spirits, there can be no necessity for a fluid or a current of any kind to convey the mind, which has all the necessary powers within itself,—viz., perception or clear-mindedness, which reaches out, and like the natural eye, observes its surroundings, but *unlike it,* does so independent of material obstructions.

WM. B. FAHNESTOCK.

Can Spirits Cure Diseases?

BROTHER JONES:—I answer, yes! There can be no doubt of it; but they, like men, must have conditions, or they can not effect anything. If this be so, the question naturally arises, What are the conditions necessary which enable them to do so?

The facts connected with this subject and the necessary explanations, have often been made in previous articles, but still there seems to be a difficulty in some persons to comprehend the simple fact, that the somnambulic condition is necessary, or it will be impossible for them to effect anything, and the idea that spirits or any one else can produce this state, is out of the question—for it is a natural condition to all, and only requires an abstraction of the mind from the body to effect it in the first place, and when it has once been induced, and the proper instructions given when the person is in the condition, it can, ever after, be effected even in an instant, by the will of the subject, independent of any one.

When persons are in this condition, spirits can impress their mind so as to effect cures, and thus impressing the mind is equal to man's telling them to resolve that the disease shall cease to annoy them when they rouse out of the condition.

Impressing the mind, therefore, is the only way that spirits can effect cures, and it does not matter whether the impression of being well is brought about by men or angels, so that the mind of the patient is favorably impressed or resolved.

A belief upon their part, no matter how, or by whom induced, will have the same effect, and be equally efficient, if the idea originated with themselves. So that a resolution is made, or a belief entertained, is all that is necessary.

WM. B. FAHNESTOCK.

—A libel suit has been commenced against the *Christian Union* by Mrs. Victoria C. Woodhull, who claims that she has suffered $250,000 damages by reason of allusions to her in Mrs. Stowe's story published in the *Union.*

The Rostrum.

Reported for the Journal.

RELIGIOUS PROGRESSION.

A Discourse by Rev. D. W. Hull, Delivered before the Indiana State Spiritual Association, at Masonic Hall, Indianapolis, Sunday, June 18th, 1871.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. —Gal. 3:24"

I have taken this passage for a text, because it is one of the landmarks of religion. A more proper translation of the word *schoolmaster* would have been *pedagogus*. We shall attempt to show in this discourse the progress of religious ideas from its early commencement until the present time; that godliness is not now what it was once, and that men grow out of old religious prejudices, and form new bases of faith, as the demand for them increases.

We then stretch back as far as history reaches—beyond the old Mosaic cosmogony—for if the Hindoo astronomy which has come down to us is correct, this people once celebrated their vernal equinox as the sun entered the sign of Libra, instead of Aries, as it is now said to do; and as it takes 2153 years for it to pass through one sign, it will take it six times as long, or 12,918 years for it to pass through six signs, which added to B. C. 388, at which time the sun entered the sign Aries, would make B C. 13,006 years, which would extend back 9 000 years before the time of Adam. These infidel diagrams came down to us with a history telling something about the mode of thought of this ancient people.

They had their hierophants, episcopates, bishops, priests or acers—terms which now have ceased to have solely a theological significance,—placed upon an observatory over their temples, whose business it was to observe the physical phenomena of the heavens, and to make due proclamation to the people who might congregate within the temple, any important changes that were about to take place in the season. Just before the sun entered the sign of Aquarius, the Dog-star, Sirius, was seen to arise, and it was regarded as the harbinger of the coming flood. Accordingly, the priest made the proclamation seven days beforehand of the coming flood, in which the Water-bearer was supposed to empty his vessel into the Nile or Ganges, and cause them to overflow their banks.

The sun being the cause of day and night, and the renewer of the seasons of the year, was regarded as the Great Architect or Royal Arch-Mason of the Universe, and received such appellations as to credit him with supreme power, knowledge and design. Every idea, every passion, and in fact every influence, was represented as a person. It was but natural that the poets should give the sun a name expressive of him as lover of the dawn, the moon, or the earth, and that the offsprings of the sun should also have a name. Taking the personifications out of the poetry of the times, we should understand that the dawn preceded the sun in the morning, and followed him in the evening, and were it not for the different titles expressive of his Godship and her Goddeship, we should know what the poet meant when he tells us the sun caught the dawn and kissed her, but that she fled away and overtook him in the evening.

These poems were recited, however, by the grandmother in the nursery, and each title expressive of a passion, principle, or phenomena in nature, became to the children, actual persons. To-day we are all only overgrown children, receiving and believing these old Hindoo fables as our religion, out of which the infants of yore never grew.

Now it is not an easy matter by the etymology of our Bible, to trace our system of religion back through Chaldea, to Egypt, to India; and believing that India gave of its religion to Egypt, we shall not attempt to show how it came out of Egypt, whatever doubts we may have on that point. Leaving this point, we then proceed to examine the Hebrew religion as it was before the captivity.

This system of religion was a material religion, having no reference to a hereafter, or a life to come. Indeed, very few of that people knew anything of a life beyond. Their whole system was only adapted to the wants of that selfish people. It was not with a promise of a life hereafter, or the dread of punishment in the future life, that induced the Hebrews to live virtuously, but it was for the purpose of prolonging this life, or increasing their happiness whilst here. The commandment is, "Honor thy father and thy mother, that thy days may be long in the earth." "If thou wilt not by any means serve the Lord thy God, then shalt thou be consumed with the burning ague, etc." Here were the promises and the threats, none of them reaching into the beyond. Their sacrifices and oblations reached no farther. They were commanded to make sacrifices to avert certain calamities that might occur in their life, or to hapify their lives and prolong their existence. They were even commanded to atone for sins of ignorance, that is, get sins forgiven that they may have committed, of which they were unaware; for their deity was a capricious being, who was liable at any time to fall into a rage about some trifle, that no one could find out until he had wreaked his vengeance on them, when he would stop and tell them the cause of all the mischief, and require of them to repent when it was too late to do any good by so doing.

Eventually the Jews went into captivity, and here, it seems up they made their first step up the ladder of progress. Sometimes calamities prove to be blessings; and it seems that this was a very fortunate disorder, for they fully received compensation for all their temporal losses, by their mental development. They went down into Babylon without a taper to light them beyond the grave, and they came up out of captivity with a fixed hope of immortality. With all their faults, the heathens have bequeathed to us and our Bible a blessed hope of a future life, of priceless value. They there learned a truth worth more than all they had endured during those seventy long years of captivity.

But there was a conservative class of persons in this day, who wished to restrict religion to the old manner of expressing thought, and hung to it with a dogged pertinacity. These were called Sadducees. In the time of Jesus there were several classes of persons, all of them fixing boundaries to their religious beliefs by the writings of some of their theologians. The Sadducees fixed boundaries around the writings of Moses, and would fellowship no one who should add another truth to their theology not found in one of his five books, whilst the Pharisees added the Psalms and the Prophets to these books, thus increasing their range, but [illegible] to certain boundaries.

[illegible] on the stage of action Jesus of [illegible] which he had not [illegible] how soon is their [illegible] Why, they [illegible] he would not [illegible] authority than any other good man, himself included. He heard the names, *radical, infidel*, etc, hurled after him with as much zest as we hear it now hurled after those of his disciples who think that all truth is sacred and that we have no right to confine our morals and religious obligations to the teachings of any one man. At one time we hear him saying that "all that ever came before him were thieves and robbers," which would include Moses, and which to the Pharisee and Sadducee was the most consummate blasphemy. At another time we hear him differing from church teachings:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Matt 5: 27, 28.

Ah, this was a different idea from that which they had received in the church; they had always thought that there was but one party capable of committing adultery, and that was the female party. Accordingly in John, 8th, we read of their arresting the woman taken in the act of adultery, but they never once thought of the man; and when Jesus had said, "Let him that is without sin cast the first stone," all of them being guilty of the same crime, there was no one left to throw stones. The "whosoever" in this passage, that "looks upon a woman to lust after her," is a man, and when Jesus condemns men, he goes farther than does the church. The church people of his day claimed to be "Moses' disciples,"—Bible believers, in contradistinction from the teachings of *Jesus*, as much as if they had said, "We can not believe in Moses and Jesus both," and they could not; but now the churchman inconsistently—asks us to take both of these teachers, Jesus and Moses, with all their contradictions of each other.

Now, we find that religion has been growing since the time of Moses till the time of Jesus, and that we have an improvement upon the old Hebrew system, and yet Jesus did not teach it all, as I shall show in a little while from his own words. But admit that he did, we have not got it all. Here in this little book which I show to you now, is all that was collected from Jesus' sayings for three and a half years, yet I suppose it does not amount to so much as one of his discourses.

Was it necessary that the disciples and early Christians should have *all* that Jesus said in order to accomplish their salvation? Then we can be saved with nothing less; and hence we must have a new gospel.

It was impossible for the disciples to remember what Jesus said during this time,—a long period of over thirty years,—and write it down just exactly as it was. They could not comprehend it, and no man can remember that which is beyond his comprehension, any more than a child can remember all the parts of a mathematical problem before he has advanced to that department of his education. To show that this is the case, I will refer you to an instance where two writers have each told a different story about the same affair. The first is found in Matt. 27: 3-6, and reads:

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

The second is found in Acts 1: 18, 19, and reads:

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood.

Now, only one of these stories is correct; one says Judas *returned the silver, and hung himself*, whilst the other tells us that, *he did not return the silver, but bought a field with it, and then he fell down and killed himself.* Now, I have no doubt that each thought he was telling the facts of the case. They probably both remembered the main features of the circumstance, viz: that Judas had betrayed his leader, and got a certain amount of money for it, which was afterward used to buy a piece of real estate, and that in someway he came to a sudden and untimely death; but as they could not clearly state the facts of the case, they gave their impressions of the matter.

If such mistakes may be made in some of the most simple affairs that occurred, how much do we have at stake in matters of our faith? We may be led wrong. But this is not all. Origen saw this defect in the Bible, and went through it with his prolific pen, erasing here and there such sentences as did not suit him, and interlining in the place of them such as suited his faith, till he had got the New Testament to suit his old pagan notions, and then threw off the mask and told the world that he was a pagan. Such, dear friends, is the Bible you have to-day. No wonder there is such a din of confusion in the orthodox world about what men should believe and disbelieve.

But, as I said awhile ago, Jesus did not teach us all. Truth is always progressive, unfolding to the wants of each individual.

Now I will read John 16: 12.

I have yet many things to say unto you, but ye cannot bear them now.

"In the name of sense," I think I heard one of the bigoted Pharisees exclaim, "what can he say that is worse than what we have heard? He says we can't bear it. Why, I thought we could bear anything after all the radical stuff that has fallen from his lips. He has called Moses a thief, denies the truth of all that's in the Pentateuch, says a part of the law is wrong, and now lets us know that we have not heard the worst of it."

But the Pharisee did not exactly understand him. Perhaps his truths were more radical, but he meant to say that he had not told enough of them.

It was only a few weeks after this time, that this bold radical was murdered, and if we get those truths we must get them through Spiritualism, for there is no other way. The church has deprived itself of the very truths that Jesus was anxiously waiting to give, by ignoring this passage, and shutting up the doors against the innovation of these many things.

The next verse tells us how we are to receive these truths:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

This is Spiritualism again, and will be shut entirely out of the churches.

We now turn to Paul, and we find him as great a radical as any one else. I claim that Christianity is a progressive system; and, therefore, strange as it may seem, Spiritualists are the only genuine Christians. Paul had a great deal of trouble with his brethren because they stuck to their ideas of ecclesiastical bondage; and I have sometimes been afraid that Spiritualists would draw lines around sentiments we are now uttering, and arrest the progress of the truths we are teaching.

In Gal. 2: 4, Paul enters the following complaint:

And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

But what is this liberty? When Jesus came, he said he "came to preach deliverance to the captives and let the oppressed go free." He struck hard at their creeds, for their mental thralldom was worse than their bondage to the Romans. Now they have got into a condition where they have liberty to believe and practice everything that their reason tells them is truth. And here it is that "false brethren" slip in amongst them, in order to bring them back into the bondage of their creeds. That this is the truth of the matter is evident from Gal. 4: 9, 10:

But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Ye observe days, and months, and times, and years.

I am afraid of you, lest I have bestowed upon you labor in vain.

Church creeds may be likened unto a pen in which are kept a flock of sheep. Without any mental food, only such miserable garbage as is afforded by the gospel shops of to-day, they are literally starving for that which their pastors refuse them. They have picked the grass off close to the ground, and even dug in the earth to eat its dry roots. Thus they are in a beggarly condition. Now, the clergy find fault with us for tearing away that fence which is about them. We are doing the very work Jesus did, preaching deliverance to the captives. All outside is rich with abundant pastures, and the clergy well know that if they get out of the pen once and get a taste of the rich pastures outside they will never again have a tooth for the miserable dry roots of grass in their old fold, and they will never come again to eat of the miserable gospel slop afforded one day each week. There is a demand in their spiritual natures for something to supply their waste, and unless they can get a taste of the rich food adapted to their wants, the sheep will leave the fold forever. Now that they have left the fold, why do they turn to the weak and beggarly elements which afforded them such poor consolation, and "desire to be in bondage" again. This bondage then consisted in observing "days, and months and years;" now it consists in having a few words over a piece of baked dough, called it Jesus,—turning cannibal and eating it, —or being baptized to suit a theological whim of a capricious Deity! very appropriate play for children, but rather an ill business for full-grown men. In Gal 5: 1-5, Paul comes out with the following exhortation:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Christ is become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace.

Here is "liberty" again, and he calls the old Mosaic law a "yoke of bondage." Why, that would be considered the worst kind of blasphemy in me.

Now, if we are going to turn back to their old law, we are going to give up all the "liberty" we had, for if we are debtor to a part of it, we are to all of it. And so we say to-day, if you make this book the boundaries of your knowledge, we are again under obligations to its rites and ceremonies. "Whosoever of you are justified by the law are fallen from grace." The Greek is "apostatized," that is, gave backward. Now, I am such a notorious apostate I presume I have given the subject more than ordinary attention.

When I was a boy I joined the United Brethren church, but I soon outgrew the faith of that denomination, which is similar to the faith of the M. E. Church, and became an Adventist. As my mother became an Adventist at the same time, the church raised the cry of spostacy, and she had experienced some trouble in getting rid of my father and brother for the same crime, the minister hit upon the ingenious plan of burning up the class paper, and let all the members join over, and as my mother and I would not be likely to avail ourselves of that opportunity, we might consider ourselves burnt out of the church. This was apostasy number one.

In the course of a few years, however, the Seventh Day Adventists came around, and as it was necessary for chick to grow large enough to fill his shell before coming out of it, it was necessary for me that I should grow up to fill my Bible before leaving it. Some people are born outside of the Book, and do not need to experience all I did. So I had the Seventh Day Sabbath attached to my theory. This was apostasy number two.

But there was a certain Mrs. White, who was rather an indifferent medium, who was having visions which she insisted should take the place of our former creed books. Against this, I, with a large number of others, finally rebelled, and we started a paper with which I become connected, entitled, *The Hope of Israel*. This was apostasy number three.

I remained with this class of people about two years, and was as much a creed-maker as any of them. During this time I unfortunately, or fortunately, had the rheumatism, and went to a mesmerizer, who had no spiritual influences about him, for relief. I became clairvoyant and could not shut myself up from my inner sight. Whilst my mind was grappling with the hard questions of the hour, I could not pray myself away from the inevitable infidelity before me. The result was, ere I was aware of it, I became a Spiritualist. I would have given the world, if I had possessed it, to have remained an Adventist; but I was forced forward by an unseen power, to the irresistible conviction of the truth of Spiritualism. I then found myself without friends in my church, and all kinds of reports were being circulated about me.

I came to the conclusion that I could tell the people what I believed as well as my brethren; and as I wanted that they should know the causes that induced this belief, I made application before the church to deliver three lectures on week-day evenings. The Deacon replied, that the church was to be a business meeting the next day, and he would present my petition. I supposed that he would not urge the matter quite so well as I should, and therefore concluded to attend myself and present my own petition. When I attended, the next day, I was astonished to find that the meeting was called to try me for my fourth apostasy. I had withdrawn, but the matter was not notorious enough; they desired to follow me with all the opprobrium possible. How they managed to call a meeting for the purpose of disfellowshipping me, and keep it secret from me, is more than I can tell.

I had determined to never take a public stand again on any matter, and went to the south part of the State, to follow a peaceful occupation. But one day the *Hope of Israel* came —and there, in flaming capitals, at the head of a column and a half of matter, I read the words, "*The Apostasy of D. W. Hull!*" I confess, I never saw my name look so big and ugly before.

I read the article, and I found no less than four falsehoods in it—fill told for Jesus' sake—and every fact misstated.

I will not say I wept, for I cried. I subsequently saw the editor, Elder B. F. Snook, who agreed to have the whole article taken back if I would show him one falsehood in it. I showed him several, but he had not the manhood to expose one of his brethren, whose name is too loathesome to be here mentioned.

I then began to think and question on that moral "apostasy." Had I but gone back into one of the churches out of which I came, I should have been an apostate. But as I had given up no truth, forgotten no [illegible] only added to my [illegible]

Now, "*whosoever is justified by the law is fallen from grace;*" that is, whosoever has come back from Christianity to Judaism; but I can't get back into the church out of which I came, any more than you can get an oak tree back into the acorn from which it grew. To do it, I must give up all that I ever learned in the churches, and that I cannot do. I tried to, but that I have all the truth I ever had in the churches, whilst I have been adding something to what I learned of them ever since I left them.

Hence I am not an apostate. We have traced Hebrewism up from Mosaism, or Sadducceism, through Pharisaism, up to Christianity, and found it a regular progressive system. The law was good; it was our schoolmaster, to take us one step higher; it was well adapted for the people for whom it was made; but it is far beneath the wants of the present enlightened day of the world. Infidel as I am, I find none who have not the same want of faith in the morals and social condition of the early fathers of our religious faith. We put primers in the hands of our youths until they have mastered their alphabets, and then we advance them to other studies just as fast as we find them capable of comprehending the lessons we teach them. We would not take the Bible away from those whose intellects and morals are still in need of such a book. We would only have them hurry up their lessons, and advance out of the book as speedily as possible.

I want to call your attention, in connection with this subject, to Heb. 6: 1-3; but before doing so, allow me to say a few words on the fifth chapter of the same book, wherein Paul upbraids his brethren because they were not able to bear "strong meat," but had to be fed on milk. "Milk is for babes," he says. But, if you will notice, the milk dealt out to the babes and sucklings of the gospel by the clergy, in our times, has a very sickly, blue look to it; it looks as if the pastors had watered it very liberally and there was not enough chalk left to whiten it with. And withal this milk is so scarce and has been so diluted, that the gospel-mongers have found it necessary to quiet the half-starved forty and fifty year old brats with sugar-teats made out of sweetened bread tied up in an old rag and soaked in warm water—a miserable counterfeit of the material found from which, in early life they received their nourishment. But we dare not approach them with strong meat, for the moment we do, they accuse us of infidelity, kick up their great heels, and raise a theological squall, and raise such a din that we are glad to let them alone. But I will not hold you longer from the passage above referred to, Heb. 6: 12.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

"What," says one. "I hope you are not quoting that to prove Infidelity. I thought if there was a passage in the Bible to prove Infidelity, you would find it, and now you have found it. I suppose you would have us give up Christianity and become heathens?"

"No sir, I would not have you do any such thing, but I would have you leave the first principles of Christianity, for we can not be perfect and remain in them. As I said before, Christianity is a progressive system, and he is not a Christian who is too conservative to improve. Let me illustrate it:

A, B, C, and D, start to Kokomo, but before going there, they ask me the way. I tell them to go in a certain direction till they come to the forks of the road—there to take the right hand fork, and go on to a certain cross-road—there to go straight ahead till they come to a certain village, and when they come to that village, to go on to Kokomo.

They all start, but A being a Sadducee insists that he is at Kokomo when he arrives at the forks of the road. B, C, and D go on, however, till they come to the cross roads, where B, being a Pharisee, stops insisting that their chart takes them no farther. C and D go on till they come to the village, when C being a church-man says, "This is the very place I told of. We are now in Kokomo. He said we should leave this place, that is, walk backward and forward on this old track." C's mistake was in supposing I had fixed boundaries, and supposed a man might reach Kokomo by standing still. Whilst Kokomo is only reached by leaving the village, and going on through to Kokomo. The church-man would stop and claim he is a Christian, after he has learned all that Jesus taught—whereas Paul teaches us to leave it, and shows that we never can be perfect until we do. *Pseudo*-Christianity stops too soon. We would not take away one precept of your book: we would only ask that you do not make any one's book a finality. "Not laying again the foundation of repentance from dead works." "Faith without works is dead," James says, and Jesus tells us that the believers shall do the same works that he did, and the modern church-man tells us that all these works have passed away. If this is the case they are dead works.

Now, Spiritualism is a system of works, for we have the actual demonstration of our faith, and if I go back again to the church, I have gone back to a system of dead works. But if I am right now, I must in my upward progress come to the same ground I now occupy. So, if I go back to the church, I shall be compelled to repent of my sins, to get where I am now. So, when I go into the church, I am "not laying the foundation of repentance from dead works." "And of faith toward God." Now, this is not faith in God, but "faith toward God." If I go back into the church, I am compelled to believe in my minister's word, for I am not allowed the privilege that I now have of demonstrating God. But if my minister's word is not faith in God; it is faith in what the minister says of God, or "faith toward God." Now, if I get into this condition, I have laid a foundation for repentance here again; for some day I must outgrow this faith.

This doctrine of baptism's resurrection of the dead and eternal judgment, is all well enough in the primary condition of religion, but is rather for those who are of full age. I must go through it all if I go back again, and will be under the necessity of going through all these mumbling ceremonies before I can develop. Venus instituted baptism, and it will do for a Pagan institution; but we will necessitate ourselves for another development by the laying on of hands. Then comes the resurrection of the dead, but Paul finally discovers it is a resurrection *from* the dead, i. e., a resurrection from the old dead body; but the eternal judgment—Paul says "God has appointed a *day* in which he will judge the world," and the ministers used to tell us we should be tried for every secret and idle thought, and every word we utter, that witnesses will be called up, and their testimony given on all that had been said and done. When I was a boy I used to wonder how the Lord would manage to expedite all this business of trying all the myriads of earth,—hearing all the testimony pro and con, and make all the decisions in less than twenty-four hours. Now, I know how it is done—the judge is within each one's own breast, and they are tried before the bar of their own conscience for every idle thought. I see my little hour is up; a few more thoughts and I shall leave the subject with you. Some of us have taken Calvin, Luther and others, and drew lines around what one or the other of them has said, and see nuzzling for any of us to go any farther, or learn any thing else. Hence, we have Methodists, Lutherans, Baptists, etc., which simply means persons who do not think for themselves, but assert to the thoughts of others.

I believe that progression goes on eternally, that we will commence our progression in the next life, just where we leave off in this life, and that we will progress in proportion to the amount of help we give others, and that as we are receiving truths from the angels above us, we will help ourselves by handing them down to those beneath us—thus forming a ladder from earth to heaven, on which all may climb.

ILLINOIS.

Our Grove Meeting.

DEAR JOURNAL:—The experiment of holding basket meetings in this vicinity, where are only a few and widely scattered Spiritualists, has proved a grand success, in this our first effort.

On Saturday, the 24th inst., as per call, a few devoted and anxious friends of our cause assembled at my residence, finding Mrs. H. F. M. Brown and E. T. Blackmer, of Chicago, Dr. J. K. Bailey, of Laporte, Ind., and Dr. Samuel Underhill, present as speakers for the occasion. This array of workers was a surprise, and tended to allay our somewhat anxious doubts as to the result of our meeting.

At 2 o'clock, P. M., the meeting was called to order by Dr. A. Newton, of Daysville, Ill., who officiated as Chairman.

The afternoon was devoted to conference, which was opened with music by Bro. E. T. Blackmer.

Dr. Bailey being called for, read a poem, and made a few pertinent remarks, defining Spiritualism as the *Religion of Nature* and the *Philosophy of Life*.

He was followed by Sister Brown, Bros. Blackmer, Underhill, and others. A favorable impression upon the few unbelievers who ventured upon the grounds, within hearing, but at safe retreating distance, was the result of the afternoon session.

Adjourned till evening.

EVENING SESSION.

Sister Brown delivered a very interesting and instructive lecture upon her "Mission to California," to a large and appreciative audience, in the Universalist church, which, I feel, had good influence, softening the existing prejudice against our work, and in attracting unbelievers to our meeting next day.

SUNDAY MORNING SESSION, 10 O'CLOCK, A. M.

Meeting again opened with a song by Bro. Blackmer, followed by conference.

At 11 A. M., Bro. Bailey delivered a lecture on "Spiritualism," occupying an hour, to a good and closely attentive audience.

SUNDAY AFTERNOON SESSION.

Conference, and address by Bro. Blackmer, which was a well-written, philosophical, and scientific essay, eliciting much commendation.

SUNDAY EVENING SESSION.

The evening session, again held at the Universalist Church, was occupied, at our urgent request, by Bro. Underhill, upon the subject of "Sacrifice." He dealt sledge-hammer blows upon "old fogyism" and "obsolete ideas." His address, though able, was not relished by his *orthodox* listeners.

Several days having elapsed since the close of the meeting, from observation, I feel authorized to assert that our efforts in this experiment have been blessed with most favorable results upon the citizens of our villages and vicinity, of whatever shade of opinion. Perhaps, however, I ought to except the "officiating divine" and a few others of the Methodist persuasion. This "leader of the blind" counseled his flock—consisting mostly of Sunday school children—to keep away from our meetings. He has heretofore stated as his opinion, that "Wherever you find Spiritualists, you will find such mixes of virtue or brains." Latterly, he makes piteous complaints of the want of interest and attendance upon the prayer meetings of his church,—indicating that his flock are unfaithful, and declaring that "There must be something done to drive the Devil out of this town!"—all the since our spiritual circles and meetings of the last year. Are his members becoming *brainless*, or *devoid of virtue?*

I find that there is an unreserved expression of favor with our meetings and speakers. Especially is the lecture by Bro. Bailey highly [illegible]d for its lucid and able reasoning, its [illegible] scope, convincing logic, and apt illustrations. So favorably were the friends impressed with this effort, that the brother was engaged to speak at Dixon, July 2nd, and steps were taken towards securing his services for a few weeks in this immediate vicinity, and the question is repeated, "Why is not the man more generally known and employed as a public speaker?"

Bro. Blackmer's address is also much praised, as an admirable production. His singing was considered very fine by all, and is estimated the most pleasant, if not the most powerful appeal to the higher, finer emotions, sentiments, and aspirations of our being, among the many made. The California experiences, and their application to our philosophy, were interesting, eloquent and ever applicable remarks in conference, of Sister Brown, are also most favorably commented upon.

All these facts and the statements of the entire meeting, the first of the kind in our vicinity, and of my experience, convince me that such meetings are as much needed, as well as practicable, than is generally supposed. The cost, in money and trouble, is but comparatively little, while the effect and influence for good is incalculable.

Why do not Spiritualists hold these meetings everywhere? Why not take hold of this work, fellow Spiritualists, and move on the grand car of progress more rapidly, and thus cause its increasing impetus to crush all error beneath the mighty revolutions of its WHEELS OF TRUTH?

Yours, for pushing forward the good work,

C. B. BILL.

Franklin Grove, Ill. June 29, 1871.

—It is both ungenerous and unwise to taunt a man with either his physical, intellectual, or moral weaknesses. All of them are hereditary malformations, and in the very nature of the case must affect him far more deeply and painfully than they possibly can any one else.

—No man has a greater right to prescribe the moral, spiritual and intellectual, than the physical diet of his neighbor; his religion than his regimen. And yet the attempt to do the former has filled the earth's past with crime and blood, as it fills the present with all unkindness and uncharity.

—Duty is the pole-star, and conscience the needle that forever points to it.

—The grave, that narrow excavation in which is buried the placental attachment of the old existence on being born into the new.

—Slavery is a two-edged sword, cutting both ways.

"GOD'S PLAN OF SALVATION."

Sermon by Rev. J. H. Barnes, at Friendship, Montgomery Co., Va., May 21st, 1871.

This morning the subject of my discourse was:

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

I showed that there exists a universal feeling of worship among all classes and grades of people upon the earth, whether educated or ignorant, refined or savage; that each differs from the rest as they differ in their natures; and that as we Christians vary in our organizations, so we vary and quarrel in our creeds.

I also showed how it was that men can be religious, prayedevoutly, sing sweetly, and yet lie horribly and defraud most outrageously; believe strictly in orthodoxy, keep holy the Sabbath day, yet oppress the poor, abuse and tyranize over the weak and helpless.

I intended to speak this evening upon human accountability and responsibility; but my brother in the ministry here (Graham) not only requested, but *insisted*, that as all preachers here had distorted upon "God's Plan of Salvation," I must do the same, that people could judge for themselves of my faith and belief. After a few moments' reflection I agreed to comply, and here is my subject:

"GOD'S PLAN OF SALVATION."

My brother here (Methodist preacher) told me that man was a fallen being and must be saved, and that God had a "plan of salvation." Let me consider. Man a fallen being? Yes—he sometimes lies, steals, is abusive and cruel; all this is sinful, therefore, man is a sinner (that is a portion of mankind are, for not a tenth part of the great whole are sinners). The papers magnify and publish the few erring ones, while the greater part, who do justice and love mercy, are never mentioned.

Man a fallen being? born in the fallen state? Yes! I thank God for that. What would he have been if he had not been a *fallen being*, that is, subject to change? What pleasure could God take, or what good could he accomplish, with a world full of Egyptian mummies, neither decaying to fertilize the earth, nor advancing in knowledge and science, to bless each other, and improve the earth and themselves by culture?

If man had not been a fallen being he could not have existed, only as a living statue. What worse condition could he possibly have been placed in? Would not hell itself have been preferable? I should say, any condition where he would be subject to change, rather than be doomed to drag out his existence on earth where all is life, change, activity, and progress, while he, poor man, could not fall to the right nor to the left, forward nor backward. Yes, I thank God! and I call upon you all to praise and bless his holy name that man is a "fallen being."

Now, for "God's plan of salvation." You all believe the Bible to be divine authority, and that Jesus Christ was one-third God, and two-thirds something else, or you believe him to be the son of God or to have been a servant or messenger from God, that he was infallible and taught infallible truths, such as are never to be disputed—therefore, his sayings must be accepted as final.

Now, what does he (Jesus) teach and tell us about "God's plan of salvation?"—Matt. 25: 14-50

The talents are given, and the command to occupy or use them as talents or faculties given by God; and all who did use the same found God's approbation and got their reward—salvation full and complete. Only the idle, lazy, shiftless whelps who did nothing but grovel, find fault, and pick flaws in others, were rejected, and cast into outer darkness.

If the doctrine of Jesus is correct, salvation is life, action, and culture; damnation is indolence, inaction, no improvement of our God-given faculties perversion or abuse of our nature (originally good), and neglect of duty generally.

I am pleased to see so many here to-day. I am told there has not been so many for more than a year as were here last Sunday, and I find nearly double that number to-day.

I am glad that the greater part of the audience are young people, just starting out in life. Can I inspire you with a new hope, a new idea, a new and better opinion of humanity, a better idea of God and his revelation that I spoke of last Sunday, and of his plan of salvation for you and fallen mankind?

I told you awhile ago, that the fall of our first parents was good—a blessing to themselves and to all their posterity, for they fell upward, that is, straight forward—from ignorance to knowledge, from darkness to light; and the history of the past shows that in falling they have been progressing, in every age and every nation,—gradually falling and advancing from the animal into the intellectual and moral condition, improving continually.

I have seen here in Virginia some little dissatisfaction about free schools, by a few; yet there has been a great improvement during the past winter to organize and start schools, and great numbers of boys and girls are now at school who never had that privilege before; and hereafter, when I distribute the JOURNAL, the *Banner of Light*, the *Index* etc., and ask the people to read them and subscribe, will they say, "I can't read," and "I have no time to read?" No; education will create a taste, that will find time to read—time that is now spent to no purpose. It will also create a desire for knowledge, and find the means to purchase any books advertised in the JOURNAL. You should get the Koran, or Mohammedan Bible, and read it; and then you can judge and compare that and their religion with our Bible and our religion.

The Chinese are emigrating to this country in great numbers, and that element will soon be as large here as the Irish, German, or African. They will bring their religion with them, of course.

The Hindoo Bible and Testament are printed at the JOURNAL office, in Chicago. Do you not want it? If so—and I intend to get it; and I will procure any book advertised in the JOURNAL you want, at the prices therein mentioned. Now, when we all read, think, and understand for ourselves, what a change will there be—what an improvement upon the past! What a fall, a mighty fall, when all shall act upon their own responsibility! No political leader shall then be able to sway the multitude by evil influence, thereby plunging the nation into war, wringing the heart of many a mother, wife, and sister, and causing them to shed tears of anguish. No sectarian priest can then stir up strife and hatred between sect and sect. No division and quarrel between *Methodist North* and *Methodist South*, as you have here.

Can we not fall, as our fathers have done, from the bad to the good? Can we not fall like Luther—from Catholicism into Protestantism? as the Wesleys—out of Episcopacy into Methodism? Penn and Fox fell into Quakerism? and so many from orthodox Quakerism fall into skepticism of his own—founding the sect Hicksite. Read, again, into Spiritualism? Can not each of us fall out of our Methodism, Baptism, Campbellism, and every other "ism," into good old Human Nature, and be human beings, like brothers and sisters of humanity? Would not that be a great, noble, and glorious fall for us?

I will close by asking if I have given a satisfactory explanation of "God's plan of salvation." And are you all willing to fall, and continue falling, improving and perfecting yourselves, until at last you fall out of the animal into the spirit life,—"out of the tenement of clay, into that house not made with hands, eternal in the heavens;" out of corruption into incorruption; out of earth into the higher spheres above.

If the spirit moves, I will preach to you two more gospel sermons, four weeks from to-day.

And now may the blessing of God and the influence of the spirit world be with you and abide with you all forevermore. AMEN.

Letter from J. Steele.

BROTHER JONES:—I have received the following communication from H. W., which I send to you for publication if you think best, and in reference to which I make a few remarks:

1st. If Brother H. W. means that spirits can impress mediums as clearly, distinctly, and intelligibly, as one individual can impress their ideas upon another in conversation, or, as a speaker can impress an audience, or, as Brother Francis in his "Search after God" has impressed the intellectual world,—he contradicts all the knowledge we have of others and our experience.

2d. That every being, thing, and atom that exists throughout the vast universe, exists under or in conformity with law is admitted, for outside of law nothing can exist; and the law, or laws harmonize with the condition of every thing or being without doubt; but does this prove that there is a law of universal adaptation through or by which the angel world can hold communion with every human being on the globe, and impress the truths, beauties, and glories of that world on their minds, as clearly, vividly, and distinctly as you, Brother W., can impress my mind in conversation, or I yours? If such was the fact, Spiritualism long since would have taken the world—not an Infidel would be found in Christendom. The condition and nature of things and beings differ, and the same law of existence or development in that existence, will not apply to all, as in the law and rules of mathematics—hence to call it a law of universal adaptation, is, to say the least, a misnomer.

4th. If nothing transpire but for a purpose, false lights must be for a purpose,—must they not, Brother W.? I thank you for your friendly caution. I have no desire or wish to deceive myself or others, but do earnestly, honestly and most intensely long to find the truths. There may no antagonisms exist in the mind of him who can comprehend the beginning and end of creation, if beginning and end there was or will be,—but to us poor short-sighted beings, thousands of antagonisms appear to exist,—often in our own minds, and we are at war with ourselves. I think it would take considerable argument to prove to the mind of an intelligent Frenchman that his nation and the Prussian have been in perfect harmonious relations for the past two years.

Green Garden, Ill.

In answer to Brother Steele's inquiry, in the JOURNAL of May 20th, in regard to the law relating to mediumship, I am *impressed* with the idea that the power of the spirit to impress mediums with the light of what they deem truth, is the same as among mortals in impressing their ideas upon those with whom they may be in conversation. That all are susceptible of this spiritual influence, does not admit of a doubt. Some higher in the scale of knowledge, and some lower, but each in his sphere of life performing those acts which he does perform in obedience to the law (influence) acting upon him. To every atom of matter and every condition of mind, or being from the monad and infusoria to the highest and most exalted intellect of man, there is a law to which they are subject respectively, and it is utterly impossible for any atom, insect, or being of whatever kind or character to act, demonstrate, or rise superior to the law acting upon them physically or spiritually. The law of life and being is inexorable, eternal, and endless; and the power of that law is in exact harmony with the condition, matter or atom on which it operates, and is subject to it.

Progression is plain and simply over an increased knowledge of the powers of that law. No spirit on earth or in the spiritual world can control, or in any manner whatsoever exercise powers outside of the law operating upon them—hence there is a law of universal adaptation in exact harmony with the condition of the thing or being on which it operates.

However much the infant mind may desire to solve problems in mathematics, it is evidently certain he can not do it until his mind under the law of progression and development, has grown up to that condition by which the rule of action and the principle of that law becomes a part of the elements of his spirit. Then he can solve the problem, and not before. Don't be deceived by false lights, nothing transpires but for a purpose. Your singular condition on the night in question, was as much a necessity as that of your birth.

Consider this fact, you, as well as every other human being, and every insect, beast, bird or fish, vegetable or mineral matter, are but links in the chain of being, and each one must fill and occupy space in time and condition in spirit, in *perfect* harmony with the wisdom of that law or principle, through which you and all things have individuality.

Being thus united, you form a part of the whole, and as you rise higher and higher in a knowledge of that law, the better able you will be to harmonize, what to the children of earth is called antagonisms. But no antagonisms exist in or through the vast and incomprehensible realms of nature.

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☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register as soon as we have evidence conclusive of their indulging in such wickedness.

It should be borne in mind that individuals visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited: hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their places.

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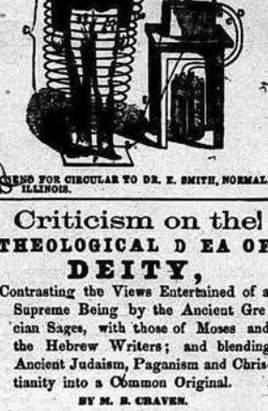
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CHICAGO, JULY 15, 1871.

A SEARCH AFTER GOD.

NUMBER XLVII.

Our task before us,—to continue our Search for God. Where next? What regions of science, philosophy, or metaphysics now demands our attention? We will see. Really the course traversed, the fields explored, have been as new to us as to the readers of the JOURNAL. We are merely transmitting the thoughts to paper as they are impressed upon our mind, and really we claim no credit therefor, only so far as we possess a brain admirably adapted for this work which has been inaugurated and pursued with so much perseverance. The ideas advanced have been entirely new to us, and seemed so much at variance with our own preconceived opinions, that at times we allowed our brain to be used quite reluctantly. So lucid were the demonstrations, and so startling the assertions made, that sometimes we felt alarmed, but as we proceeded, we gradually became intensely interested in the course traversed, for we felt that a theory that did not narrow the destiny or mission of man, but beautifully enlarged the same, would be instrumental in doing great good, and could not possibly injure any one. Thus encouraged, we have from week to week, for nearly a year, submitted ourself to be used as the instrument of one who has long been in spirit-life, and who was a distinguished barrister at law,—living during the reign of Queen Elizabeth. He was an Irishman, on earth a Roman Catholic, and deeply imbued with the philosophy and belief of that church. Being, however, of a progressive turn of mind, with remarkably clear perceptions, nervous temperament, and endowed with large causality, ideality, and withal a man of wonderful energy and perseverance, he did not long remain in theological bondage, but burst those chains and commenced investigations in the arcana of nature, resolving, if possible to solve the great question, "Is there a God?" We have seen him and conversed with him.

At first his efforts were but little rewarded. Confined to the lower spheres when he first made his advent into spirit-life, he could learn but little in regard to the grand question that so interested his mind. He carefully studied ancient authors, delved deep into the recesses of nature, traveled to remote countries, conversed with the ancient Brahmins, Chinese, Chaldeans,—in fact, he left no stone unturned whereby he could glean a particle of information in regard to this question. Those who believed in the existence of an Infinite God could could give no intelligent explanation of the reasons on which their belief was based, and all his efforts in that direction met with no success.

After he had read all the books at his command on this subject, both in spirit-life and on earth, he still was unsatisfied—the problem still remained unsolved. As he continued his researches among the traditionary lore of ancient times, carefully examined the mysteries of history, and found nothing therein on which he could predicate a belief, his wish to solve the question seemed to increase, and he now directed his attention to another quarter. He watched the operations of nature; saw the unconscious elements proceeding with a glorious work, and there seemed to be connected therewith a design. He saw the atmosphere, wind, gravity, water, and the rays of the sun, which could not see, hear, think or feel, uniting their energies, and forming therefrom a perfect [illegible] hailstone, and he straightway inferred the elements being idiotic, there [illegible] connected therewith a God, but he [illegible] not see him.

Ardent in the pursuit of the investigation of his subject, he re-doubled none of his efforts, but ascending higher in the scale of existence, he found that a circle of spirits were superintending the operations of the elements, so far as the earth was concerned.

This discovery astonished and perplexed him, for he had come to the conclusion that the elements were automatic in action and governed themselves through the instrumentality of a God omnipresent. This circle of spirits had a certain duty to perform, and their operations complied with a specific purpose. Thus the earth, moved as it is with inconceivable rapidity, is supplied with force that operates thereon, and that be found under the control of this circle of spirits. First, a planet is assigned a place in the heavens, bearing a certain relation to all others in that system. The rules by which this grand work is consummated is taught in the higher spheres, and is quite well understood by the denizens of earth.

The mathematician on earth understands very well many of the laws that govern the motion of planets and their distance from each other and the sun, is in a certain well-defined ratio.

After his researches among the different libraries of the earth and the Spirit World, it was then that he directed his attention to mathematical astronomy,—to solving those intricate laws connected with the movements of worlds in the regions of space. He saw them all beautifully and harmoniously arranged—perfect order seemed to characterize all their movements. His mathematical calculations were all theories based on *observation*; by and by, as he progressed from sphere to sphere, drinking knowledge at every fount, he found that *facts* nicely corroborated his former experience. Facts have an origin. If in the study of the geography of the heavens you find a certain definite order of arrangements exists in the location of the planets, that is a *fact*,—it exists,—and you only have to ascend higher in the scale of existence, to find where that *fact* first originated. He, in his studies, was often perplexed at the difficulties he had to encounter, obstacles to remove, but still he persevered. He learned that the movements of the planets enunciated grand principles, and as he ascended higher, he found that they were but the outworkings of some master mind. As the wheels of a clock in motion enunciated certain grand principles, which point to the mind of individualized intelligences as their author, so do the principles enunciated by the movements of our system of worlds, tell the same grand truth. Wherever he could prove the *existence* of a principle in action, he could finally trace it to man,—he found that to be invariably true, so far as mechanism in nature or art is concerned. This occasioned a wonderful revolution in his previously conceived opinions, and he seemed to be imbued with new life. He then retraced his steps to earth, to ascend again, systematically investigating various abstruse subjects. He saw clustering around the earth sphere, a circle of spirits that were interested in agriculture. He now devoted his attention to them, following them in their investigations for many years. He studied the history of agriculture as published by the circle of spirits, and traced their operations from those primeval periods when the siluriun monsters,—mammoth animals both of the land and the sea,—existed, and saw their operations. As the earth was prepared for the reception of seeds, they were organized by a systematic action of the elements, controlled by them, and given to the world. A seed is only the concentration of certain forces with matter, the method of combining the forces determining the character of the seed. Not a seed on earth, however insignificant it may be, that does not owe its existence to this spirit circle. This astonished him, and he saw how superficial had been his studies. In connection with this circle of spirits, he studied attentively, and learned the true nature of agricultural chemistry. To-day thousands of seeds are in the earth, that two thousand years ago had no existence, and now, even, thousands of seeds are becoming annihilated each century. As he gazed upon this wise circle of sages, saw their operation, their wonderful power, and withal their interest in the welfare of the children of earth, he thought indeed he was in the presence of Gods. This experience caused a flood of light to burst in upon him, for what he had ignorantly ascribed to a God, he found individualized intelligences connected therewith. With a new base of operations, with his mind strengthened with many new ideas, he started anew in his investigations, resolving to find God. On all sides mystery confronted him. The *operations* of nature connected with agriculture were no longer to him a concealed problem, for this circle of spirits seemed to have exclusive control over it.

Where next? As all seeds, etc., on earth, originated from this circle of spirits, is it not possible he thought, that a higher order of spirits still was connected with world building? He seemed elated at this thought, and started forth with new resolutions in his mind. He found that none but individualized intelligences were connected with operations of agriculture on earth, in originating seeds, etc., and he determined to find out if there was not above them, some God, who made them his instrument. Armed with this resolution, his mind animated with an ardent zeal, he went to work with renewed energy. He now directed his attention only to guardian circles. He studied the history thereof and he found the following:

1. Those conducting agriculture,
2. Governments,
3. The atmosphere,
4. The movements of the earth in the planetary system.
5. The forces that through the operations of which, the earth was formed.

The first circle originate all seeds, of what ever character, they may be, from which, root, herb, stalk, tree, etc., originate.

The second control the formations and dissolutions of governments.

The third control the atmosphere, cause tornadoes, water spouts, rain, etc., in accordance with well-defined laws.

The fourth, superintends the action of certain forces that cause all the motions that the earth is subject to.

[To be continued.]

The Bhagvat-Geeta.

Translation of Charles Wilkins. (Chicago: Religio-Philosophical Publishing House). This is an American reproduction of the famous translation made by Mr. Wilkins, under the patronage of Warren Hastings, of India fame, and published in 1785 by the Court of Directors of the East India Company. The *Bhagavat-Gita* (we adopt the recent spelling of the best Asiatic scholars) is an episode of the *Maha-Bharata*, a quite important authority with the Vedantist sect of Brahmins. It furnishes a very satisfactory glimpse into the theology of one of the great religions of the East. Why the Religio-Philosophical Society should publish it we scarcely know, unless the Chicago Spiritualists have made up their mind to substitute the Vedas for the Bible.—*Christian Union.*

REMARKS:—We will inform the *Christian Union* (Henry Ward Beecher's paper) why the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE—not the Chicago Spiritualists—republish the BHAGVAT-GEETA.

The proprietor of this house—S. S. Jones—is a believer in the philosophy of spirit communion. Spiritualism, so-called, is the PHILOSOPHY OF LIFE.

The investigators in that field of philosophy, find that the early inhabitants of earth, in their highest conceptions of a deity, conceived of a man highly endowed, mentally and physically,—a great warrior, a teacher of moral ethics; that from time to time, leading men, who were endowed with powers and capabilities for systematizing the traditions of the barbarous people of former ages, put forth new systems, based upon old mythology, until, finally, after the lapse of *eons of ages*, the *Bhagvat-Geeta* was written by a learned Hindoo, based upon a then popular system of religion, recognizing BRAHM as Deity, and KRISHNA as the second incarnate Deity. The ancient Hindoos were not only a powerful nation but a polished people.

Their religion was as much a *system, five thousand years ago*, as is the Christian religion of to-day.

The reader of that book will find that the *Christian system of religion* which is based upon the *Mosaic*, is borrowed or stolen from the Brahmins.

Kreeshna, the son of Brahm, was, like Christ, born of a virgin and cradled in a manger. His teachings in many essentials are reproduced and put into the mouth of the Nazarene, and thus the enlightened world,—the *polished Christian people* of the evening of the nineteenth century, are believing that the code of morals, the teachings of the New Testament, had their origin with Christ, the so-called incarnate Deity. To disabuse the minds of all who dare to read or think upon that subject, the BHAGVAT-GEETA has been republished by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, and not that "the Spiritualists of Chicago (or of the world) have made up their minds to substitute the Vedas for the Bible."

Spiritualists—philosophers, look upon all past systems of religions as having been useful in their time, as having been the highest conceptions of Deity and moral ethics, which the masses of people in different ages were capable of appreciating. That all systems have been abused by a corrupt priesthood and leading devotees to accomplish selfish ends, no close and careful investigator can doubt.

The age is already ushered, that recognizes sound philosophy and common sense as preferable to *all systems of religion*, which have their foundations in the traditions of ignorant people,—the early inhabitants of the earth. The Philosophy of Life—Spiritualism, teaches the continuous unfoldment of mind and matter from one plane to another; that such ever has been the law of progression, and ever will be. To more fully comprehend that great truth, we seek to know the teachings of the past; to carefully compare such teachings with facts of to-day—such is the mental food of the immortal soul. Hence we place such food before the people.

An Ignorant Alderman - By Warren Chase.

BRO. JONES:—There is at least one member of the tax City Council of St. Louis, who is ignorant enough to believe that the Council can make clairvoyance a crime, and fine a person fifty dollars for seeing a spirit. He (I hope only one) is also wicked enough to do it. Have you any in your City Council as ignorant or as wicked? If such could be made or construed as law here, it would drive away some thousands of the best citizens, and stop four times as many from coming, but it is not probable it will ever be tried in court. The same wise man would also include in this new list of crimes, a punishment for casting nativities by the stars, or Astrology, and, for aught we know, Astronomy or Geology might come next. "Where ignorance is bliss (and rules) 'tis wore folly to be wise." We are pretty near moth-eaten here by ignorance.

St. Louis, Mo.

REPLY:—No, Brother Chase, we are not now cursed with any such bigoted church-ridden ignoramuses in the Common Council of Chicago.

We had such not long since, but they have greatly improved by the *free school system*. Last winter's term enlightened them very much. But for the good offices of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, the whole State of Illinois, and in all probability the whole North-west, would, to-day, be prosecuting, fining, and imprisoning all healing mediums.

It will be remembered that the Catholics and Protestants united, for once, in an effort to fine and imprison all mediums in this city, under an old ordinance to prohibit *fortune-telling*.

Poor souls, they did not like to have their foul deeds and secret machinations revealed! So the Chief of Police, with his ready tools, made a raid upon divers and sundry mediums one evening, and took them to the Armory, determined to imprison them for one night at least, before they could have a hearing. But fortunately friends came to the rescue, and one friend, MILTON T. PEIRCE, a lawyer standing at the head of his profession, and a gentleman who should be remembered by all liberal-minded men—Spiritualists especially—presented their defense, backed by constitutional guarantees, in such a light, that the accused already in custody were acquitted, and the raid contemplated to be made upon all other mediums was abandoned.

The fate of the poor old granny Doctor's Bill, before all the State Legislatures in the North-west, is fresh in the minds of all readers of this paper. It is conceded by all who know anything upon the subject, that but for the timely and bold stand taken by this paper, and the remonstrances which it sent out for the people to sign, and send to the respective Legislatures, we should to-day be cursed with one of the most infamous laws of class legislation that was ever enacted for the oppression of the masses for the benefit of a few—a privileged class.

To the end of defending the right, and standing by true mediums in their peril, this the RELIGIO-PHILOSOPHICAL JOURNAL was instituted. It will do its work fearless of all consequences.

A MICHIGAN LOVE-FEAST.

Selfish Piety at Hillsdale.

The New York *Tribune*, contains the following gushing remarks in reference to the Rev. E. H. Whipple, an account of whose transgression we published several weeks ago:

The town of Hillsdale, in Michigan, has recently enjoyed a scene of hysterical interest, which affords a singular mixture of French sentimentality and Yankee mysticism. The Rev. E. H. Whipple, who bears the honorable titles of clergyman, father of family, and Professor's of Belles Lettres in the College at Hillsdale, has been relieving the monotony of his collegiate and sacredotal functions by an intimacy with the wife of one of his deacons; to whose honorable name we will give no further publicity. Of course, the liason could not long be hidden in a little town where there are tired eyes at every window, and where every visit is carefully observed and estimated by neighbors across the way. Circumstances favored the busy-research of malicious eyes; the relations between the parson and the deacon's wife became the subject of remark, and the secret air seemed intolerable to the professor when set in the light of his townsmen's countenances. So one Sunday evening, after services were over, he asked a number of the prominent church members to remain, and read to them a confession which would have been impossible to any man not crazed with morbid vanity and a constant brooding over his own mental processes. He acknowledged his intimacy with the unfortunate lady he had misled, and said he made this confession in the interest of his imperilled salvation. He then invited three of his parishioners to go with him to the house of the outraged deacon, and there repeated the humiliating confession. The injured husband received the avowal with Christian equanimity. The whole company joined in prayer. The wronger and the wronged shook hands in token of forgiveness, and the next morning the deacon and his wife left Hillsdale. The penitent professor remains, and receives a large share of public sympathy for his humble truthfulness.

There are people who seem really to admire this sort of exhibition, degrading and unwholesome as it is. They say it is better to act in this way than for husband and a seducer to shoot and stab each other. But, in admitting this, it is not necessary to say that these shocking and deleterious scandals are needed or laudable. There is danger to the character of excitable young people, in elevating into an attitude of moral heroism this unsavory performance of Mr. Whipple. It was an act of intense and irredeemable selfishness. He had pondered upon his sin until he feared the flames of perdition in case he did not confess publicly. He chose to blast the character and the peace of a respectable family who had shown him great favor rather than put his own salvation in jeopardy. A manly man or an honest friend would not have yielded to this spiritual cowardice. He would have forsaken and forsworn his crime, settling his account with God in earnest penitence, and trusting to true repentance and good works to blot out his sin. He had no right to destroy the innocent man who had befriended him and the erring woman who had trusted him, on any such pitiful plea that only in that way he could escape hell. The fear of physical death is no excuse for flinching from earthly duties, and the fear of damnation will never excuse an act of meanness and treachery. Mr. Whipple may learn some day that his craven confession was as bad as his sin.

The most singular detail of these attacks of mystical sensuality is the unhealthy craving for excitement and desire for publicity they evince. It would greatly shock Mr. Whipple and his sympathizers to hear that the parson was guided in part by the same motives that induce the barroom loafer to tell of his conquests, and the school girl to print her sentimental verses in the county paper. He felt an irresistible temptation to take the whole community into his innermost confidence. The operations of his own mind and heart, the struggles of his soul, seemed to him matters of such infinite importance that the order and decency of the society in which he lived ought to be sacrificed to the pleasure of discussing them. What other feeling had Casanova and Lauzun in writing those scandalous memoirs which have blackened the fame of so many families? What else was it that drove Rousseau to that frightfully truthful exposition of his own diseased fancies and fitful life? The world has no concern with the state of any man's spiritual nature. Each must work out his own salvation. The morbid exercises of our neighbors' hearts are not of much practical benefit to us. The really valuable autobiographies, such as Gibbon's and Franklin's are those which tell us what the narrators did, and how they did it; not how they loved and prayed and suffered.

If there is any moral to be drawn from this Hillsdale scandal, it is one which the sentimental penitent probably never suspected; and that is, that there is no such things as honor among paramours, and sooner or later, either under the pressure of fear, hate, vanity or remorse, those who have the weakness to sin will have the weakness to blab.

Mediums and Seances in Chicago.

Mrs. Lord, Mr. Read, and the Bangs children, continue to hold seances for physical manifestations. Mrs. Robinson is astonishing the most skeptical by the wonderful cures she performs in all sections of the country, without ever seeing her patients. Dr. McFadden is holding seances every evening, at his residence, 348 West Madison street, where many are surprised at his way of giving tests, often with great accuracy. There are also a great number of other very excellent mediums in the city, whose residences will be learned by reference to the Medium's Directory and advertisements in this paper.

Our Mediums.

F. A. Moore, reporter and correspondent of the *Evening Wisconsin*, Milwaukee, has visited Chicago, and writes as follows to that paper in reference to our mediums:

THE BANGS CHILDREN.

It would be too long and "crazy" a chapter to tell what I saw among the mediums. I visited the Bangs children on Morgan street, little chubby six and eight-year-olds, who go through all the rope tying and cabinet feats of the Davenports. An empty chair was made to dance and keep time through a dozen waltzes and polkas on the piano. The chair was two feet from any body, and under the clearest gaslight. It could have really been no more wonderful if the Court House had danced and polkaed, to the music of the great fire bell on the Square.

MRS. MAUD LORD.

Mrs. Maud Lord was a Fon du Lac girl a year ago, and is now one of the most celebrated mediums living. I visited her at her house on Park avenue. A family circle was formed. After many wonderful phases—too wonderful to report, *little hands* gathered about my face, toyed with my hair, patted my cheeks, took out my watch, put it in my hands, lifted it to my ear, carried it around to every one in the room, put it back into my pocket, and the chain in its place as before. Maud described the hands as belonging to a little blonde-cheeked girl, with violet eyes and golden curls. To my own question, came a soft, articulated answer, "Little Floy." All were grown people in the room, and how "little hands" could fashion themselves, must be counted a marvel.

CHAS. H. READ.

Last evening I spent an hour with that "mysterious man." His feats are far ahead of the Davenport Brothers, and knocked all the daylight out of our philosophy. He visits Milwaukee on Monday, and will hold a "seance" at Dr. Herring's, 133 Spring street, in the evening.

Singular Human Phenomenon.

The two young ladies alluded to on the first page of our paper, are attracting a great deal of attention. *The Peoples*, a paper published at Freemont, Ill., alludes to them as follows:

There resides in the Northern part of this county, about twelve miles from this place, a family by the name of Williams, composed of father, mother, three sisters and several brothers. The two elder sisters are young ladies, aged respectively, sixteen and eighteen years.

For some weeks these young women have been acting in a very curious manner, which, up to this time has been unaccounted for. Their actions are a great deal like deranged persons. But there seems to be various opinions in the neighborhood as to the cause of these actions. Many persons who are well acquainted with them, say that in the day time they are very rational, but as soon as night comes their various performances begins, and many people, who are very intelligent men, and truthful persons, have told us that they have seen them jump from the ground to the top of a large barn, perhaps thirty feet high, and stand straight on the comb and dance; that they have hung from the eaves of the roof by their chins, and went through the roof at a whole probably 10x12 inches—squirrel-like jump from the roof to a tree, which is, perhaps, a distance of sixty feet, and many other such performances. Their actions have alarmed the entire neighborhood, and a great deal of excitement exists over the strange phenomenon. People for many miles flock to see these young ladies. In company with several gentleman, we visited the place on Wednesday evening, and found part of the story correct, which can not avail words for the truthfulness of the whole of it, yet conversed with many persons in attendance, whose truth and veracity can not be doubted, who will vouch for the truth of our statements. From two hundred to three hundred persons from all parts of the country, visit the scene nightly. Mr. Williams and his entire family are well respected by all who know them, and the strange phenomenon must work hard upon the parents. We will probably give more items regarding their strange actions in our next issue.

Spirit Likenesses.

M. B. Delano, of South Barre, New York, writing, says he has in his house some very fine spirit likenesses, by Mr. Milleson, spirit artist.

Spirit artists are becoming quite common. Those who do good work, usually send specimens to be placed on exhibition in our reception rooms, and advertise in the JOURNAL, thus affording the public an opportunity to see their work and know their terms.

Lectures at St. Charles, Ill.

Dr. Kayner and Mr. Cowan are holding regular Sunday forenoon and evening lectures at the Universalist Meeting House, now used in common by the Spiritualists and Universalists at St. Charles, Illinois. Both will answer calls to lecture and attend funerals in adjacent towns.

Dr. Kayner is also a healing medium of extraordinary powers.

Dr. Samuel Maxwell.

Our readers will find in another column the advertisement of Dr. Samuel Maxwell.

The Doctor stands high as one of the very best healers of the age. We respectfully recommend him to the favorable consideration of the sick everywhere.

LITERARY.

The Fireside Friend for July, is fully equal to the preceding numbers. This magazine seems now to be under full headway, with every prospect of a long and successful career. H. Leonidas Hamilton, publisher, 420 Fourth avenue, New York.

The Herald of Health, Wood & Holbrook, publishers, New York.

Home and Health, W. R. DePuy & Bro., publishers, New York.

Good Health, Alexander Moore, publisher, Boston.

The three last-named publications, for July, are received. They are very valuable and instructive magazines, each filling its own peculiar sphere. The stanch old *Herald of Health* is probably a familiar friend in the household of very many of our readers.

—Mrs. Sarah A. Byrnes address is now Wollaston Heights, Mass.

Personal and Local.

—Good! Dr. H. P. Fairfield is ready to answer calls to lecture in the West as well as East. He cannot be excelled as a trance speaker, and we hope he will find employment in the West. Such a speaker is needed here. In making out your list of speakers for the fall, remember him.

—E. D. Babbitt, a prominent Spiritualist of Madisonville, Ohio, has been writing some articles on Spiritualism for Theodore Tilton's *Golden Age*. Articles in favor of our philosophy are admitted to the columns of that paper.

—How these religious papers love one another! *St. Peter*, "a Roman Catholic paper of the highest class," speaking of the *Independent*, says: "There is a little money in it; there is the sweet gratification of hatred in it,—that we grant; but there is also eternal damnation in it for the souls of the mean, mendacious, and sacrilegious wretches who are its authors."

—Have you got any friends that you want to save from the fear of the lake of fire and brimstone? Then send them the "Biography of Satan," by K. Graves.

—Mrs. R. P. Moore, of St. Louis, is vouched for as a good clairvoyant and healer. For her address see Medisms' Register.

—Especial attention is called to the advertisement of Dr. P. T. Johnson, to be found in another column. We have every reason to believe that he is able to perform all he promises.

—C. B. Bills, writing from Franklin Grove, Ill., says:

"Dr. Bailey gave excellent satisfaction here as a lecturer, and is to speak at Dixon.

—If you are in need of a fine buggy or wagon, we would refer you to the advertisement of Brother N. Kinney, in another column. He does good square work, and you will be pleased with your purchase if you buy of him.

—Brother Jessie Hepper, of Jackson, Tenn., writes us that he would be glad to give any good medium a home at his residence.

—M. H. Houghton, M. D., writes as follows from Stowe, Vermont:

"We have had a grand time; I think the best convention ever held in Vermont, or anywhere else. Able speakers were present from all over the country; I will name a few: Dr. H. S. Storer, of Boston; Geo. A. Bacon, Boston; A. E. Carpenter, Boston; Mrs. S. E. Warner, ill.; Fannie Davis Smith, Brandon, Vt.; Mrs. Hyzer, Vermont; and a host of others. We climbed up the mighty steeps of Mt. Mansfield, and were *transfigured* there with the power and love of the angel hosts from their happy home among the stars."

—Levi Dickinson is now lecturing in various parts of the country. He lectures while entranced, and many times is enabled to describe spirits. He is a convert from the Jewish faith, and is doing a good work in our ranks.

—Think of the little folks when you are ordering books, and send for the Vine Cottage Series, comprising "The Little Flower Girl," "The Orphan's Struggle," and "Little Harry's Wish;" the children will be delighted with them.

—The Boston *Herald* contains the following: "On Sunday last, Mr J. E. warner, a photographer of Fall River, was called by some parties who live in Cherry street, to take some pictures of a deceased child. The latter was placed in a chair, and over it was arranged an arch of roses, with one sprig hanging down from the centre. As we are informed by one who declared himself an eye witness, several pictures were taken; and in the sixth, partly obscuring the pendant sprig, appeared, clearly defined, the face of the child's own mother, who has been dead several years. The statement comes with the assurance that there was no chicanery in the matter; and it is said this well-authenticated case has created considerable local excitement."

—J. H. Powell and family sailed from Boston in the Cunard steamer Tripoli for Liverpool, Tuesday, June 27th.

—Henry Houston was hung at Winnsboro, S. C., for murder, last week. The Sheriff gave his body to his friends, and they took it home, went to work at the vital spark, rekindled it, and set Mr. Houston on his taps again. Before the next morning, Mr. Houston started to look after some urgent business in another part of the country, and his family is preparing to follow him.

—Elder C. F. Evans, the great Shaker apostle of New Lebanon, went to England July 1st on a missionary tour.

—"The Science of Evil," by Joel Moody, continues to excite much comment. The demand for it will increase for many years.

—The following case shows the growing importance of our cause, and the decision will be read with interest by those who have desired to see the matter tested in court: "On Friday, June 23d, in the Superior Civil Court for Plymouth County, Mass., held at Plymouth, the case of Luther J. Phillips vs. Wm. Chandler, came up. This was an action brought by the plaintiff to recover for injuries received from an unskillful surgical operation performed by the defendant. The defendant is a well-known spiritualistic doctor residing in Kingston, and it was contended by the defense that he can neither read nor write, and that he is entirely ignorant of medicine, that he never pretended to have any of himself, and that his patrons well knew that his treatment was wholly dependent upon abnormal influences while in a trance condition, and that there was no responsibility beyond the acting in good faith to obtain the abnormal influence. The court (Judge Reed) ruled that where a party holds himself out as a Spiritualist doctor, he is only held to use the ordinary reasonable means to procure the attendance of spirits at the time and place of treatment, or that if the party so holding himself out to treat disease takes the ordinary means in use with such person to induce the attendance of spirits, he is not liable for want of skill while so treating his patients. The case was submitted to the jury upon the question whether the defendant treated the plaintiff while in the condition he contracted to be in, and if not, whether the plaintiff suffered injury from that treatment, and to what extent. The jury rendered a verdict for the defendant."

—We have going through the press a new and revised edition of the only true history of Jesus of Nazareth ever written, or, probably, that ever will be written.

—M. Millesom the spirit artist for portraits, will be in Birmingham, Mich., during July.

—Mrs. Harriet Beecher Stowe defines her position on Spiritualism as follows: "In answer to the inquiry whether I am a Spiritualist, I reply that I believe in the Spiritual teachings in the Bible, and in that alone; and regard a great part of what is called Modern Spiritualism as being precisely what we are warned against in the Bible as seducing spirits and doctrines of devils."

[illegible] is lecturing this month at Terre [illegible]

[illegible] Donnell, Catholic pastor, in a letter to [illegible] in deep affliction, says: "In the deep affliction [illegible] has recently visited you, I implore you to [illegible] well that there is a communion of spirits of the departed dead, which death cannot prevent, and which, when prayer, can impart much consolation. This, with the condolence of every parent and child in my flock, I beg leave to offer you, wishing, in the meantime, to assure you of my heartfelt regret and sympathy.

Philadelphia Department.

BY ..... HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Soul Freedom.

We have spoken of soul needs and soul growth. Out of the fulfillment of these shall come the most glorious inheritance that man can realize,—soul freedom. The declaration that "He is a freeman whom the truth makes free," applies more truly to this, than to either physical or mental conditions—freedom in all of which is essential to real happiness.

Freedom on the physical plane, results first, from a good degree of health of body; next, from the best and most appropriate surroundings.

Men and women are slaves on this plane when they are obliged to labor to the utmost extent of their powers to procure the means of livelihood, and especially is this the case if they are compelled to labor at some irksome and unessential pursuit. The mass of mankind toil so long and continuously, that with a constant weariness, they are crying for a boon of rest, and so blinded are many in their judgments, that they suppose absolute indolence will constitute such a heaven for them. Women suffer from an incessant and ceaseless repetition of monotonous labor.

The mass of mankind perform too much labor; the poor being compelled to it by stern necessity, and the rich by semi-voluntary slavery, which is often full of disappointment and vexation of spirit.

Few, indeed, enjoy that happy medium in which they perform only that amount of labor which produces the most perfect rest, which, without being in bondage to the physical, brings sweet peace and repose in the accomplishment of the desired object.

Contentment and an appreciation of our powers, enables a few individuals to labor so as to realize physical freedom.

Intellectual freedom is equally important and quite as rare. Mankind are slaves on the intellectual plane, and very few dare think independently, and every one must suffer for thinking and acting thus. Intellectual tyranny is fascinating, and perhaps there is no other form of tyranny that is so little recognized, either by those who wield it or those who suffer under it.

Dogmatism is mistaken for wisdom, and the blind and positive assertions of ignorance are put forth to transmit to the mind. This is manifest in all societies and associations, and in this country, where there is so much freedom in public meetings, for the discussion of various topics, this spirit of dogmatism is very apparent. It may be the best thing that it is thus freely manifested, as it will be most likely to work out its own cure.

Intellectual freedom is of great importance in giving to mankind a consciousness of many truths, and an appreciation of them. It has made rapid strides within the last quarter of a century, and is beautifully onward and upward; especially in those countries where the freedom of the press and public speech is guaranteed.

Soul freedom, however, is the highest, holiest, and noblest boon that man is capable of realizing. The first obstacle to the freedom of the soul, are the influences of the physical body,—the soul being a divine spark encased in the physical tenement. For a time it is imprisoned in an unconscious state. Gradually the windows of its prison house are opened; first, by the unfoldment of the intellectual powers, which stand between the soul and the body, and then the native energy and activities of the soul begin to manifest themselves, and before the corroding and darkening influences of sin have acted upon the body, often enable it to give forth beautiful expressions. Child life is thus made most attractive, the windows are opened, through which the soul can throw some of its light, and well will it be for humanity, when they learn to surround these little ones by such influences as shall not only permit this light to shine forth clearly and beautifully, but shall tend to open wide the doors and windows of the physical body, so that soul vision and soul freedom shall be thus early cultivated.

The children of the poor, often amid the most squalid conditions of poverty, are very attractive during the early months of their lives, and the distinctions which separate them from the more refined and better educated classes are not seen until after they have been subjected to many rude, harsh, and unspiritual influences and surroundings which develop the coarse and hard characteristics that are so common.

The reason of this is obvious. The soul nature expresses itself through these physical organizations, and its manifestations are very beautiful and attractive; but when the cold, withering blasts of selfishness and crime nip these buds of promise, and the germs from whence they spring are driven back to remain dormant, then the superficial observer sees evidence of total depravity.

Think of this, ye fathers and mothers, and let no rude and unkind treatment take away that which you have so dearly loved. Know that if these tender flowers are gently watered by the dews of kindness and loving sympathy, they will continue to pour out their rich fragrance more and more freely, and bathe human life in a glory more transcendantly sublime and beautiful than anything that has ever been realized by mortals.

Owing to the blindness and ignorance of mankind, even the most intelligent and refined portions of society have failed to realize this natural and divine soul growth and soul freedom which would place humanity on the high plane which it is designed to occupy.

Mankind have been journeying in the wilderness through all the ages of the past, with occasional glimpses of the promised land, and we believe Modern Spiritualism is not only destined to lead humanity up to the mountain-peaks of physical and intellectual life, but to take them out into the broad plains and rich valleys of soul life in which will be realized true soul freedom.

Freedom of the soul is not marred by any impurity in itself, for this cannot be, but it is clouded over by the impurities and angularities of the body and mind. Its freedom, like that of the body and mind, is dependent on knowledge and consequent growth.

The freedom of the body depends upon physical health and such surroundings as shall enable it to outwork its mission, the body being subject to its surroundings to a great extent, and limited by its strength and endurance. Man is continually overcoming these influences and extending his empire even in the domain of the physical.

So also the freedom of the intellect or mind is governed by its surroundings and its interior development and the amount of knowledge it has obtained, and in this man is also rapidly extending his sphere and enlarging the boundaries of his domain.

If the physical and intellectual natures of either of them be allowed to occupy more than their appropriate time and place, the freedom of the soul is interfered with, and of course this will be the case if there be violations of physical or mental laws, all of which are divine.

If an individual has no consciousness of a soul nature, it is vain to speak to him of the freedom of the soul. All intuitions of moral law, on any plane, fetter the soul, and deprive it of its freedom. But it is our aim to set forth the means by which the soul may attain to the highest freedom.

It must be evident to all that the best physical and mental conditions should be maintained, and that ante-natal conditions have a very important influence upon the freedom of the soul. The spontaneity with which this manifests itself in some children is evidence of this.

Next to these conditions is a proper education—one that shall bring forth the soul in its activity, and by maintaining the innocent and confiding trust of childhood, keep it upon those planes on which the soul can continually increase its power and extend its freedom.

The soul ever holds communion with the angel world, and wherever it is free it will give evidence of this, and it will thus lead the mind to go forth into all the conditions of life, searching out the hidden causes that underlie all human actions. Going to the fountain and source from whence these proceed, it will "judge righteous judgment" upon the actions of men, —not with a view to condemn any, for all are more or less subject to conditions and give them that freedom which can alone come from the full and perfect unfoldment of all their faculties and powers—physical, mental, and spiritual. The mission of the soul is intuitional, it is the purest clairvoyance; it sees beyond the surface into causes and principles, and when there is a good degree of soul freedom, these are laid out clearly before it as stars in the firmament, and the harmony and beauty of God's laws are apparent. All the external harmony of nature is dim and shadowy in comparison to the interior harmony which is thus opened to the soul.

A very good degree of soul freedom should be attained in this life, though its perfection will only be approximated in the higher spheres.

Among the grand lessons that Spiritualism is teaching mankind, we may enumerate, first, that each one has a soul: second, that this soul has needs; third, that it must experience a growth, and then by attain to its legitimate freedom.

A balloon will give us an instructive illustration of man's triune nature. The beautiful silken globe, which is destined to hold the gas, represents man's spirit; the net-work, which should be regularly folded over this, and extend its chords down to sustain the basket, represents the mind; while the basket with its ballast, illustrates the physical body.

Alas! how many human beings do we see carrying the basket uppermost, with the net-work of the mind terribly entangled around them, and the beautiful silken globe of the spirit empty and trailing in the dust.

When Spiritualism has taught us its grand and ennobling lessons, we shall learn to fill the balloon of the soul with the pure ethereal airs of heaven, and as it rises gracefully and beautifully, the net-work of the mind will be carefully and properly folded around it, and its chords reaching downward, shall hold the basket of the physical body so that it may rise above the storms and discords of earth, and move onward triumphantly in the heavenly journey of life. Let us then endeavor to throw off the ballast of selfishness and inharmony, and rise to purer and holier conditions, to sublimer heights of glory and happiness, and then we can sound forth the gospel note to all, "Come up higher" and realize more fully the freedom of the soul.

In future articles we shall speak of the soul-life, past, present, and future.

The line of life may be doubled up by the use of stimulants, and seem to be stronger, but it is really weaker, and shorter on account of this.

Many persons are like a vessel at sea impelled by sails, and at the mercy of every wind that blows, and not like a powerful steamer driven by a force.—*W. F. Evans.*

Our touch is morally healthful or poisonous. Our spiritual states are contagious, and it is a serious and earnest thing to move among our fellows. Many of our intolerable thoughts and unhappy feelings are excited in us by the spheres of those around us, and come to us from spirits in the flesh, rather than from those who have passed to the world beyond, to whom they are often unjustly charged.—*Ibid.*

It is one of our highest duties to be innocently happy, not merely for our own sake, but for the general weal.—*Ibid.*

The strongest government in the world is not strong enough to trample on the rights of the meanest citizen with impunity.—*W. Hancock.*

> "The twilight deepens; brooding sleep
> Shadows the green earth tenderly;
> The house lies buried in slumber deep;
> The peace of heaven seems strangely near;
> I kneel beneath the meadow's fear,
> And soft upon my troubled breast
> Comes down a blessed sense of rest,
> Praying, beloved, for thee!"

Carefulness in little things indicates a well-developed mind; but a prouder appreciation of all things, is the highest attainment of man.

Justly censurable is the common habit in fashionable life, of expending all the income in extravagant indulgence.

Spiritualism encourages the loftiest spiritual aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates noble self-reliance. It frees man from the bondage of authority of book or creed. Its only authority is truth; its interpreter, reason.—*Hudson Tuttle.*

Baby Mysteries.

Where did you come from, baby dear?
Out of the everywhere into here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm white rose?
Something better than any one knows.

Whence the three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.

How did they all just come to be you?
God thought about me, and so I grew.

But how did you come to us, you dear?
God thought of you—and so I am here.

DR. SAMUEL MAXWELL,

MAGNETIC PHYSICIAN

TREATS the sick by magnetic touch, and the use of approp iate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Board desired. Come to, or address,

SAMUEL MAXWELL, M. D.

[illegible], ROCHESTER, Ind.

NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists.—The Eighth National Convention will meet at Troy, New York, on Tuesday, the 12th of September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings.

HANNAH F. M. BROWN (Orange, Ill.), Pres.
HENRY T. CHILD, M. D. (634 Race St. Phil.), Sec.

Eaton Rapids and Windsor, Mich.

The friends of eternal progression, of Eaton Rapids and Windsor, Mich., and vicinity, will hold their First Quarterly Meeting at the Cheney Schoolhouse, or at the grove in the neighborhood, on the 15th and 16th of July next.

Mrs. L. A. Pearsall and others will be present to address the meeting. Provision will be made for friends from a distance. Dr. Bailey will be present to sing and play the organ.

Come, friends, and have a good time in keeping the wheels of progress in motion.

JAMES ASHLEY, President.

Two-Days Meeting at Albion, New York.

At an assembly of the Spiritualists of Orleans Co., today, it was resolved that a two-days meeting be held in Albion, Saturday and Sunday, the 22d and 23d days of July next, and that J. G. Fish and Lyn Miller be invited as speakers. Entertainment will be provided for friends from a distance.

A. C. WOODRUFF.

Hymeneal.

MARRIED, on the evening of June 14th, 1871, at the home of her parents, in Cincinnati, Ohio, Annie S. Graham to Oliver S. Garretson, of Buffalo, N. Y., the writer officiating.

A pleasant gathering of friends paid tribute of their regards and esteem in congratulations, and many more tangible testimonials added to the occasion.

ADDIE L. BALLOU.

Obituary.

Passed to the higher life, from Fox Lake, Wisconsin, Geo Morgan, Esq., in his 72d year. A moral reformer, in its highest and noblest sense, his epitaph might truly be: He was an honest man—the noblest work of God.

BELVIDERE SEMINARY,

FOR YOUTHS OF BOTH SEXES,

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Original Essays.

Written for the Religio-Philosophical Journal.

SPIRITUALISM AND SORCERY.

By M. J. Wilcoxson.

NUMBER THREE.

"'Tis education forms the common mind; just as the twig is bent, the tree's inclined."

Mind without "education" acts in unison with the predominant impulses and characteristics of the individual; but that which finite beings term education, does not always liberate the soul from the material plane where those impulses take direction. When men speak of education, it is not the education of self-growth and self-experience, the concomitants of soul trials and discipline, to which they refer; but it is to duly constituted and accepted systems of education they look for the unfoldment of mind, rather than to those imperative and purifying means, which the true philosopher accepts as most potent in liberating the soul. And then the author of our quotation could not have used the word "education" altogether in its popular and generally accepted sense. Book learning, with its accompanying illustrations, however perfect, is but a system by which we repeat the thoughts and discoveries of others, and is far as their thoughts are mathematically proven, they become undisputed truths, which belong equally to all. Thus, as far as present standards of teaching are concerned, we must make a distinction between the mathematical or scientific, and that which is not yet capable of demonstration. Again, we must make the same distinction between that which we know, and that which we do not know. We may prove an arithmetical problem with perfect accuracy, when a mere theory or speculation which never has been proven to the common mind, may by the self-constituted authorities of ignorance and ambition, be made an unquestionable dogma and canonical rule, to sway and hold in subjection millions of human souls. We all know full well what priestly domination has done in one direction, while in the opposite, a rank materialism has more effectually still, if possible, shut and barred every avenue to the spiritual arcana of reason, and insisted upon holding the exercise thereof purely to the domain of the physical senses. True, materialism is severely scientific on the mortal plane—but it is perfectly powerless in attempting to explain any phenomena pertaining to a super-mortal or unseen agency. With the dogmatism of materialism on the one hand, and that of priestcraft upon the other, positive, demonstrated truth must hold the central, middle ground in the controversy. So, millions of spirits are liberated from the body every year, to swell the unnumbered hosts who have gone before, translated to the next sphere of life as totally ignorant of the realities of that life, as the child of one year is ignorant of the size, form, weight, and all that is contained in the wonderful resources of this planet; and those millions are as completely blinded and ignorant of spiritual truths, or very nearly so, as if they had never existed with the comparatively few exceptions, where souls have caught a ray of illumination through their own quickened natures. And even those thus illuminated, have, in nearly every case, gained their knowledge of the superior world in broken, fragmentary lessons, and interior experiences, which it is impossible for the pentecosted to transfer to another; consequently the spheres of spirit life just bordering upon the mortal plane, are filled with these millions of restless, yearning, striving, and undeveloped minds, who having no definite knowledge of the geography or government of the higher realm, naturally turn earthward for their enjoyment, and are, for a time, as truly intermingled with earthly plans and passions, as if they were still in the body. And having never cultivated a desire to explore "the unseen country," they are attracted to their old haunts, their old companions, and their old habits. Having never been educated to subordinate the appetites and the passions, ambitions and avaricious propensities, they cannot at once become transformed in this respect, and consequently hover like "a cloud of witnesses" around the high and by-ways of mortal existence. "Thirty millions of souls," says a recent statistician, pass on to that bourne every year," and three hundred millions every ten years! All this "innumerable company" come pressing round the home they once occupied! The earth zoned and banded with this great army, this living sea, and for one man of Nazareth, for one Socrates, for thousands of martyrs in one age or period, a host beyond computation, whose tidal waves swell and beat with ceaseless ebb and flow upon the shores of mortal life! And according to their loves, their attractions, their affinities, is their magnetic influence perpetuated in the gratification thereof. The easy, careless, self-satisfied man is still the same, in degree, as the ambitious schemer, the heartless speculator, the genteel swindler, the midnight prowler and robber, the licentiate, the prize-fighter, the clown, the murderer, the disappointed, profane and selfish are all the same, with only the slight modification of a change of base, (or locality). The work of obsession commences. As a contractor uses his influence in obtaining the most profitable materials and agencies, so will minds still on the material plane, though shorn of a mortal mechanism, lay tribute on all who may for the time being prove available instruments.

It is not the work of a moment, by any means, to purge these blinded, selfish souls of their ignorance; and "just as the twig is bent the tree's inclined." "You cannot gather grapes of thorns or figs of thistles;" "for what a man soweth that shall he also reap." And this is true of society. It is true concerning the individual—it is true when applied to the nation. Let an individual cultivate only his selfish nature—he enters that world a selfish man. Let governments be based upon the selfish principle, they will tolerate and sanction it in individuals. Let governments license one form of crime to increase their revenues, or cover and make respectable their sins, and they put a pandora box in the hands of every subject. Let governments strangle men to death, and individuals who have their personal apologies for the crime—or who, like some Christian governments do not stop to apologize, will dirk their victims. Let priests tyrannize over their subjects, let them burn heretics, proscribe thinkers, and steal by cunning, cant, and artifice, the wages of the people, and should opportunity offer, the devotee will become a tyrant and a licensed thief in his turn: Let men adopt any system of administration with no higher aim than to possess wealth and power—let rulers become dictators and drones, or military despots, and the seed is planted for a national harvest. Only when the tyranny becomes insupportable, when selfish gratification is all on one side, and tyranny grinds to dust the last spark of liberty; does justice unsheath her sword and call the people to the conflict. It is then, when oppression has become profane and insolent, when mad passion puts her loathsome hands upon the throat of the first and the last beggars, that the fires of dissolution burst forth.

Then woe to the tyrant! Woe to the despotic! Woe to the Herod whose hands are red with the blood of the innocent! In all the rending and conflict of earthly powers, is there no "war in heaven?" Do not those legions of the lately translated mingle in the fight? Are they the silent, passive spectators of the scene? or are they the ever busy, watchful, prying aids of the party or cause they espouse? And do they really wield less power than when in the body? Are they not now armed with invisible potencies, the psychological weapons of the multiplied individualities; and will they not prove powerful allies or deadly foes, as they take their places, actuated by all these diverse and contending motives? Thus, when wars rage, when inquisitions are powerful, the mad, unbridled fury of the mob, the relentless cruelty of the licensed hordes of avengers, betokens the multiplied strength and power of the lower nature, while justice grapples with the anaconda of human hate, and holds high her unerring scales till it writhes beneath her victorious charge!

Are there no battles to be fought, but these which humble nationals their pride, and through wreck and storm let fly the arrows, and the fiery shells of judgment? Is not every life a miniature battle field, where the seeds of national destiny take root, and where government truly commences? For it is in the wisdom, the choice of the people, what the future of a nation may be, at least to a great and important extent. It is in the choice of the mind once aroused to a discrimination between right and wrong, to uphold the right and denounce the wrong—that it is not the right of any, to punish the individual, or even knowingly oppress him for that over which he has no control. And the same argument we would apply to persons in the body, we make bold to apply, as well, to persons out of the body.

The inhabitants of the next sphere are just as much burdened with a sense of accumulated wrongs and miseries, at least for a time, as those who still remain—and whenever and wherever they may act out their respective natures, will continue to do so. Their motives, their real loves and affections, their emotions and impulses will all be as variously represented, as though they were still in the body. And they feel bi-trustment, false judgment, the arrogance and pride of those who despise them. They listen to hard words and sentences coming from hypocritical lips. Accused of deception, some do not scruple to deceive. Called "devils" they sometimes make use of the Christian's polished sort of vocabulary, and always however quite from the Christian's canonical authority. Interfered with by the blustering, bombastic, High Church tribunal, which came into use soon after the purity of physical manifestations became established, and which won a readily and successfully among a certain class of "dark circle" skeptics, they have taken to exposing exposers in the attitude of Paul before Agrippa, "all for naught." certain long-armed, tip-toed, be-frocked and skirted exposunders who have themselves been caught deceiving, too, when the dark lantern business came into vogue! Immaculate judges of the spiritual high court!

Previous to this, Prof. Brittan, Sunderland, and the whole school of public expounders of psychology, mesmerism, etc., had demonstrated the law of mental or spiritual control, as based upon a peculiar condition of receptivity in the subject—and after hundreds, and probably thousands of experiments, it was conceded that the mind of a negative, passive subject, could be made to occupy the same relation to the controlling power, which the negative plate in photography holds to the object before it. Just as the negative plate retains a correct likeness of the original, so does the negative brain of the psychological or mesmeric subject, become a mirror in which is reflected the thoughts positively impressed thereon by the magnetiser. But again, it was seen that all positive, intervening influences blending with the influence of the operator, would mar or proportionally weaken his power and dim the truthfulness or perfection of his control. So it became the care of the operator to prevent any foreign interference, which could be easily done, before others had, by following the rules of mesmeric law, became as well versed in the art as the prominent and original teachers thereof. But no sooner did the knowledge become more generally diffused, than all the these counter influences, the result of so much experiment, produced with the subject exactly what a changing, shifting, unsteady scene would produce on the negative plate of the camera—a complete admixture of the rays of impression, and therefore a materialization of the picture. During this period, "sensitives," as they are termed, were passing on beyond all human control to the influence of unseen operators, and "mediumship" came to be universally recognized. This made the subject the intermediate agency between two worlds—the seen and the unseen—and diversity or antagonism of influence from that world in connection with the psychological effects of this, incr sed rather than diminished the extreme susceptibility of the subject, at the same time that ignorant experimenters and investigators, constantly jeopardized and destroyed the purity of spirit control by their almost criminal recklessness—for they could not always have the apology of ignorance, being almost every well balanced medium could get clear, rational directions how to proceed.

(To be continued.)

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

NUMBER FOUR.

In all manifestations of spirit presence certain conditions are necessary. This is not alone true in Spiritual science, but in every department of life; and the more clearly and completely the requisite conditions are complied with the more perfect will be the result. Take for instance the operations of the chemist. He can to a certain extent *imitate* the diamond, but not understanding the laws fully, and hence failing to comply with all the necessary requisitions, the product of his labors and the best yield of his laboratory, will be nothing, after all, but a feeble imitation of the real gem.

Now in spiritual chemistry, as in physical, if all the conditions are not supplied, we shall often have in the place of what we are seeking for, real or partial failure, or as near an approach as the spirits controlling can give under the circumstances. This then leads us to the inquiry:—What are the conditions requisite to obtaining correct and intelligent communications from the spirits of departed human beings.

Before proceeding to solve the question we should consider the fact, that mind is exerting an influence upon the universal thought realm of the Infinite, in every pulsation of a human soul. That every thought born in the spirit brain of a human being is one drop of the infinite ocean of intelligence, who's wavelets will ripple on in the eternal ages of the yet to be. And these, rising from their thousands of millions of sources, will mingle according to their affinities, and roll across the plains of mind, as in our earth, drops unite to form rivulets; and, as rivulets unite to form streams and rivers, so shall these streams, becoming purified, locate and flow together to unite all humanity in the bonds of unity, benevolence, charity, and brotherly love, as the waters upon the face of the earth are gathered into the great central ocean of unity.

In this then we can see that our minds to a certain degree affect the channels of inspiration or the flow of spirit communion, and can to that extent, promote or retard the flow of those purer streams of divine love.

We infer, then, that one condition essential to intelligent communion with our friends and the elevated intelligences on the other shore, is honesty of *purpose*.

What pure mind, desiring the elevation of humanity and seeking its own advancement, could be strongly attracted to enter an atmosphere of selfishness, fraud and deceit? Would it not be more in accordance with natural principles that those who seek a lie should find the reflection of their desire returned to them? I was once told by a minister that Spiritualism was all a deception and fraud, and that the mediums were all arrant knaves and impostors. I asked him if he had ever investigated the phenomena, when he answered that he had, saying: "I have visited more than thirty medi[illegible]

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and as you [illegible]onest
spirits, and [illegible]rove
them humbugs, and Spiritualism a fraud and deception, you have been answered by your own thoughts, and have deceived and humbugged yourself. But if you will seek with an honest heart for the truth, laying aside your prejudices and preconceived opinions, I pledge you, you will obtain very different results."

Another essential condition is—*a willingness to receive the light in any way it may be presented*, without dictating the form.

Spirits see what conditions are necessary, and measure their ability to produce results according to their conditions supplied; and we should accept whatever they are able to present in evidence of their individuality and presence; and if little only is given, that little is an earnest of their and our immortality.

We do not enter upon the study of the natural sciences with a determination to torture, pervert and misrepresent the phenomena and facts upon which a knowledge of their laws are based, or to reject the remotest possible phenomena or the minutest fact in any way relating thereto, but with a desire to weigh, analyze and arrange every conceivable point that bears upon the subject involved, and deduce therefrom the unfailing truths which untold those inwrought principles whereon all science is based.

Why then, if honest intentioned, or even desiring our own improvement and progress, should we enter upon the study of soul-science in any other way than that in which we advance in knowledge in other departments of scientific research?

The idiot might walk for ages on the sea shore and toy with its shells, or wander among the rocks and gather the curious fossils therein deposited, without ever gaining from them a single idea of their unfolding or history, or deducing therefrom a single thought with regard to the geological formations of the earth; yet in them is the unwritten history of this world and of "beings that hath life" recorded; and the epochs and ages are registered there.

These were awaiting the action of such minds as Hugh Miller, Lyell, Hitchcock, Baron Von Humboldt, Agassiz, Darwin and Dawson, and hosts of others, before they could find appropriate language to express the historic utterances of the ages long agone.

Others had seen those wonders of the past and present—had walked over beds of fossil shells—had unearthed the fossil remains of the silurians, and the bones of the early sharks and mastodons—had gathered sponges and corals—had made use of flint and lime rock—had worked among the chalk deposits and volcanic scoriae—had witnessed the flow of rivers and the ebb and flow of tides—had seen the pounding waves as they spent their fury upon the rocks, and beaten-back by the mighty convulsions of earthquakes, and yet had not gathered a single idea, with reference to the grand march of progress, and eras of development of which these were the enduring record.

So spirits may have caused "raps" for ages, but they waited for the "Fox girls" before they could make those sounds intelligible and communicate thereby the loving messages and sacred counsels they were anxious to give to their friends on earth. It is true they made an effort to communicate through the "Wesley family" in the same way many years before, but the superstition and bigotry with which they were surrounded could not be broken through, and the highest form of progress they could then impress was Methodism—which in the early history of that church partook largely of the spiritual element, but since, growing prosperous in numbers and wealth, has become ostentatious, bigoted and proud, and now seeks, by abandoning its ancient land marks, "to become chief among its brethren;"—forgetting that "pride goeth before destruction, and a haughty spirit before a fall."

These "raps" were the *natural alphabet* of spiritual science.

Minds were filled with educational prejudices and superstition, and therefore could not receive at once the full glow of spiritual illumination; for, like one who has long been in physical darkness, and the pupil of the eye expanded to its fullest extent, the light must come gradually to enable the focus to be arranged to receive it, or permanent blindness may be the result, so the mental vision darkened by ignorance, and obscured by priestcraft and superstition, had become so weak that it must have time to regain a healthy focus before the meridian effulgence of spiritual glory could be borne. The "raps" challenged investigation. Investigation set the machinery of mind in motion and produced thought. Thought opened up the avenues of inspiration, and inspiration lifted up the soul into communion with the WORLD OF LIFE beyond. The river of death was bridged and the two worlds indissolubly joined. The raps opened the key and spiritual science has since bridged the stream. All praise to the tiny raps—they were the first "key notes" from the land immortal.

How they were produced will form the foundation for the next chapter.

St. Charles, Ill., June 23rd, 1871.

Written for the Religio-Philosophical Journal.

"WHAT OF THE PORTENT OF THE COMING ERA?"

By Luna Hutchinson.

In our limited view of the ultimate of cause and effect, we are only able to trace the designs of destiny, running through individual or natural history, like looking at some intricate pattern from the wrong side.

As all life and development are made between positive and negative forces, so all history proves that the progress of civilization, has been by first the masculine, and then the feminine element predominating in each succeeding era of the world's advancement in political and social life.

The era now closing has been decidedly masculine, all its main energies have been used to overcome and subjugate all the properties and forces of nature to man's control, even the bodies and souls of men and women.

[illegible] and predominant force has been settling a New World, subdued, and still more untrammeled, [illegible]olitical ties that [illegible] and many of its [illegible]d despotic rules over the lives and con[illegible]

sciences of men, and sought freedom at any sacrifice.

Now is approaching the centennial anniversary of the Declaration of Independence, and the year 1876 will be more memorable still on account of the fuller meaning that will be given it by the united voices of *us, the people*, declaring the inalienable rights of all, without regard to race or sex, to life, liberty and the pursuit of happiness.

Then will commence on a grand scale a new plan of national house keeping, with women clearing out the *burs ous* and scrubbing up the boards, airing the political club rooms, ventilating lobby schemes of plunder, and giving the whole governmental arena a cleansing process, and a polish of political economy; in fine, do for the nation what they have ever done for home, church and social life, purify it from "the filth of years which has gathered round it," and prove to the world that it is not good for man to be alone in any of the relations of life.

This will be only the external reform, the preparatory condition, on getting the bride chamber ready for the final union of science and religion, the two great ultimate powers that shall regenerate the race, and make it more beautiful than the fabled garden of Eden; for between the blending of the light of reason and intuition, all mysteries will be revealed both in the sensuous and spiritual domain of objective and subjective being.

All things will then become new, so changed will be the ideas and interpretations of God, religion and our whole relations to the material and mental universe, and the mighty powers of mind in its full development and control.

This present time is one of those lofty waves of spiritual forces, that lift a generation above the level of the past, to catch a glimpse of the coming future ages; and it is well done to make good our observations before the receding wave leaves us in its depth's with no guiding star but the compass of eternal truth within us.

Woman now stands in the same relation to man, that religion does to science, or, much as boys and girls approaching manhood and womanhood, neither comprehending or having faith in each other, and more inclined to disparage than to praise each other's act. But slowly, respectful attentions are being made between them, and when man shall be more just to woman, and treat her as his equal, and woman becomes more worthy of his highest love; and science ceases to ignore religion, and to jeer at what it holds as sacred, and more inclined to drop her garb of hypocrisy and superstition, then, and not before, will dawn that millennial era, so long prayed and waited for by unnumbered generations of the past. To this desired end and final triumph of good over evil, of wisdom over error, may every lover of truth labor with heart and hand until this our grand destiny is accomplished.

Owensville, Cal.

Written for the Religio-Philosophical Journal.

Somnambulism the Foundation of Spirit Control.

BROTHER JONES—The following is the case of Miss ——, in Cincinnati:

A certain female spirit had for sometime been endeavoring to control Miss F., a young lady of this place, who had never been "magnetized," or in a somnambulistic state before, and knew nothing about the condition, nor of spirit control, having never witnessed anything of the kind.

Upon one occasion this spirit endeavored to control her in church, and her friends, not knowing what was the matter with her, had to remove her during service.

After that time repeated attempts were made by the same spirit to control her with but imperfect success, until a few evenings before I saw her. Upon those occasions, however, although unconscious and apparently under perfect control, it was unsatisfactory, because the spirit brought such an unhappy condition with it, that it seemed to suffer from the disease which had caused it to pass away. This condition caused great annoyance and prevented free speech, so that nothing connected or intelligent could be communicated.

Upon my visit to this city, I was paying a visit to my old friend Mr. ——, on the evening of the 24 of June, I found him trying to aid the spirit, who then had the young lady, Miss F., under control. He was endeavoring, after observing the unsatisfactory efforts of my friend to bring about satisfactory results, I suggested that there was no necessity for the unhappy condition which the spirit seemed to be laboring under, and that if he would request it to come in the mind in all her faculties, making many clairvoyant and satisfactory experiments. She was then requested to throw the head only out of the condition, and being perfectly herself.

Upon the spirit's return to the condition of all present, taught her to throw any part of her body into an insensible condition, and to feel or not in any part of her body by an act of her own will. While she remained with great facility, and could then throw herself wholly into or out of the condition at will, in an instant, and when she had done so for the last time, was perfectly astonished at seeing me, a perfect stranger to her, present. That she possessed the power of clairvoyant field, sympathy or an influence of any kind outside of her own powers, for I never saw her in my life before, and she was under spirit control when I entered the room.

In conclusion, I will but add that before she threw herself out of the condition she was requested to remember all that she saw and had done while in the somnambulistic condition, and that she should resolve to feel perfectly well when she had done so, and I have the pleasure of stating that she afterwards acknowledged that she was perfectly relieved of an unpleasant affection that had annoyed her for some time.

Last night our visit was repeated. We found the young lady well and in fine spirits, and after an interchange of the usual civilities, my old friend Mr. ——, requested Miss F. to throw herself into the somnambulic condition, as he was anxious that she should practice the art. This she accomplished at once, and after some interesting clairvoyant experiments at a distance, and several visits to her friends, &c., she became passive, and was then easily and pleasantly controlled by the same spirit that had controlled her upon former occasions. In conversing with me, this spirit acknowledged that the control was not necessary, but that it was not necessary for her to make passes or to strain to effect it, since the truth was known.

The same acknowledgments were made by a second spirit who took control as soon as the first retired. The second was a merry spirit, a soldier who was killed in Tennessee during the war, and hailed from Iowa. This spirit, I was told, had made several imperfect attempts to control before. He was exceedingly happy in returning, and held control for half an hour.

WM. B. FAHNESTOCK.

Cincinnati, June 6, 1871.

—A criminal is a person with weak eyes. Our prisons, which ought to be moral infirmaries, where the sight should be gradually restored, are dungeons where he is shut up in the dark until the sense of vision is nearly or wholly lost, whence the sight is put out rather than put in. We need some Christ to "open these prison doors" and let in the light.

Voices from the People.

ALDEN, McHENRY COUNTY, ILL.—Amos Bailey writes.—Curiosity is on the alert to know when we shall comprehend the incomprehensible great "Summit." We already agree that the author is a host, in his "Search."

DEERFIELD, LAKE CO., ILL.—Vernon Handy writes.—Your glorious journal is the splendor of the two worlds. I hope Brother Francis will find God, even to the entire disgust of the whole orthodox community. Thousands of Spiritualists, by the light they have received, have outgrown great quantities of prejudice. I have read the book "Jesus of Nazareth," by A. Smyth, medium, and must say, to my mind, it appears as truth. It is the most instructive work I have ever read.

VINCENNES, IND.—J. G., writes.—Your very worthy paper speaks of a great many mediums, as well as a great many phases of mediumship, but fails, I believe, to give the process of developing.

Remarks.—Our columns are open to well-written articles, giving the experience of well developed mediums. Friends, of the light you possess from experience, please impart to seekers for like truths, and oblige many thousands.

OSKEMOS, MICH.—P. Thompson writes.—Inclosed please find $3.00, for renewal of my subscription. I see that I have been your debtor since Feb. Accept my thanks for the favor. I am more than pleased with the JOURNAL, and am especially interested in your "Search After God."

CLAY, ONONDAGA CO., N. Y.—Orrin Barnes writes.—We had a man in Syracuse, N. Y., who became very rich in the nursery business. He in de ed great love for S piritualism. He contributed sparingly to the cause. He passed into the spirit world, and was permitted to return, and tell earth's children that he regretted having done so little for the good cause. Spiritualists were half hearted to sustain Spiritualism, as our orthodox friends do their cause, ours would be a mighty power in the land. I am poor in this world's goods, but feel rich in Spiritualism.

SUMMERFIELD, ST. CLAIR CO., ILL.—O. R. North writes.—I don't mind the exact number—but last week's paper never came. Will you please send this missing number to me. I don't want to lose one article of it—especially the "Search After God."

CHILLICOTHE, IND.—S. Hubbell writes.—Inclosed is 50 cents, for trial subscriber, Warren N. Walter. I think your journal is one of the best progressive paper in print. Every number adds increased zest, and almost every subscriber expresses most hearty approbation, and declares it the best paper they peruse. Some who were taking the other Spiritual papers say that, for reasons given them, said they may be counted regular subscribers.

LASALLE, ILL.—A. H. Loomis writes.—Inclosed you will find a postoffice order which calls for the amount of $4 23, for which I want in return three Hindoo Testaments. I will remit my dues for the JOURNAL, with the best wishes for the prosperity of that valuable paper. "Search After God," and find him if you can.

CEDAR FALLS, IOWA.—W. F. Barker writes.—We want a few mediums in Iowa, that will go into the conferences and conventions of the different churches and tell what is the matter with us, and let them exclaim as one of old, "I am not come to call the righteous etc.;" "I am not sent but unto the lost sheep of the House of Israel." If you know of such, Iowa is now the best place for the work in. If I were a good test medium, I would like to sit in conference with the two or three hundred ministers that generally meet about once a year in these parts, and give them a few sound tests—make them feel as I understand. I think the truth would spread better.

WILMINGTON, DEL.—H. James writes.—As regards your "Search," I think you are on a "wild goose chase." Hadn't you better wait until your object is embodied in the Constitution? *There* he might have "a local habitation and a name."

Remarks.—Be patient, brother, and you will see. Fulton, Franklin, Moses, and hundreds of other scientific men, were regarded as "on a wild goose chase," and now to have the same oft-repeated words applied to us, only amuses us, for we have *success*, not *failure*, imprinted on our soul. We are content to let our spirit guide have his own way in the discussion of this subject, having perfect confidence in his ability to fully unravel the knotty question.

LANSINGBURGH, N. Y.—Julia Rowley writes.—Find inclosed $1.50 for a renewal of subscription for your most valuable paper, the JOURNAL; that and the dear old *Banner* feeds me with heavenly manna while gleaning their pages from week to week.

MOUND CITY, KANSAS.—Loyal Griffin writes.—In regard to the "Search After God," I see no signs of the mystery being cleared. The truth is, the Fountain, or First Cause, is incomprehensible, when we shall have reached that—were it possible. I don't see any further chance of progression.

COLLINS, ERIE CO., N. Y.—H. Smith writes.—I like the JOURNAL, for I see you have not the fear of orthodoxy before your eyes, and dare to speak out boldly on all subjects as truth and reason shall dictate, regardless of any fire from the front or rear of the sectarian press or clergy.

WADE, OHIO.—C. H. Toler writes.—There is nothing printed that pleases me better than the JOURNAL. Mostly they are gleanings of truth, and most lasting benefit, comes to me as I thoroughly and thoughtfully read each welcome number. Be assured that, to the extent of my meagre capacity, the whole paper and the great good you are doing through it, are fully appreciated.

UNION VILLAGE, LEBANON, OHIO.—O. C. Hampton writes.—Your fellow that writes "The Search After God," is smart—but it takes such an almighty long time to find him! Now, my advice to him is—quit your "search after," give up the gun. I was really surprised to find even the articles almost exactly like one I wrote even before he ever "struck an attitude." It made me think of the aphorism of the old negro—"There must be a debil, or else we could folks make his picture so zactly like him."

STILLWATER, MINNESOTA.—B. J. Masterman writes.—May angels bless and help you to continue to circulate a paper which is food for the most profound thinkers of the nineteenth century.

NEW SHARON, FRANKLIN CO., MAINE.—A. R. Hall writes.—I love your JOURNAL; I like its contents; it sticks to the mark. I want it well. The "Search After God" is worthy, and it should be in book form; of course it will. Put me down for one copy. I want "Jesus of Nazareth," also.

MADISON, WIS.—Wm. Westerman writes.—At last I feel able to remit you three dollars for the JOURNAL. I am sorry it is not five instead of three, but sickness has kept me back. I hope in future to be more prompt, for I can not dispense with the JOURNAL; it is meat, drink, washing, and lodging to me, so don't leave me out in the cold, I am a little lardy. I return you my sincere thanks for your kindness heretofore. I hope you may ever continue in the good work; and that you may get your reward both in this world and the world to come is my prayer.

NEOSHO, MO.—S. A. Hughes writes.—I am much obliged to you for sending the paper after my time had expired. I don't wish to miss a number.

ONTARIO, WIS.—F. C. Cholvin writes.—Inclosed please find one dollar, for which send me the RELIGIO-PHILOSOPHICAL JOURNAL for three months, the book entitled "The Sunday Question, and Self-Contradictions of the Bible," and "Life's Unfoldings Revealed to Man,"—according to your proposition of June 25th. Send me the first July number of the JOURNAL. Your "Search After God" is overflowing with sound sense. Keep on searching, and when you come across him, just inform us if you please.

OAK GROVE, WIS.—D. S. Woodworth writes.—I think the cause is gaining ground very fast here. Your paper is doing a good work. The people are becoming more and more interested when it is a good test medium or speaker, or both, as there is some here engaged in this blessed work.

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Ticket Office, south-east corner of Clark and Lake streets.

	Leave.	Arrive.
Cedar Rapids Passenger	8.30 a. m.	8.50 p. m.
Pacific Fast Line	*10.45 a. m.	3.50 p. m.
Rock Island Express	10.45 a. m.	*3.50 p. m.
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Rock Island Night Passenger	†10.10 p. m.	†7.00 a. m.
Dixon Passenger	*4.30 p. m.	*11.10 a. m.

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Prospect and Dunleith Fast	*9.00 a. m.	*7.15 a. m.
Prospect and Dunleith Pass	*2.45 p. m.	*2.30 p. m.
Rockford, Rigin, Fox River and State Line	*4.00 p. m.	*11.10 a. m.
St. Charles and Elgin Passenger	*2.15 p. m.	*9.45 a. m.
Junction Passenger	*4.30 p. m.	*9.30 a. m.
Lombard Accommodation	*8.10 p. m.	*8.50 a. m.

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Night Passenger	*6.00 p. m.	*9.30 a. m.
Waukegan Passenger	*2.30 p.m.	*9.30 a. m.
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Night Express	*12.00 p. m.	†6.30 a. m.

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Night "	*12.00 p. m.	*6.30 a. m.

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Through Express	10.30 p. m.	†6.30 a. m

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Aurora Accommodation	*5.30 p. m.	*8.30 a. m.
Aurora Passenger	*8.30 p. m.	*9.30 a. m.
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" " "	*2.00 a. m.	*9.30 a. m.
" " "	*12.15 p. m.	*2.45 p. m.
" " "	*4.30 p. m.	*6.30 p. m.
" " "	*8.15 p. m.	*7.30 p. m.
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REPLY OF WASH. A. DANSKIN, ESQ., PRESIDENT of the First Spiritualist Congregation of Baltimore, to Rev. Thomas E. Bond, M.D. Price, 10 cents; postage, 2 cents. For sale at the office of this paper.

WOOD'S HOUS

Frontier Department.

BY.....M. V. WILSON

A False Statement.

In an article that appeared in the *Herald* last week we find the following:

"E V Wilson, one of the most stern and powerful lecturers among Spiritual mediums, has the names in his possession of over 700 Christian ministers, that have been arraigned before the courts as horse thieves, adulterers, forgers, etc., within the last five years."

This low slang at Christian ministers bears upon the face of it, just what it is—a lie.

We do not wish to enter into an altercation on this subject, and only make this correction for the benefit of those few who might possibly be led into error by such false statements. By facts and figures we could prove our assertions, but will only say that Illinois, according to the present population, has about one-twentieth of all the ministers in the United States; one-twentieth of 700 would be thirty-five ministers in our State thus stigmatized! Is it true? Will our ministerial record show it? We leave these questions for you to answer, knowing that your better judgment will dictate truth, and leave such infamous assaults to sink into their natural oblivion.

We call the attention of the writer of this extract, especially the one who pronounces it "a lie," that we are prepared to count noses with him, and for every Spiritual speaker, lecturer, and public medium that has sinned, gone wrong, or strayed outside the paths of virtue, we will find twenty clergymen, elders, class-leaders, deacons, and other notables in the various churches, who have done more, and I can find its full proportion in Illinois.

What I have said, and say it again, is, that I can produce a list of several hundred clergymen and other notables of the church, who read the Bible and preach its word, who are guilty of one or more of the acts known in the calendar of crimes—from robbing a hen-roost, to murder, and that these criminals have committed these crimes since the advent of Modern Spiritualism, or since the 1st of June, 1849

Our friends in New Boston, Ill., will use this as they think proper.

We refer to the criminal reports and records of the country, and the *Police News* and *Gazette*.

Dr. Albert Barnes on Sin.

A friend sends us the following extract concerning Dr. Barnes. It is a bitter criticism on a life spent in the service of Jesus, and if these are the conclusions of a great and wise man concerning his present and future, what conclusion shall the foolish ones of this world arrive at?

We know that we are immortal. Dr. Barnes did not before his apotheosis. Does now. Hence Spiritualism is ahead of the Doctor, for we have learned this side of the grave that which the Doctor had to go beyond to learn.

"The Rev. Albert Barnes, the well-known writer of Notes on the Gospels, in a recent letter on theological problems says: 'In the distress and anguish of my own spirit, I confess I see no light whatever. I see not one ray of that light to lead to me why sin came into the world, and why the earth is strewn with the dead and dying, and why men must suffer to all eternity. When I feel that God only can save them and yet he does not do it, I am struck dumb; all is grievous to my soul, and I cannot discuss it.'"—*New Orleans Picayune*, winter of 1869.

GREAT CURE BY SPIRIT POWER.

Mrs. A. H. Robinson, Medium.

MISS ROBINSON—Dear Friend: You will find inclosed the name, age, and lock of hair of a young lady that has been afflicted by the loss of the use of her lower limbs ever since last fall. They never have pained her any, and yet she cannot move them a particle. She is an orphan child and in very poor circumstances, living with her aged, widowed grandmother. They have not even a home of their own. Do, please, cure her, if she can be cured, and your God will be your reward. I saw her last Sunday—the first time I have known anything about her—and my heart was so moved I could not help asking your pity and charity.

I know your terms, but it is not possible for me to send the money at this time. I shall send for myself in a few weeks, and I hope to be able to pay you for the young lady at the same time. If you can cure her, please write to me soon. I feel almost certain she can be cured by some of our great healers of the day. The young lady's name is Elizabeth Angeline Miller, age 18 years the 24th of last April.

Direct your letter to me, as I shall go and take charge of the young lady as soon as I hear from you.

Yours in faith,
MRS. LAURA J. DRAKE.

Waterloo, Iowa, May 17th.

MRS. ROBINSON, under spirit control, diagnosed the case and prescribed a remedy, and the following letter shows the result:

MRS. A. H. ROBINSON—Dear Sister: By your request I will write and advise you of the result of your prescription.

I read your letter and have done as you requested by the young lady. I have seen her once a week, although she lives six miles from here. She is doing well and gaining fast. When I wrote you four weeks ago, she could not walk a step. To-day I saw her walk across the floor a number of times. Her back seems better. I send a lock of her hair, hoping the work of the spirits may be crowned with success in the cure of this young lady.

I have to bear a considerable amount of orthodox slang in doing this, but I fear them not. Let me hear from you soon—please do.

Yours in faith and truth,
MRS. LAURA DRAKE.

Waterloo, Iowa, June 25 h.

Letter from Fisher Doherty.

BRO. JONES:—I suppose you feel an interest in all spiritual movements of the day, so I will post you as to what we are doing. Miss Lizzie Keyser has been with us for a few days, giving us some fine tests of spirit life. We wish that there were more like her. In our circles last winter the spirits promised Madison Doherty and John Purcell, that if they would fit up a gallery, they should be developed as "spirit artists." They got a camera, fitted up a room, set for development, and the promises made were fulfilled. Doherty and Purcell have to-day a gallery in the city of Indianapolis, where, during our late State Convention, quite a number of recognized spirit pictures were taken. I think the picture tests about the most interesting convincing of any that I am acquainted. September next, we will have a debate between Hull and the Rev. Mr. Jewell of Subject: Does the Bible teach in all its phases? Jewell was selected by the Christian Conference held here last winter. He sent me a challenge which was accepted and Hull chosen as our man. We expect a glorious victory—not only in sustaining modern Spiritualism, but in rescuing the Bible from being perverted and used in building up some six hundred creeds or sects, each proving itself right and all the others wrong, and not one of them, save the Quakers, demonstrating in their lives the first great moral precept of the humble Nazarene. We think that the cause is gaining slowly but surely. There is a desire, particularly in the country, to hear the gospel of Spiritualism. The pulpit still thunders against us, but the congregations cannot forget their relatives and friends in the other life, nor get rid of the desire to know that they still live and love.

Letter from Belle A. Chamberlain.

BROTHER JONES:—I found at Fort Dodge a Progressive Lyceum in good working order, under the guiding care of Mrs. Swain, who in herself proves the fact, that a person may be a Spiritualist and never lose their position in society. I delivered six lectures in Henry's Hall which were well attended, and this, too, by the best minds of the place. Tests were given after the lectures which created much surprise and investigation. The tide of Spiritualism is gaining strength much faster than our opponents suppose. Herein Des Moines, I find a strong spiritual element, and hope to do much good here. All letters may be directed to me at this place during July, in care of box 347.

Des Moines, Iowa.

Letter from Levi Dinkelspiel.

BRO. JONES—Allow me to say a few words ab ut the three days meeting at Sturgis, Mich. People came from all the surrounding country, and such a gathering I never had the pleasure of witnessing before, and such a feast of good things that we had! Feast did I say? yes; to me it truly was; just started out and am in the glorious work, it was to me more than a feast. It gave me encouragement such as I had least expected, and many thanks to the angels for taking me there. There were present, Bro. J. M. Peebles, Moses Hull. G B Stebbins, Cephas B. Lynn, and Sister H. F. M. Brown, and they used no fair means, and of others who bore sides myself, are about taking the field, there was present, Sister A. E. Messop and Brother James M. Choate and who like myself, are now asking engagements.

Yours for the cause,
LEVI DINKELSPIEL

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From the Medium and Daybreak.

SPIRITUALISM IN ENGLAND.

Emma Hardinge—Artemus Ward—The Spirit Messenger, etc.

OVER THERE.

By Request Read Repeatedly by Mrs. Hardinge, at her Lectures in London.

Oh, the spacious, grand plantation,
Over there!
Shining like a constellation,
Over there!
Holy with a consecration,
From all tears and tribulation,
From all crime and grief and strife,
To all sane good and fair,
Over there!

Always broadline, warm and golden,
Shines the mellow sunshine olden,
Over there!
Never blighting shadow passes
On the silken, star-eyed grasses,
Waving wide their flowing hair
In the clear, translucent air,
Over there!

Oh, the grand encamping mountains,
Over there!
Oh, the sheeny, spouting fountains,
Over there!
Oh, the boundless, star-lit arches,
Where the sun in glory marches,
On a road forever trending,
Through bright legion worlds unending,
Over there!

Brilliant blossoms breathe and burn,
Over there!
Nectar-drunken drops the fern
By the tulip's early urn,
Over there!
Orange beds and passion flowers
Lustless crypt hymneal bowers,
Over there!

All the heavenly creatures born
Of the breeze, the dew, the morn,
In diffuse beauty greet,
Drape their purple, drift their snow,
Don their crimson, sheen their gold,
Shed their odors manifold
On the enlightening air,
On the flower-laden air,
Over there!

Oh, the regal forests growing,
Over there!
Breath of Judaan over flowing,
Over there!
Pine from the Holy Mountain,
Palm from the Holy Sunny palms,
In the ever blue there,
Over there!

And a sentinate perfume
With the deep delicious gloom;
While through trees wreathen ringing,
Lustrous birds are floating singing,
Over there!

No salt tears the ground are drenching,
Over there!
Faint with toil no skins forms blenching;
No more agonizing heart-broak;
No more crouching in the cane-brake;
And no fitful hands wave-sending
With a frantical beseeching,
Over there!

No more desperate endeavors,
No more separating ever,
No more desolating severs,
Over there!
No more fettered limbs are quaking,
No more burdened backs are aching,
No more hearts are breaking, breaking,
Over there!

THE SPIRIT MESSENGER.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance Medium. By our reports of them or other circles we do not endorse or stand responsible for the facts or conclusions given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

June 16.

(The first control was by Tien-Sien-Tie, guide of the Medium.)

The letter in last number of the MEDIUM enforcing the doctrine of the Trinity was read, and the spirit was asked to reply to it.—A. We assumed that information was required as to the sense in which we used the words "I" and "We." We confess that we have no belief or faith in the doctrine of the Trinity as taught by Church theology. The dogma is of no practical value to the spirit after death. We are charged with ambiguity, but this ought to be attributed to the questioner, who failed to comprehend our meaning. No doubt his views on the Trinity are, to him, the highest truth, but as we all differ in education and mental capabilities, mutual concessions must be allowed. We utterly deny that beliefs have any power to improve the quality of spirit communications, which are the product of organic conditions in spirit-life and on earth.

Mr. Potter asked: Do not the spirits acknowledge the Father, Son, and Holy Ghost? and if so, which are highest, those who believe, or those who do not? Does such a belief not tend to the glory of God?—A. The position of the spirit in the other world is determined solely by his actions in this life. The only way to promote the glory of God is to do to others as you would have them do to you, and also not do to others what you would not have them do to you.

Mr. Gardner, of Nantucket, asked: If the doctrine of the Trinity be true, will it not impede the progress in spirit-life of those who hold it?—A. It is an effete, worn-out superstition, and is entertained by spirits who have not got rid of the ideas acquired on earth. No doubt it originated in a perception of truth, but that truth has been long disrupted by the blind belief now entertained. We may state a Natural Trinity, composed of God the centre, Nature the effect—the connecting link being the realm of forces. It might be named otherwise—God, Wisdom; Nature, Love; and the intermediate forces, Will-power; Force; it is exhibited in man—Soul, Body, Mind. All beliefs not founded on a perception of truth retard the soul, and prevent it from making progress in spirit-life. Man cannot at all times perceive truths in the abstract, and hence personalities are adopted to shadow them forth. The ambition of priests has turned these symbols to the personal advantage of their order, till, in the present day, the three idols worshipped in Christendom entirely obscure the spiritual principle which they misrepresent.

ARTEMUS WARD.

A spirit controlled the medium, and was at first thought to be the "Strolling Player," as he acted and talked in a personating manner, making numerous puns. He said he was a celebrated showman, a class of individuals who looked down on "strolling players." He was particularly cell-abraided in the lungs before he left earth, indicating that he died of pulmonary consumption. He spoke in a strong New England accent, and it was suggested that he was Artemus Ward, and he acknowledged that he was Charles Brown, vulgarly known by the former name. He spoke in a genial manner, and full of genuine humor. He concluded with a short address, in which his fictitious name occurred often. It was not properly reported, but the "Strolling Player" gave the following version of it, which, however, is not so concise and pointed as the original:—

"A. Ward *awards* to his many friends such good feelings and wishes as they are desirous to have *awarded* to them; at the same time trusting they will *award* him a continuance of such sympathy and love. A. Ward also trusts they will be able to *ward off* any blows upon their own nuts; at the same time he *awards* the task to them of *warding off* blows from the heads of other people; and as they work and entitle themselves to their *award* hereafter, so he trusts that their *award* will be one rdance with the good they have *awarded* to other people; but if their *award* fall short of what they would like, he trusts they will have common sense enough to *ward off* a recurrence of the same failures; so that in the end we may be united in one *ward*, one of commerce (not lunatic), and toget er unite ourselves into one band of kindly feeling, and benevolent labors for the purpose of *warding off* misery and *awarding* happiness to all who are deserving of such A. WARD."

The "Strolling Player" concluded the seance by a travesty on the absurdities of theological superstitions.

MESSRS. HERNE AND WILLIAMS' SEANCE AT 15 SOUTHAMPTON ROW.

Much has been said against dark seances, and properly too, for when the phenomena are of such a trivial character as to be readily simulated, no good, but rather evil, can come from such seances. When, however, the phenomena are of such an astounding description as to baffle imitation, then the dark seance gives as positive evidence of spirit-action as any other form of experiment. The latter description applies most emphatically to the mediumship of Messrs. Herne and Williams. The carrying of human beings and other objects through closed doors has been thoroughly established by these mediums. On Monday evening last a very interesting incident took place at their seance at the Spiritual Institution. On that occasion objects were handled in a very free manner. A rack of books were carried from the piano and placed on the table. Then a stack of loose publications was taken from the sofa and showered over the table and the sitters. The table-cloths were wrapped round several of those present. An arm-chair and another chair were hoisted on to the table by spirit-power, after which Mr. Herne and Mr. Pegan, of Liverpool, were levitated. Mr. Williams was lifted on to the table, and afterwards was heard to fall behind one of the sitters. In about a couple of seconds the noise as of a heavy body falling was heard in the room above, then another noise, and in less than two minutes Mr. Burns and Mr. Williams were outside of the seance-room door asking for admittance. Mr. Burns gives the following account. He was in his office under the seance-room, when Mr. Williams walked in, and in a wild, excited manner asked, "Where are they? Are they all gone? Where am I?" Mr. Burns asked, "Where have you come from?" He replied, "From the top rooms." After being assured that the seance was still sitting, Mr. Williams accompanied Mr. Burns to the outside of the seance-room door. Mr. Burns shouted out, "Have you had these doors opened?" Several voices answered simultaneously, "No." "Can I come in?" "No." "What have you done with Williams?" "Why, the spirits have taken him away." "Well, I have got him here." The doors were opened, and Mr. Williams and Mr. Burns entered the room. Light was struck, and it became evident that the spirits had carried Mr. Williams into the room above; that after assuming his consciousness he was again entranced and made to walk downstairs quickly, and come to himself again just as he entered Mr. Burns office. We think it proper to state that the doors were not locked, but it is utterly impossible that Mr. Williams could have passed out of the doors, as he was not allowed time to do so before he was heard in the room above; the doors were not heard to open or shut, and if they had been opened the stream of light from the staircase must have been perceived by the sitters. Three separate spirit-voices spoke a good deal during the evening.

MEDIUM.

Q. What is the nature of the lights seen at spirit-circles—are they real objects, or are they only subjective in the mind of the seer?—A. Those lights are real objects, and are caused by the spirits who are present being attracted and mixed so as to produce a peculiar combustion, in such a way that the present state of spiritual science cannot imitate.

Q. Is it proper to send missionaries to the heathen?—A. Let us first consider the position of the heathen spirit. He is a teacher, and his object is to give all mankind a knowledge of eternal life, that they may know how to conduct themselves on earth so as to take a high place in spirit-life. Has the missionary the necessary knowledge to perform such duty? What does he really know of the spirit world—of its laws and conditions, and how they are modified by the acts of earth life? What evidence has he of spiritual life at all? Only tradition and assumption. The missionary should not set out upon his mission till he has been educated, and can place his teachings upon the basis of fact and reason; otherwise, he may sow the seeds of error and misconception, and perpetuate that which rational men begin to suspect is wrong and false—a system of creedal theology.

After answering a number of other questions, the "Strolling Player" controlled, and discoursed in a humorous manner in reply to questions on the devil, redemption, disinfecting clothes by burning them, etc. When asked what he had been doing during the last twenty-four hours, he said he had been taking part in the theatrical representation of a piece called "Life." The audience would number 20,000. It was a means of instruction, and the object was to illustrate the influence of church theology on the human mind on earth and in the spirit-world. Many minds were thereby impressed, and when he left to attend the seance, there was a private meeting of clergymen, talking earnestly on the subject which had been represented.

THE SPIRIT OF A CLERGYMAN.

The next spirit was introduced without the medium being waked up. The control was effected readily. The medium sat erect and dignified, leaned gently forward as if to give expression to his thoughts, and endeavored to get just something which he tried to find under his chin and across his breast. He then spoke in a calm and dignified manner:—"In some respects it is a pleasant duty I have to perform to-night. There has been some little inquiry in this place into the existence of redemptive agencies in the after-life. Also into the common with many others, not only as to the existence of redemption. A revelation in the world of the newly-arisen has brought such a theory from my mind, and I have set forward my testimony against it, or to put it more correctly, against the doctrine. It [illegible] the materials and [illegible] my teaching which I had received, so far as I could, by the [illegible] we find him a teacher and a light to us. It is now nearly a year and a half since I left the mortal frame in September, 1869, dying in the belief of a Christian, and with the hopes and expectations of a Christian. Finding these beliefs, hopes, and expectations fallacious, as a Christian and a man I am bound, in the cause of eternal truth, to record my testimony against them. The subject of Spiritualism hath engaged the attention of some of the inhabitants of the town close to where I lived, and perhaps my brief communication here will arouse interest in that direction. Rev. Walter Galen Townley, Hayle's Place, near Maidstone.

A COMMUNICATION FROM THE SPIRIT-WORLD

Through the hand of Tyson Hogen, from his Mother, on her passage from the Earth Life to the Spirit-Land.

"The sensation was one of sweet repose. On opening my eyes, I found, to my utmost astonishment, that I was still as when in my body; for though I missed the outward covering I had for so many years been carrying, I was sensible some wonderful change must have passed over me, for which I was quite unable to account. Having so long entertained the belief that in passing out of our earthly bodies we ceased to exist as individuals, I could by no means comprehend the change I felt and saw. Everything appeared changed, and yet the same. I felt as though I missed the outward covering I had for so many years been carrying.

CRITICAL.

Shakerism and Spiritualism in their Moral Aspects.

We have reviewed the following long article from the *Shaker*, which we now copy in connection with our reply, for the benefit of our numerous readers.

Will the *Shaker* have the courage and manliness to publish in its columns this our rejoinder?

All religions that have attained great proportions, if perhaps, we except the Confucian system of China, have had their original basis in some report of spiritual manifestations. Both profane and ecclesiastical history sustain us in this position.

Believers have had experiences relating to Spiritualism extending over more than a century; for our visible founder, Mother Ann Lee, was a visionist and wonderfully endowed with spiritual gifts.

Studying the history of Shakerism and religious, it becomes clearer to us, that communicating spirits were, in the past, as in the present, good and bad, orderly, disorderly, and even demoniac. This with us has been a matter of prayerful consideration. As a body of people, we have never exercised a blind faith in idle curiosity or worldly gain, spiritual, entrancing or otherwise controlling, certain of our brethren and sisters, in several of our societies, many years ago, from the newest Rochester disturbance, (distinctly informed us that the spiritual manifestations which we had enjoyed (during a period of seven years) were to cost the world, five to the center court of the Temple of Humanity! These heavenly intelligences further prophesied what the result of this widespread, promiscuous spirit intercourse in the world would be; and these prophecies are being continually verified.

Under the providence of God, by the law of cycles, prophecy is fulfilled in time and order. And, having for several years been anxiously expecting the breaking out of those spiritual manifestations, we, upon the first hearing of the Rochester rappings, sent a committee to visit the Fox girls in New York City, paying our dollar apiece for admission. This committee at once recognized the genuine character of the manifestations, and reported upon their return. Sub sequently we witnessed similar manifestations to those first occurring in the home of Dr. Phelps. In brief, for the last twenty years or more, we have seen very much of these manifestations of the spirit; have been the attentive readers of the Spiritualistic journals and books and were visited by the late Secretary Stanton, Mr. Gow, and other Spiritualists of New York, and many others of the most distinguished Spiritualists in the country. Therefore, when we read of Spiritualists falling to comprehend the law of spiritual gifts, and their frequent descent into the "snare of the pit," we are in no way surprised, knowing that there will yet be greater and more disastrous falls in the coming; and many ambitious will meet with a worse than a Sodom defeat. The angels are separating the chaff from the wheat. The Rochester manifestations, with its "like frogs," which issued from the mouths of the three great powers—Paganism, Catholicism, and Protestantism—already in the land, the Mormon fraud, Spiritualism is the parent of Free-Loveism, of inordinate, unclean affections and carnal relations, under the institutions of communism. Comparatively few Spiritualists seem to understand the situation; some, however, are seeking a higher plane as of a more religious life; and, therefore, are gradually arriving at affiliating with the purer principles and practices which characterize our Shaker Communities.

In a late anniversary address, delivered in New York, on the 21st of March, by Judge Edmonds, we find this significant paragraph:

"From us the physical manifestations which once so powerfully excited our wonder have almost entirely ceased. Their office was to establish the reality of a spiritual life, and the fact of communion with it. That office with us has been performed. That work is done; and henceforth the appeal is not to our senses, but to the intellect and our hearts; to the reason which God has given us, and to the spirit of devotion, once the distinguishing mark and badge of our immortality—which He has implanted in us.

"Our duty is plain and simple. It is to receive, to digest, and to comprehend the revelations which are produced to us of the existence and the conditions of a future life; to receive and *realize* the great principles which are to fit us for that life, and which can make it a source of happiness or otherwise."

That Spiritualism as an organic movement is making no progress, but rather declining, is as evident to Spiritualists as to outsiders of Shakerism. The various reasons for this: In the majority of places the management of Spiritualistic institutions (Spiritualists themselves believe) is under the auspices of the lowest seekers; and Spiritualism has fallen into quite unstable company. *Fraternalism*, noise and confusion are the fruits in the lower degree; in the higher degree, of

Reported for the Journal.

FUNERAL SERVICE.

Delivered at the Grave of our Dearly Beloved Sister, Louisa A. Montague, Consort of Rodney Montague, at Los Angels, Cal., June, 1871.—By Thomas Andrew Garey, Inspirational Speaker.

BELOVED FRIENDS:—By particular and special request of the dear Sister whose mortal remains lie before us, we propose to make a few remarks. This is a solemn and mournful occasion which brings us together to-day. The loved Sister, beloved by all who knew her, has, to the outer senses, left us, never to return. Her body has gone down to the dust of the earth, but her emancipated and new-born spirit returns to us to-day, clothed in the garments of the summer land. Let us pause here for a moment and reason together. We know of a surety that the worn and emaciated body must decay and return to the bosom of mother earth. Our natural outward senses tell us this. But in regard to the return of the spirit to "God who gave it," or the positive truth of an existence beyond the grave, how, we ask in all candor, may we know that the spirit of man retains its identity and survives the shock of death? We are told, "Thus 'tis written: 'The spirit lives on forever.'" Who has written thus? We answer, *man, fallible man of the earth, earthy, reiterating the sayings of men of the past ages.* 'Twas well for those in the days when written. Faith in our fathers has sufficed to keep alive our hopes of future life for a season. But, friends, we live in a new, critical age, an age in which all assertions must be proven or pass for naught.

The teeming millions of earth to-day cry aloud, has man an existence beyond the grave? And if so, how are we to believe it? aye, to know it? Our response to you to-day is, by the return beyond a doubt of the loved ones of earth. We are bold to assert to-day, they do return and manifest themselves unto us and teach us of the future, bringing unto us a perfect knowledge of the future life.

Death, my friends, comes when accident overtakes us, or when the body, from disease or other causes, ceases to perform the functions required of it by the spirit. In the light of our philosophy, death is a misnomer. There is no death. The change known as death is a chemical change, through the door of which the spirit is born into newness of life. 'Tis the door that opens to an eternal and never-ending life beyond the cares of earth-life. For 'tis written: "No man can enter the kingdom of heaven except he be born again." This is the second birth. The first birth of water, when you are born into the natural world of efforts; the second, of spirit, when you put off the mortal coil and ascend to mansions not made with mortal hands in the eternal spirit land.

Our beloved sister has experienced the second birth, and can truly cry aloud, "O, death! where is thy sting! O, grave! where is thy victory!" She has passed on intelligently to her spirit home prepared for her by those preceding her, and her home is embellished with wreaths of beautiful flowers, emanations from her pure mind and acts while in earth-life. Like an intelligent and consistent traveler, she has perused a chart of the journey she was preparing to enter. She had no fears of the future, knowing that a life of purity and benevolence would be fully rewarded in the summer land.

Two weeks before her departure, she requested us to officiate at her funeral, and repeated the request but a few short hours before she left us. She retained her powers of mind and thought until the last moment. A serene and heavenly tranquility pervaded her death chamber. She had no angry and cruel father God to fear, nor roaring demon to appease. Her faith was placed in a just and omnipotent God of love to all his children; a God who dispenses his blessings alike upon the Jew and the Gentile, the king and the peasant, and the harmonious as well as the unharmonious of earth's inhabitants. Her God deals in generalities, and not in special providences. Her God is not the God who created a plan of salvation, and then in his fickle-mindedness repented that he made man, and was compelled to send into the world his only begotten son to redeem mankind from the short-sightedness of the reputed originator of man. Oh, no! She passed on in a living faith of the purity and goodness of the great father. Our sister was well schooled in the truth of the accountability of man for his own acts either for good or evil. She had no Savior in the person of a Jesus to take upon himself her sins. Each person, O man and woman, must save thyself. I cannot take upon myself your sins, you cannot atone for mine. The time has arrived when the popular mind must be enlightened in regard to this popular heresy. When men come to know that they must work out their own salvation, perhaps it may be in "fear and trembling," they will begin to cease to do evil, and will strive to do right. This, my friends, is the foundation stone upon which the new temple of progress is being built; and the keystone of the arch of the mighty structure is, "love to one another and the whole human race." Our religion, friends, consists in living up to the highest conceptions of right in our possession. We care not for costly edifices in which the rich may worship in velvet-cushioned pews, while the poor beggar rots in his garret. We have no sympathy for the sounding brass and tinkling cymbals of form and gorgeous ceremony. "Do unto others as you would have others do unto you," is our religion, and we firmly believe this great principle of love and charity will eventually bring peace on earth, good will to man." We find in our investigations that all books are the works of men. Among others claiming inspiration and revelation from the celestial world, we find the Holy Bible, the Koran, the Zends Avesta, and Andrew J. Davis' Nature's Divine Revelations. All these books, or portions of them, at least, were written by highly inspired men, and, further, were adapted to the wants of the age producing them. Hence, the need of a continual flow of inspiration, which is eternal, and fills in its unceasing flow the receptive minds of all ages, of all nations, kindreds, tongues, and people. The accounts for the divinity of beliefs upon the globe. Where mind is not receptive, crippled and blessed by creeds and dogmas, the heavenly stream flows on to more unfolded organizations.

Our age is singularly, peculiarly, and wonderfully progressive and receptive. We have outgrown the old and seek for the new. Hence, it flows to us to-day from the great and good gone on before, among whom we rank Fenelon, Howe, a Wesley, and a Washington; yea, from the mighty host of men and women determined to eradicate the errors of earth by supplanting them with truths from from the angel world.

Our interior sight and hearing are wonderfully quickened in this golden age of grace, for a still small voice comes to us to-day and whispers in our receptive ears, "Lo, joy pervade the afflicted circle, for of a truth the loved one lives." We wish you to understand that we live to-day upon the lofty and spiritually unfolded eminence of the nineteenth century, from which we survey with accuracy the period and events of the follies of the past, and with a fair and clear degree of clairvoyance we gaze into the ever-changing future and the condition of earth and her offspring who, by the disenthralling process known as death, have traveled onward. We know, friends, this change comes sooner or later to all.

"To living men come clear the ground
Whom your bodies will shortly be."

However and the event may be, it is the common lot of all. Hence, it is of paramount importance that we always stand in readiness for the justice-dealing angel. You may ask, "What should we do to be prepared?" We answer, Obey the holy injunctions and best thoughts of the truth-loving martyrs of all ages, and take heed to the promptings of your own souls. Extend a helping hand to the unfortunate of earth wherever found. Cultivate your spiritual nature, that you may know of yourself the best course wherein to travel. Teach thy children, O man, to study the great and immutable principles of nature, that you may feel a sacred nearness to the loved ones gone on before, who oft return to comfort you in your trials and tribulations of earth life.

In the light of the great truths revealed to-day, the change from death into a never-ending spiritual life, from mortality to immortality, becomes interesting, grand, and ever glorious, and in some instances, as with this dear sister, desirable—because it relieves the spirit from the worn and diseased body, no longer able to perform the uses of the ever unfolding spirit. When the inhabitants of earth become fully informed in regard to these glorious truths, then a loving hope, joy and tranquility will take the place of the gloom and sadness now attending the birth of a spirit into spirit-life. Those whom we have been erroneously taught in the past as gone from our gaze forever—gone to that bourn from which no travelers returns, now do return to bind up the broken and grief-stricken heart. They would say to those who mourn, "Be comforted." She who but just now passed on, who is but a step apart, would say to her loved husband and sons, "Grieve not; she whom thou dost mourn still lives." These are the teachings that come from heaven to earth to-day. These are doctrines taught by loved ones in spirit-life. We put this body of our dear sister away silently, carefully, lovingly, as the honored casket of the new-born spirit. While we do this, we know this body will never be raised. There is no resurrection of the physical body.

There is a natural body and there is a spiritual body. The one is earth, earthy; the other spirit, spiritual. It is contrary to reason and common sense to say to these people "this body will rise at the last day." For know, O man, that the last day of the body is when the spirit deserts it and passes away. What use has the grain for the chaff after it is matured; the fruit for the parent tree after fully developed and ripe? None friends. We are taught to-day that the spirit is raised immediately upon the dissolution of the physical body. Then there is no resurrection of the body. And, Oh! how grand and glorious the condition of the new-born soul, free from the trammels of earth-life, with a grand and glorious unfoldment in the heavenly world!

And now, in conclusion, we would say to the living here to-day, investigate with an honest heart the claims of the freedom-loving dead of earth. Acts V: 38 and 39. "For if this counsel and this work be of men, it will come to naught; but if it be of God, you cannot overthrow it, lest haply, ye be found to fight even against God." Now, earth to earth, dust to dust, ashes to ashes; "but life to life and spirit to spirit." And may this dear sister find a happy home in the "heaven of rest, the port of peace."

THE SPIRIT ARTIST.

Letter from Mrs. E. A. Blair.

BROTHER JONES: Please find $3 00 inclosed for the JOURNAL, to be sent to G. D. Blake, 91 Cumberland St., Portland Maine. Myself and husband have been in their family for three weeks, in which time I seem to have given perfect satisfaction. We have been in Portland nearly six weeks. I have given in that time over two hundred private sittings; at each a picture was painted.

We are still en route for your city, but will not reach it before October, at the speed we have been traveling the last three months. I solicit subscriptions for your paper. The time is not far distant when your valuable paper will be a household word, and as much reverenced as is "Holy Rolo." You do well in devoting so much attention to mediums, spirit communications, physical manifestations, and its philosophy.

The cry is, Oh, give me more proof that I can and will meet my loved ones after what is termed death. Give me confidence that they can and will return to earth, to guide us poor mortals.

LAWRENCE, Mass.

Letter from S. D. Jewett, P. M.

DEAR SIR: A copy of the RELIGIO PHILOSOPHICAL JOURNAL, published in Chicago, by S. S. JONES, is sent to this post-office, to the address of D. S. Carpenter, and is not taken from the office, said Carpenter having gone from here to parts unknown.

If Mr. Jones, who I suppose is a Spiritualist, will please inform me where this subscriber is, I will thank him, and try to collect back postage.

Middlefield, Conn.

Remarks!—Mr. Jewett is entitled to our sincere thanks, which are hereby tendered to him.

S. D. Carpenter owes $1 50 for the JOURNAL. Will he be so kind as to remit and save further notice. Any one knowing his present post-office address will oblige by informing us of the same.—ED. JOURNAL.

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To religious impostors, theocracy, speculative notions, and class-legislation, may be attributed the decay of nations.....

.....Aware of the resentment I am provoking, I put aside not from the encounter.....We are no longer burnt at the stake."

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MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an expositional to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their place of residence correctly registered.

☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently, even of those who are far their superiors. The names of such persons will be dropped from this Register, so soon as we have evidence conclusive of their indulging in such unfairness.

It should be borne in mind that mediumistic visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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CHICAGO, JULY 22, 1871.

A SEARCH AFTER GOD.

NUMBER XLVIII.

CHURCHES OF CHICAGO.

A delightful May morning this, as we sit down to pen this number of the Search. The air is cool and bracing; the noise of pattering feet on the sidewalks below, and the hum and buzz of busy voices speak a language that only the interior soul can interpret.

Two hundred churches consecrated to the God of Moses lift their tall spires heavenward, while beautiful organs, under the manipulation of master hands, give forth sacred music that, no doubt, affords intense gratification to those in attendance. Sacred music, sacred chants, hymns, and airs, issuing from a church organ,—would they be as sacred if given expression to by an Italian organ-grinder in some secluded alley? or is it the tall spires, the carpeted aisles, beautiful pulpits and frescoed work, the solemn visage of the minister and his sonorous voice, that gives to it an appearance of sacredness? Here, then, amidst the ascent of two hundred sermons that are supposed to be translated heavenward for the edification of Deity, we are holding converse with our spirit guide.

What a city! What a mixture of the devil and the divine, the diabolical and the angelical, the licentiousness of a thousand brothels and divine services! But we must not pause to roar into the dark and damning corners of Chicago, or at those places where divinity is supposed to smile approvingly.

GUARDIAN CIRCLES.

In our previous communication, we gave a brief history of our spirit guide, detailed many of the remarkable incidents of his career in endeavoring to disclose the whereabouts of Deity. After he had found that there was a spirit circle connected with agriculture,—its guardian band,—he seemed to possess new life. He thought he had found the key that would finally unlock the mysterious problem. As he ascended the scale of existence, progressed in knowledge and light, he seemed to be imbued with additional ardor, and proceeded with his work with increased vigor. Armed with his experiences, as previously recorded, he went forth with his investigations, gaining at each step additional truths in relation to the object of his search. He had found the guardian circles of agriculture, governments, the atmosphere, the movements of the earth, the forces through the operation of which this globe was formed, and still the problem remained unsolved.

He had studied mathematics, learned its rules, its wonderful revealments, yet there was a vast field before him that demanded his attention.

THE SPIRITUAL CONGRESS.

Where next in his investigation? To the Spiritual Congress. There, oh, how grand the scene! Towering intellects were there, and they guided the car of national progress, directed it onward, and all their dictations were ultimately realized. What a power there! The combined intellects of the mighty dead! See their brilliant eyes, long, flowing beard, and majestic mien,—who would not wish to be like them? Their actions are unseen by mortal eyes; their influence unobserved by the denizens of earth,—yet they seem to control the forces that can move the giant will of a nation. In their hands is a power that transcends in magnitude the conceptions of the children of earth. Nations rise to-day, enjoy a season of prosperity, but to-morrow pass away like a breath of wind. The work of this Spiritual Congress is law. The late rebellion was inaugurated by it, by exciting the abolitionists of the North, and the prominent men of the South, to deeds of violence,—the object being to free the slaves. When the rebellion was fully inaugurated, and the government seemed determined to restore the Union with slavery, defeat and disaster constantly greeted the Union army; when, however, the Emancipation Proclamation was issued, there was one continual series of successes, until the rebellion was finally subdued. Concerning the defeat at Bull's Run, the panic on that memorable occasion was caused by a large band of spirits acting in accordance with the wishes of this Spiritual Congress, and who concentrated on the Union army their magnetic influence in such a way that made it susceptible to fear, and the result was a defeat! But the power that caused its defeat, saved it from subsequent ruin.

This Spiritual Congress is the acknowledged guardian circle of our nation, and through its instrumentality, it is being gradually led from one condition to another, until it will become the model government of the world.

SPIRITUAL BATTERIES.

In the progress, then, of our government, our guide recognized the guardian care of this circle of spirits; saw the vast mental batteries that they used to operate on those administering the government at Washington. On earth we have magnetic and electrical batteries that can prostrate the strongest man, that would shock the whole world could the denizens thereof form themselves in a circle. They, however, can only affect the physical organization; but in the Spirit world, are batteries organized to control the mind, the spirit, and which, in their action, are equally as potent as those of earth on the physical organization. With one of these powerful batteries, a panic can be caused in an army, or a general be so confused that he can not successfully direct those under him. Our brave generals at Bull's Run could not understand why they were so unsuccessful.

In the Spirit World batteries are formed by circles of spirits, to control the emotions, the feelings, the aspirations of individuals, and prepare them for a specific work. Here is a prominent general, and while at the head of his army, is merely responding to the impulses of a spiritual battery that is *en rapport* with him. Sometimes one spirit only is required, at other times two, but in many instances they reach as high as a hundred or even more. Their numbers are sufficient to place themselves in positive relations to the individual, and the moment that is done, their control is supreme. In these batteries wise ends are subserved, and grand works inaugurated that do great good. Little does the world understand the power of mind over mind, or a dozen minds over one. A circle of spirits, by placing themselves in positive relations to a man on the earth sphere, can control him, direct him in his movements, and while he is arrogant in his assertion that his own individuality is being exercised, the spirit circle constitute the power behind the throne.

The moment your mind becomes negative to the spirit circle around you, they can at any time control your thoughts or actions. This has often been beautifully illustrated by the magnetiser and his subject, by the former controlling the latter. Thus we find that while traversing the weary routine of life, we may be acting out the wishes of the higher power in all respects, and not be sensible of the fact. Washington, when struggling to break the yoke that joined this country to England,—his mind was subservient to a spirit circle, and while he was cautious and prudent, that policy was engendered by those that surrounded him, and to them he owes all his success. Thus we find in the Spirit World constant activity, and an interest is manifested in the affairs of earth that assume tangible shape. This nation is controlled in all important measures by this Spiritual Congress, and no step is made in progress that is not first inaugurated by them. Whenever they see a demand for a measure, it is easy to place a spirit circle *en rapport* with some master mind, and becoming positive to it, impress such thoughts thereon as lead to the results desired. No Infinite God has anything to do with such business, but individualized Intelligences have. On all sides we observe the operations of spirits. There is no condition of life where their influence is not exerted, and efforts made in the interests of humanity.

Many profound thinkers in various parts of the country are endorsing the position we have assumed in this series of articles. In a late number of the *Banner of Light*, W. H. King, of Huntington, L. I., sustains the positions we assume in an elaborate article. He says:

THE SOUL.

Hence the soul either existed previous to the human infant form, as an individualized intelligence, and knew what it was doing when it took advantage of Nature's laws, and entered an organism through which it could manifest itself, or at the time of its conception it was thrown off from the God of Nature, and individualized by some infinite power outside and independent of the soul. This last can not be, for then the individual could not be made responsible for something, the production of which it had nothing to do with. It would also destroy the individuality of the soul, and throw upon God, or the Infinite power which created, the full responsibility of all acts or crimes, degrading humanity to a mere machine or agent through whom they were produced. If any one is to be punished for crime, it should be the author of the crime, and not the instrument used in committing it.

The soul eternal is that infinite part of man which has ever existed as an individual intelligence, and which will ever continue to do so; and I will, for the better demonstration of my position, call it the "Father."

PERTINENT CONCLUSIONS.

Again: If man was projected by God in the manner before stated, he must be a part of God himself, and must have existed as long as he has had an existence; and he being infinite, or without beginning, then the soul must be infinite also; and if any wrong has been done, it was an infinite wrong, because the act was performed by an infinite being; and as there are no limits to infinite, there can be no limits to the act or its consequences. Hence, the punishment must be infinite also; and as no finite being can suffer an infinite punishment, then there must be an infinite being to suffer for the law violated. This is the position of the theologians, who assert that God (or Christ) is the only being who is of sufficient magnitude to be able to bear the fearful consequences. His being, according to their theory, the author of everything in existence, is still another reason why he should suffer punishment of so vast a nature.

WHO IS THE CONTROLLER?

But if this position be correct, you may ask Who is the controller of the universe of worlds? Is there no central head? Is there none to govern and guide the millions of worlds which surround us? I answer, yes; and will try to explain.

First, all eternal souls being divine and infinite in their individual character, are in perfect harmony with each other, but still retain their individuality. For instance, the highest conception of beauty to one soul, is to perfect the rose in its fragrance and beauty in the most perfect manner the material essence of the planet will permit. Another soul conceives in its modesty that the humble violet in its lowly condition would be more lovely and powerful to cheer some immortal soul, while locked in its human cage, and so manufactures that. Still another soul believes it can do more good by calling from the elements found in the muck and mire of the sluggish stream, the lily in all its purity, fragrance and beauty. But in order to project this lily, there must be a soul to manufacture the muck and mire in which the root is planted; still another to collect the water above which it shall rear its beautiful head; another to call forth the root with its fibres drawing its nourishment from this soil; another the storms and winds to buffet and sway it, almost at times engulfing it. Thus is produced this most beautiful of all flowers. Again, some other soul sees more usefulness in the mighty oak, in all its strength and grandeur; another sees greater beauty in the rippling brook, the majestic river, or the vast ocean. And so on, through all the varied stages of nature, either in the vegetable or animal form of life. Each is stamped different from many who roam about the streets of Chicago—the moment you glance at them, you read from the features a lesson that tells you plainly, that they have the true nobility in their veins — honesty, intelligence, and kindness. They submit to be tied, questioned, and examined without a murmur, and evince no displeasure at the remarks of unbelievers. A few evenings ago, we had the pleasure of tying one of the children, a little boy, and we excited all our skill and strength in so adjusting the ropes, that we thought it impossible for the spirits ever to untie him. While he and his sister were in the cabinet, she being securely tied also, we distinctly saw several hands at the aperture in the front, at least twice as large as those of the medium. Finally, they were untied, and came forth from the cabinet, seemingly enjoying the seance as much as any one in attendance.

In a previous number of the JOURNAL, we gave an account of the spirits on one occasion assisting Mrs. Bangs in doing her house work. We believe her statement in reference thereto as strictly true. Indeed, in the presence of certain mediums, it is easy for the spirits to materialise themselves sufficiently to even do cooking. A case of this kind occurred at Hartford, Ohio, in 1855, the truthfulness of which was testified to under oath.

A Chicago Congregation.

Chicago has a congregation so given to criticism that whoever occupies the pulpit is subjected to the dissecting-knife in a fashion that is the despair of ordinary surgeons. Their own minister is almost literally taken to pieces every Sunday, and it would seem that he could not survive the cutting up and be ready for duty in a pleasant mood in a week. But it is simply their way of doing things, and implies no disrespect for the man whom they engage to furnish them a weekly topic for critical analysis. Indeed, let an outsider intimate that a tenth part of what they say of their clergyman may possibly be true, and they fly into a passion, if not at his person, in an instant, like an Irish couple when a third party interferes with their conjugal altercation, receiving the blows of both on his own head. Exactly whether this is the normal type of Chicago churchism, or whether the critical temper finds more food and provocation there than elsewhere, are questions we shall not presume to answer; but we have always found that religion which runs to criticism of a very thin and debilitated sort, of which the least one has the better, and from which the honest unbeliever should pray to be saved. We should as soon think of looking on the northeast side of an iceberg for bananas, or in our city government for an honest man, as in that Chicago congregation for Christian saints.—*Golden Age.*

The cruel members of this society have a church on the North Side, and they seem entirely destitute of charity, "which covereth up a multitude of sins." When ushered into heaven, it would be well for God to keep them at some distance from his throne, or they will take that to pieces also, leaving him standing to govern the universe. Since the hot weather commenced, this minister has been saved from going through the severe ordeal each week, of being taken to pieces, as most of his hearers sleep while he is preaching. Those who compose his congregation are *intensely* Christian, so much so, that each one aspires to be like God, and rule. Indeed, they have a *pious thermometer*, which the minister applies to each one, at least once a month, in order to determine his true moral status. It has been said they never allow their minister to apply his *pious thermometer* to their character, without they have just returned from prayer, where they have been forgiven of all their sins. One member forgot to do this once, and when the instrument was applied to him, it sank down to "Terribly Black and Hideous,"—a mark that leads to each one's expulsion from the church.

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The Bangs Children.

Many extraordinary incidents occur at the residence of Mr. Bangs, the father of these remarkable children, whose mediumship has excited such a wide-spread interest. Those who visit their seances are astonished at the wonderful manifestations. This family are highly favored, especially the children. Frequently the spirits comprising the circle that control them, will take them to the store, and furnish postal currency to buy them such trinkets and playthings as they seem to think they require. A short time ago, strange as it may appear, one of the little girls saw her Aunt Elizabeth, who has long been in spirit life, walk up the door steps, approach her, and hand her a gold ring, which is now worn by Mrs. Bangs. We believe this statement. This family is an honor to our cause, and we take especial pleasure in referring to them.

In connection with the many trinkets brought the children, are two beautiful images made out of Parian marble. "Where," it may be asked, "do the spirits obtain these things? Were do they procure postal currency, gold rings, trinkets of various kinds, which they bring to their mediums, to encourage them in the work in which they are engaged?" This is a pertinent inquiry. In all cases when asked that question, they reply, "We steal nothing; no one loses anything through our instrumentality." Those chubby little children are entirely different from many who roam about the streets of Chicago—the moment you glance at them, you read from the features a lesson that tells you plainly, that they have the true nobility in their veins — honesty, intelligence, and kindness. They submit to be tied, questioned, and examined without a murmur, and evince no displeasure at the remarks of unbelievers. A few evenings ago, we had the pleasure of tying one of the children, a little boy, and we excited all our skill and strength in so adjusting the ropes, that we thought it impossible for the spirits ever to untie him. While he and his sister were in the cabinet, she being securely tied also, we distinctly saw several hands at the aperture in the front, at least twice as large as those of the medium. Finally, they were untied, and came forth from the cabinet, seemingly enjoying the seance as much as any one in attendance.

In a previous number of the JOURNAL, we gave an account of the spirits on one occasion assisting Mrs. Bangs in doing her house work. We believe her statement in reference thereto as strictly true. Indeed, in the presence of certain mediums, it is easy for the spirits to materialise themselves sufficiently to even do cooking. A case of this kind occurred at Hartford, Ohio, in 1855, the truthfulness of which was testified to under oath.

A Chicago Congregation.

Chicago has a congregation so given to criticism that whoever occupies the pulpit is subjected to the dissecting-knife in a fashion that is the despair of ordinary surgeons. Their own minister is almost literally taken to pieces every Sunday, and it would seem that he could not survive the cutting up and be ready for duty in a pleasant mood in a week. But it is simply their way of doing things, and implies no disrespect for the man whom they engage to furnish them a weekly topic for critical analysis. Indeed, let an outsider intimate that a tenth part of what they say of their clergyman may possibly be true, and they fly into a passion, if not at his person, in an instant, like an Irish couple when a third party interferes with their conjugal altercation, receiving the blows of both on his own head. Exactly whether this is the normal type of Chicago churchism, or whether the critical temper finds more food and provocation there than elsewhere, are questions we shall not presume to answer; but we have always found that religion which runs to criticism of a very thin and debilitated sort, of which the least one has the better, and from which the honest unbeliever should pray to be saved. We should as soon think of looking on the northeast side of an iceberg for bananas, or in our city government for an honest man, as in that Chicago congregation for Christian saints.—*Golden Age.*

The cruel members of this society have a church on the North Side, and they seem entirely destitute of charity, "which covereth up a multitude of sins." When ushered into heaven, it would be well for God to keep them at some distance from his throne, or they will take that to pieces also, leaving him standing to govern the universe. Since the hot weather commenced, this minister has been saved from going through the severe ordeal each week, of being taken to pieces, as most of his hearers sleep while he is preaching. Those who compose his congregation are *intensely* Christian, so much so, that each one aspires to be like God, and rule. Indeed, they have a *pious thermometer*, which the minister applies to each one, at least once a month, in order to determine his true moral status. It has been said they never allow their minister to apply his *pious thermometer* to their character, without they have just returned from prayer, where they have been forgiven of all their sins. One member forgot to do this once, and when the instrument was applied to him, it sank down to "Terribly Black and Hideous,"—a mark that leads to each one's expulsion from the church.

The Riot in New York City.

The riot that occurred in New York City, July 12 h, created intense excitement all over the country. The history of the affair may be briefly stated as follows: The Orangemen of New York had resolved to celebrate their festal day, being the anniversary of the final defeat of James II. by William, prince of Orange, which resulted in the confirmation of the "Protestant succession" to the throne of Great Britain. Threats had been made by Irish Catholics, that if the demonstration took place, it would be assaulted and dispersed. These menaces continuing, and the Orangemen persisting in their determination to observe the day, the police authorities of New York forbade the parade in a public manifesto. This was published at a late hour on Monday evening. On the following day Governor Hoffman, being advised, of the situation, proceeded at once to the metropolis, revoked the order of Superintendent Kelso, and in a proclamation that will go far in confirming his reputation as an able executive and a sagacious and catholic statesman, declared that "any and all bodies of men desiring to assemble and march in peaceful procession would be permitted to do so."

When the Orangemen were marching in procession, they were greeted with hideous yells by the Catholics, and in the riot that followed several were killed on both sides.

In regard to the Orange Society, its members associate in honor of William Henry, prince of Orange, whose name they bear, and whose memory they revere, tending, as he did, under divine Providence, to the overthrow of the most oppressive bigotry, and the restoration of civil and religious freedom, and hope in the adoption of his name to emulate his virtue by maintaining religion without persecution or trenching upon the rights of any. They also assemble in the name and revere the memory of George Washington, believing him to be blessed by Almighty God, in raising as a lasting tribute to his memory, the universal freedom, both civil and religious, of this country to the end of time. Likewise do they revere the memory of Abraham Lincoln, as one whom the people of this country should forever remember as the great liberator of a section of the human race.

The riot has alarmed the American Protestant Association, and they issued the following card over the signature of Samuel Simons, G. M.:

The fiendish riot at present raging in the city of New York being truly demonstrative of the intolerant and despotic spirit that has at all times actuated the devoted members of the Roman Catholic church, it becomes all liberty-loving American Protestants to band themselves together for the purpose of self-defense, so that, should their liberties at any time be invaded by intimidation or actual violence, they may be ready for such occasions. The American Protestant Association was organized for such contingencies. We are an independent and truly American association, and as such invite all Protestants, who are law-abiding citizens, to immediately fraternize with us in upholding the principles guaranteed to us by the genius of our constitution, should they at any time be placed in danger.

The various orthodox churches have always exhibited a spirit of intolerance,—it permeates all of them, and this, to a certain extent, is a fight among themselves.

Such riots are to be deplored, and we hope the American people will never have occasion to witness another.

Mrs. Robinson's Tobacco Antidote.

The *most certain* and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Mrs. A. H. Robinson, the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed.

Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price $3 00 per box—sent by mail free of postage, on receipt of the money.

The rules mentioned in her advertisement should be strictly complied with by those who correspond with her for treatment.

St. Charles, Minnesota.

For some eight or ten months the Baptist church of St. Charles has been in trouble, which culminated on Friday, and was disposed of by a council of delegates from twelve of the neighboring churches. Last winter some eighteen members were excluded, including the former pastor, D. L. Babcock, and two-thirds of the city members, by a bare majority vote. The only charge against the excluded members was based upon their opposition to the Rev. H. M. Day.

At the time of this appointment there was no suspicion of any immoral conduct in Mr. Day. But within the last two or three months rumor began to make charges against him which would entirely corrupt him for any pulpit, or for membership in any church. A charge of adultery was made by the members of the church who had been friendly to Mr. Day. Such proof was brought before the council as to convince them that for several months ranging from November, 1870, to March, 1871, Mr. Day had been criminally intimate with a young woman employed in his house. Therefore, H. M. Day was deposed from the ministry and excluded from the church by the unanimous vote of the twenty-four members of the council.

This is a painful affair, for many reasons: Mr. Day has a wife and two children. His aged father and mother, for many years missionaries in India, where he was born, are now alive. It is a wound to the cause of religion. Great sympathy was manifested for the innocent sufferers in this sad and deep fall.

The other difficulties of the St. Charles church were all adjusted, and causes of grievance removed, and it is hoped a brighter day is before them.—*Winona Republican.*

Yes, and it is hoped that those pious Baptist saints, as well as those of other churches, who are continually puddling in dirty water, will direct their attention to their own pollution, instead of slandering Spiritualists, and denouncing them all as "free-lovers."

There is a marked case of the moral effect of that kind of hypocritical cant which converts heathens, and denounces Spiritualism as the work of the devil.

This reverend adulterer is the son of missionaries,—begotten and born by "servants of the Lord," while in active service.—[ED. JOURNAL.

Reports of Conventions, etc.

It is a well-known fact that the RELIGIO-PHILOSOPHICAL JOURNAL has a larger circulation in the West than all other Spiritual papers combined.

We are always perfectly willing to publish reports of conventions, meetings, etc., but wish it distinctly understood that we shall publish no report of meetings held in the West, *secondhanded*. Secretaries who can not furnish us an original copy of the proceedings, need not think we shall take them from some other paper.

It is an *impossible* for an official to send a report of a Western meeting East to be published, with a request for us to copy. Such a course deprives Western subscribers to the JOURNAL of the privilege of reading such proceedings until long after the same have been published in Eastern papers.

Meetings will do well to see that officials who have no higher sense of propriety receive special instructions.

Daniel T. Edwards.

Upon the recommendation of a large number of Spiritualists, the RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination to the above-named brother, on the 7th day of July, constituting him a "Regular Minister of the Gospel" in the language of the law, thereby authorizing him to solemnize marriages in legal form.

☞ We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

The Hollow Globe.

DR. SHERMAN—Dear Sir: The "Hollow Globe" came safely to hand; many thanks for it. I have perused its contents with deep and increasing interest, and hesitate not to say, that it contains great principles of wisdom worthy the candid consideration of earth's ablest minds. It is destined to give philosophy and astronomy a momentum that will be better understood and appreciated in the future.

Many subjects treated upon in your work, such as the Igneous Theory, Inherent Forces, and Vision, have settled my mind and removed many doubts which heretofore have impeded my onward progress.

Long may you live, friend Sherman, to agitate thought, even though you should be misunderstood; for the world is groveling in darkness, and there is large need for sturdy pioneers to remove the rubbish of old theology, and rear in its stead a pastoral religion that shall have reason and common-sense for its basis.

Yours for truth in its broadest expansion,

MARY E. LYON.

Sherman, N. Y.

☞ For sale at this office. Price $1 00; postage 20 cents. Address S. S. Jones, 169 S. Clark street, Chicago.

Collin M. Campbell, a tailor, of Milwaukee, Wis., having no fear of God or the Devil in his eyes, sends forth to the world the following advertisement: "Christian Communism taught in short and easy lessons to the clergy of the city, at 447 Milwaukee street. The foundations for such teaching are found in the New Testament, in the life and sayings of Jesus, the labors of Paul, and the Acts, made manifest by the early Disciples, in the ever memorable Day of Pentecost, when they were all of one mind, and had all things in common. Like Paul, I work with my hands for my living. Tailoring, in all its branches, done at short notice. Cutting, making, cleaning, and repairing clothing, prompt and *cheap* for cash only. The Trinity in Unity of the future must be production, distribution and consumption. Closed on Sundays, so on that day the clergy must earn their living. Amen."

AN HONEST MAN OR WOMAN when they desire a newspaper discontinued, inclose arrearages, and say so. Exceptions to this rule are almost invariably found among church members, or those leaning that way. They trump up a pious lie, to get rid of paying honest debts. Such people will be promptly exposed, so far as this paper is concerned.

Personal and Local.

—David P. Towle, of North Hampton, N. H., offers his services to the public as a developing medium. In some cases persons are thrown into a trance by just being in his presence.

—Brother Dean Clark intends, we understand, to spend the fall and winter in the Southwest, and is ready to make monthly engagements. Give him employment.

—Elijah Woodworth, of Leslie, Mich., sends the following: "I, Elijah Woodworth, of Michigan, do challenge Moses Hull, E. V. Wilson, A. B. Whiting, W. F. Jamieson, or any other approved Spiritual lecturer, at any time and place in the bounds of Michigan, the coming winter of 1871-2, to debate the following resolution, to consume at least ten consecutive evenings, if called for: 'Resolved That the Bible, Old or New Testament, Greek or Roman copies with their Apocryphies, mythic fictions or fabulous legends, does teach the return of persons disembodied, organized individual spirit entities, after the death of the material body,'—of which question I will take the negative."

—Brother Samuel Smith is laboring in Iowa. He sends us several new subscribers.

—Will E. V Wilson pay particular attention to the resolutions of respect, passed by the Cleveland Society of Spiritualists, in behalf of J. M Peebles, they may help to open his eyes in regard to the settlement of speakers. —*Crucible*.

—*Remarks*: Brother Wilson is willing, and fully competent, to defend any position he may take.

—Brother Thomas Sherwood, of Independence, Iowa, gives an account of a skeptic who, attending a circle the third time, was taken possession of by the spirit, and compelled to dance.

—"In connection with the missing brig 'Kentucky,' Capt. Bryant, the San Francisco *Chronicle* tells a curious story of a dream which Capt. Bryant's father-in law, Capt. Knipe, had about the time she is supposed to have been lost. It appears that Mrs. Knipe awoke one night, and discovered her husband talking in his sleep, with his right arm extended, as if to shake hands, and that he related to her that he saw Bryant at the bedside, shook hands with him, was astonished at his unexpected arrival, and asked: 'How is this, Bryant, that you are here? I was down at the Exchange this evening, and did not hear of your arrival or expect you so soon.' Bryant replied, 'Well, I am here and there's Louisa by her mother.' When Mrs. Knipe awoke the Captain, he exclaimed: 'Let me be! Oh, why did you awake me? I saw Bryant and Louisa here most vividly; I hope nothing has happened to them.'"

—Brother Shearer, of Meridian, Miss., writes as follows. Physical mediums take notice: "Could you not send me a good physical test medium, to sojourn with us awhile. We want one who can give convincing demonstrations to bigots, and those who doubt every thing. We are yet in the A. B. C. of the science. My house would be a home for such one as long as he might stay, and I think we could raise money enough to prepay expenses to and from, and probably a little more."

—The Waukesha *Plaindealer* says: "Mr. Chas. H. Read, the 'mysterious man,' who during the past week, created such a sensation among our Milwaukee neighbors, in Good Templar's Hall, is at this village on Friday and Saturday evenings two well filled houses Among other mysterious things, he permits himself to be tied by a committee appointed for the purpose, to a chair. His head and arms are fastened back to the chair, his hands bound together and tied to his feet, which are also bound to the chair. In this predicament, without any human assistance, his head is taken off and put on at leisure, solid steel rings are strung on his arms, his arms are thrust through the rounds of chairs, plays on the guitar, tamborine, etc., finger rings are changed from one hand to the other, and a large, heavy table moved several feet, and is last resting on his head. During each act, which occupies from three to five seconds, the lights are extinguished, and are lighted up again for the committee to examine and see that he is still tied as they left him. He calls it 'Spiritualism,' but we are not prepared to say that it is Spiritualism, Mesmerism, Rheumatism, or any other ism, but are forced to admit that 'his ways are past finding out.'"

—The Blue Earth City *Post* mentions that one "Elder" J. C. Strong, of Chain Lake Center, has been recently hauled up on a charge of embezzlement. A few years ago, it appears, the sum of thirty or more dollars was put in his hands, which had been contributed by Sunday school children for the purpose of purchasing artificial limbs for the Fremler boys, who were maimed by freezing. Strong never delivered the money, because he had "conscientious scruples about allowing the money of innocent children to be given to the wicked." He said "there was no evidence that the freezing —a dispensation of providence—had softened the hearts of the boys, or made them better," and hence arose his conscientious scruples.

—Annie Curran Torrey is now at Memphis, Tenn., engaged in holding circles, giving tests, etc. A brother writing from there says: "She is receiving numerous calls, especially from those belonging to the more intelligent classes of our citizens, and as a test and clairvoyant and medical medium, she is a decided success She gives fair notice, however, that she pretends not to infallibility, but like other mortals is liable to err. Inasmuch as she is teaching and demonstrating new and important truths, is contributing to the relief of the sick, is imparting consolation to the mourners, is inspiring humanity with nobler aims, and higher and holier hopes, and leading aspiration to heaven is, 'Oh, long may she wave.'"

—Lyri Dinkelspiel has been lecturing in the vicinity of Waukegan, Ill., to good audiences. He spoke at Libertyville last Sunday.

—Mrs. Maud Lord has been at Hebron, Ind., holding seances. Brother Lock writes as follows in reference to her: "We had the pleasure of having Mrs. Maud Lord with us for two days and had splendid manifestations,—just enough to cause quite a shaking among the the old theological dry bones, and set them to thinking, talking and lying, and that is considerable, Mrs. Lord left a good impression among the majority of the people."

—Brother White informs us that at Anderson, Ind., is a society of fifty Spiritualists. They have a hall, lyceum, and occasional lectures. The hall belongs to Dr. Westerfield, an active Spiritualist.

—Brother J. L. Potter is doing a very good work in Minnesota. His missionary labors are awakening the people to an interest in our cause, wherever he goes.

—A case involving the legality of Sunday traveling was decided in the Massachusetts Supreme Court, last week. The main point of dispute was, that the plaintiff, a Mrs. Fiotal, could not recover damages, because she was traveling on Sunday, and repairing from a Spiritualistic camp meeting at Weir, which the defendants claimed was a place of no amusement, and not devoted to religious worship. Judge Wells charged the jury that, "by the Constitution every one has a right to worship according to his own conscience, and he told them to determine from all the evidence whether the plaintiff was sincere in her belief in Spiritualism, and also to decide the character of the meeting. A person has the right to travel on Sunday for the purpose of attending religious worship, and if the plaintiff was so doing, she was entitled to recover. The jury gave a verdict for the plaintiff, for $6,000 damages.

—It is reported that a photographer who took several photographs of a dead child, in Fall River, Mass., near Boston, recently, decked on the sixth day after the death of the child's mother, who had been dead for some time. There is a sensation in Fall River in consequence.

Philadelphia Department.

BY ..... HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

Distance.

Distance is perhaps one of the most deceptive things which we are called upon to judge of.

How often are we deceived in regard to the distance of a large fire, either by day or night.

Some one has facetiously remarked that "Sound flies at very different rates; thus the sound of a dinner bell will pass more than twice as rapidly as the same bell calling to work."

An anecdote is related of an English nobleman who had large mines. He noticed that the men came out of the mines after the morning's labor, much more expeditiously than they entered an hour later, to work. Speaking to one of the men about it, the reply was, that "There being twelve strokes, it fully roused the men, and they were on the alert to get out, whereas, at the end of the hour, there being but one stroke, there was less impression made upon them."

The owner of the mine concluded to have a clock made that would strike thirteen for the hour at nine, and the clock may now be seen in the office of the mines. We have no report of the effect it had upon the men.

Our consciousness of distance is very unreliable, and it is a singular fact that its apparent length is very much lessened by going over it frequently. When we walk over the same ground, the distance appears shorter, and on this account men and animals make their paths, by going over the same ground.

It is probable that Weston, in his wonderful feat of walking four hundred miles in less than five successive days, was enabled to do so with more ease, because it was on a small course or circle, around which he walked eighteen hundred times.

The new incidents which we meet on a hitherto untravel road, take our attention, and make both the time and distance seem longer. The result of travelling, is to reduce the comparative size of the earth to us, and make us feel that we are masters of it.

All persons have experienced the feeling that after having once traveled any road, it is much less of an undertaking to go over it again, especially if we feel inclined to do it. The first walk of a little child across its nursery is really a greater journey than that around the world may be to him fifty years later in life.

The greatest exertions of our lives, if they do not entirely exhaust us, fit us for the accomplishment of still more important ones.

The works of man to-day, throw a shade over all the efforts of past generations. We know it has been said that in building the pyramids and ancient temples, mechanical powers were used which we are not acquainted with to-day.

The tunneling of Mount Cenis, the Atlantic Telegraph, and our great Pacific Railroad, are far more gigantic works than were ever before conceived, much less executed by man. The triumphs of the last half century, are but a beautiful prophecy of what the next will accomplish.

The telegraph is but a prophecy of what mind is already beginning to do,—hold intercourse with mind without regard to distance. One of the first communications spelled out by raps for us was, "Mind shall with mind direct commune." It did not seem very clear at that time, but now, we realize it. Mental telegraphy is in its infancy, but enough is known of it to show that it is a fact, and that as the race progresses into higher and better conditions, it will be better understood and much more common.

Since we have learned to study mineralogy and geology of the sun, moon, and distant planets, and even the fixed stars, which are central suns of other solar systems, let no one be surprised, if in the grand outlinements of science we shall yet learn to open telegraphic communication with the inhabitants of those far off worlds.

A few years ago, if any one had spoken about our having a positive and scientific demonstration of the actual constituents of the soil and atmosphere of a planet, it would have been considered quite as chimerical as our prediction that we shall yet hold intercourse with the inhabitants of other worlds, and learn many things in regard to their history and progress. We have no doubt that it is given to spirits in certain advanced conditions, to travel away through the blue ether of space, and visit all these distant homes of man, and so through these means, and through actual telegraphy by signals, we shall hear from these our distant brothers and sisters, whose very existence was unknown until the light of Modern Spiritualism revealed the fact, and compelled human reason to admit that he who planned the universe, and called into being the starry hosts, hath not made anything in vain, or without some useful purpose or design in the beautiful economy of nature, and, therefore, these worlds are much larger, older, and grander than our little planet, must be inhabited by races of men corresponding to themselves. Then our ideas of distance will be changed, and we shall realize that it belongs to time and physical things, while the immortal soul,—God within man,—which is infinite in its attributes, shall not always be trammeled by the physical, and bound by the limitations of time or space, but asserting its own innate powers, it shall go forth into the realms of infinitude, and recognizing its divine parentage and attributes, shall awaken in man a consciousness of powers that have hitherto been dormant, because the overwhelming influence of the physical and external upon this.

It is this awakened consciousness of the soul, that alone gives man a positive idea of the existence of a God. The perception of his infinite attributes within us, is the only means that can reveal the Great Father of All to us.

Human faith and human reason, stimulated by the glimmering rays of light from the central source, have endeavored to prove such an existence, but the effort has been unsuccessful, and only as the soul is awakened to a consciousness of its own powers, can there be any recognition of the Infinite Being whom men call God.

The human race in all ages of the past, have groped their way, accepting this essential and important idea or faith.

The transition from faith to knowledge, like the tearing down of an old temple preparatory to the construction of a new one, was through the cold and dreary road of Infidelity, but as the bold pioneers have marched steadily on, with unmistakable harmony, through this road, the day has dawned, and through the unfolding influence of Modern Spiritualism, many of the race have come to a practical realization, first, of the existence of their own souls, and secondly, of God, as the Central Sun and Source of All Power.

The Earth and its Population.

Dr. Elder in an address before a Teacher's Institute, gave the following in speaking of the productions of the earth and increase of population:

England's present average is thirty bushels of wheat to the acre, and ours in this New World has not gone above fifteen in the last ten years! Moreover, you must give due weight to the fact that modern agriculture is constantly substituting nutritious roots, which yield by the ton, for grains that multiply only by the bushel. One acre of wheat will support three men for a year, but one acre of potatoes will feed nine. France feeds her people now with potatoes, carrots, and pulse to more than three times the equivalent of all her native food a hundred years ago. Her potato crop is more than twice the amount of ours, and she is making six pounds per head of beet-root sugar, whose culture is not a half century old.

All this may be affirmed, with equal truth and promise, of Germany, and all the older countries of Europe. The facts of current history, all with one accord, prove that sustenance is now everywhere growing rapidly more abundant for the people of every progressive community. I need say nothing of the supplies of the manufacturing and mechanic arts. These are, in a good sense, unlimited and illimitable in their nature. Before we sent the first bale of cotton to England, in 1790 the British people had but one yard per annum of cotton cloth for each person. Immediately before our rebellion they consumed an average of thirty yards. In the wares and implements made from the useful metals the very miracles of magic are realized in their multiplication. Your own memories will serve to show the increase in travel and transportation. The railways of England, not more than half the length of ours, two years ago carried a number of passengers equal to one quarter of the inhabitants of the globe, and transported men and commodities weighing a hundred and forty millions of tons a hundred and thirty-five millions of miles, or the distance from the earth to the sun and half-way back again—some improvement since it required three days to carry the most important news a hundred miles from London. Is human nature shrinking in presence of its material conditions? See how faith in nature's laws and agencies enables its disciples to say to this mountain, "Remove hence to yonder place, and it shall remove; nothing shall be impossible to you." Has not human intelligence already gone so far in the subjugation of materialism that it must ere long attain an entire masterdom over the animal, vegetable and mineral kingdoms? Within a century, indeed, we have added a new continent to our dominions; we have invaded the realm of the imponderables, and added the impalpable and invisible gases, the lightning and the light, to the trophies of discovery and the resources of use. But England is not a country in which a true political economy can be born. Its systems are all founded upon the disorders of misgovernment and the ill-distribution of the products of industry. Pauperism, potato rots, and emigration are the puddles from which they draw their principles and prejudices.

There is a healthier fountain here, and a more hopeful philosophy. Mr Carey, now only waiting for immortality until he shall have "put if this mortal," has amply refuted every assumption of the "dismal science." He has demonstrated a continually increasing supply of food, and all things else necessary to life and growth, with a constantly decreasing fecundity in the human race, with all improvement now proceeding in the pursuits of industry. Among the best of the prophecies and proofs of the better time coming," is his law of the substitution of the abundant and cheap for the scarce and the dear in all the commodities required for the support and development of human life. From savages to, through all the intervening stages up to the most advanced civilization, the law or process of substitution runs with cumulative force. In the lowest condition men live almost wholly upon the animal world, plundering and destroying it; a step further, they begin to cultivate the earth and bring the vegetable world into their service; then the mineral world is captured, and finally the subtlest agencies of nature, whose pavilion is in the clouds, submit to his dominion. Neither earth nor man are being impoverished; neither is exhausting the other. With the mastery of the one grows the service of the other at even pace, without assignable limit in interactive development.

LOVE.

BY HANNAH MARIA PEALE.

I stood within a mighty fane of the old chivalric days;
The sunshine poured through stained glass its rainbow-tinted rays;
Upon a gallant company they fell with dazzling sheen;
But paler were they than the hues they blended with, I ween:
For there were pomp and pageantry, fair dame and lordly knight,
And all the dazzling blazonry of the days of papal might.
Before the altar decked with gems a youthful lady stood,
But the fair red gem that decked her was her own true womanhood:
A tint like rosy morning's light lay on her graceful cheek,
But clear and truthful glances told the love she could not hide;
And, oh, if woman e'er may lean on aught beneath the skies,
I deemed no blight would dim the trust in that fair lady's eyes;
For one there stood beside her, whose noble brow and form
With the soul of ancient chivalry and lofty love were warm;
I saw their glances mingling, and I knew that each had read
The solemn words "FOREVER ONE!" in what those glances said.

One healing draught
Of the bright eternal morning, by the weary spirit quaffed,
Shall banish all the joys and sorrows of this short life's journey seem,
But as lights and shadows falling on the pathway of a dream.—*Ibid.*

Spiritualism.

DR. S. L. MCFADDEN AND WIFE, MAGNETIC PHYSICIAN, Spiritual Test Medium, Business Clairvoyants, etc., have removed to No. 248 W. Madison St., corner of Sangamon, Chicago.

They invite all who wish the benefit of their mediumistic powers to call and see them They hold developing circles, diagnose disease without any previous knowledge of the patient, tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law unto themselves,—to be their own teachers, teachers, doctors and preachers. All Bodies are invited to attend free of charge. The Contradictions of the Bible, Lying Spirits, and false representations publicly explained. Sittings for the examination of diseases, and private communications, from 8 A. M. to 5 P. M. Circles each evening; Sundays not excepted.

N. B.—Can accommodate a few Boarders.

v10 n15 12t

DR. SAMUEL MAXWELL,

MAGNETIC PHYSICIAN

Tenders the aids of magnetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to, or address,

SAMUEL MAXWELL, M. D.
73 SOUTH SIXTH ST., RICHMOND, IND.
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WANTED AGENTS

In every Town and City, to sell an article needed in every household. SELLS RAPIDLY. Large reserves to secure. Send stamp for Circulars. C. E. WOOLLEY & Co., Room 12, No. 121 Lasalle St., Chicago.
v10 n13 tf

Spencer's Positive and Negative Powders, for sale by Colby & Co.

NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists.—The Eighth National Convention will meet at Troy, New York, on Tuesday, the 12th of September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings.

HANNAH F. M. BROWN (Chicago, Ill.,) Pres.
HENRY T. CHILD, M. D. (624 Race St. Phil.), Sec.

New York State Spiritualist Association.

The Fourth Annual Convention of the New York Spiritualist Association will be held at Starr or Carroll Hall, Le Roy, Genesee Co., Saturday, Sept. 2d, at 2 o'clock P. M., for the election of officers for the ensuing year, and also to choose delegates to attend the National Spiritual Convention, to meet at Troy, New York, Sept. 12th, and for the transaction of such other business as may come before the convention.

This State Convention meets in connection with the Medina and Spoor and Quarterly Convention, which is to convene on Saturday, at 10 o'clock, and continue in session both Saturday and Sunday, Sept. 2d and 3d.

A cordial invitation is extended to all truth-seekers to attend all the sessions.

J. W. SEAVER, Pres.
P. J. GLEN, Sec.

Richmond, Iowa.

The Spiritualists and friends of progression will hold a meeting, commencing on Friday evening, August 11th, 1871, and continuing over Sunday, in Adams' Grove, Snake Hollow, near the schoolhouse, 4½ miles northwest of Richmond, Washington Co., Iowa.

Good speakers and healers will be present from a distance.

The invitation is to all.

WM. GATHERCOLE.

Two-Days Meeting at Albion, New York.

At an assembly of the Spiritualists of Orleans Co., today, it was resolved that a two days meeting be held in Albion, Saturday and Sunday, the 22d and 23d days of July next, and that J. G. Fish and Leo Miller be invited as speakers. Entertainment will be provided for friends from a distance.

A. C. WOODRUFF.

Hymeneal.

MARRIED.—Under the authority granted by the Religio-Philosophical Society, Brother Thomas Gales Forster publicly consummated the marriage of Mrs. Anna Reynolds and James H. Blankley.

Mrs. Reynolds is well known as an excellent trance and test medium, and we are happy to announce that she will continue to give seances at her new residence, 1219, North 8th St., Philadelphia.

HENRY T. CHILD, M. D.

Obituary.

Passed to Spirit life, from Easton, Kansas, June 30th, 1871, the wife of James W. Oliphant, aged 54 years, 4 months, and 3 days. She leaves 6 small children to mourn her loss.

BELVIDERE SEMINARY,

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v10n13 tf

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The Well-Known Psychometrist,

Will give to those who visit him in person, or from autograph or from lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with pre cription; adaptation of those needing marriage; directions for the management of children; hints to the inharmoniously married, etc.

TERMS—$2.00 for full Delineation; brief Delineation—$1.

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Bible in India and Hindoo New Testament.

We will send the above-named rare books *free of postage*, on receipt of $3.50.

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Dr. P. T. Johnson examines diseases by receiving lock of hair, name, and age, stating sex.—one dollar accompanying the order. He also prepares a sure antidote for OPIUM AND MORPHINE HABITS; three months will cure the most inveterate case. Charges, six dollars per month. He also prepares a Sure Cure for Ague,—50 cents per box. Will be sent by express. Address Ionia, Ionia, Mich.
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No. 194 South Clark Street, Room 3, Chicago.

He is prepared to treat any of the many forms of disease, and possesses a peculiar insight into the cause and character, and a controlling power over it which seems wonderful (even to himself). His medicines are purely vegetable. In valids at any distance will be as thoroughly examined, and the means of cure (if curable) as definitely pointed out as if they were present, by sending a lock of hair, giving name, age, sex, and two leading symptoms of the disease. Usually no fee is not treated. Examination fee, by hair, $2.00.
v10 n8 9t

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Patients at a distance successfully treated. Medicines sent by mail or express. Send a simple statement of condition, age, and sex; occupation, temperament, (if not known), send photograph). Address P. O. Box 80, Chicago, Ill. Send for ANALYTICAL HEALTH JOURNAL.
v10 n8 tf

MRS. C. H. LELAND,

Wonderful Psychometrist, Soul Reader, and Business Medium, will, upon receipt of photograph, lock of hair, whether married or single, send to any person a correct delineation of character, with leading events in the past and future life, for one dollar. Advice concerning business, two dollars. Written communications from friends in spirit life, two dollars. Satisfaction guaranteed. Instructions for mediumistic development, one dollar.

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Medical, Clairvoyant, and Healing Medium. Parties at a distance examined by lock of hair. Price, $1 00. Prescriptions, $1.00. Magnetic Remedies sent to all parts of the country. Address Mrs. E. C. Manifold, P. O. Box 1926, Rockford, Ill.
v10 n7 tf

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Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and advice in a variety of ways. Enclosure we give gratuitously to all our patients, when presented by our guides. Our former custom has been to close an epistle with the applicant's hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to number up an enumeration of gifts that we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, $3; Diagnosis without prescription, $1; all subsequent prescriptions, $1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.
v10 n1 tf.

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WONDERFUL PSYCHOMETRIST AND CLAIRVOYANT PHYSICIAN, SOUL READER AND BUSINESS MEDIUM.

Can diagnose disease by Rhenom, autograph, lock of hair, without a failure, and give prescription, which, if followed, will *surely* cure.

Can treat disease at a distance, tell the past, present and future—advice concerning business, and give written communications from spirit friends.

Diagnosis of disease, with prescription, $2.00. Communications from spirit friends, $3.00. Delineation of characteristics with advice concerning marriage, $1.00.
n7n10 tf.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium

148 Fourth Avenue, Chicago.

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure in the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

Of one prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms:—Diagnosis and first prescription, $2.00; each subsequent, $1.00; Psychometric Delineation of Character, $3; answer to sealed letter, $1. The money should accompany the application, to insure a reply.

SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp stating the day and hour they wish a trial. Money refun ded if no result is obtained.

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v10 n12 3m

Original Essays.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. B. Dowd.

Well! how do you prosper? and how does the world use *you*? I asked not long ago, as I shook hands with one of the leaders of radicalism, one who is really a "big gun," and a scourge to superstition and bigotry whenever he opens his mouth, either for himself or for the invisibles, who he says, speak through his hale, hearty organism. Oh! well enough! The world uses *every man as he deserves*! Don't you think so, Brother! "Yes! I think so!" was the reply of the genial man addressed. But I was not so easily satisfied, and went my way up and down the wearisome earth, *musing* as usual. Then this is the conclusion of one whose head is growing pale with the frosts of many winters; and a result of angel (?) teachings for many years—the result of a prosperous career of public teaching, and test giving, whereby the good Brother has been enabled to amass a competency, and ride triumphant upon the waters of "Life's tempestuous ocean." It may be true, for he certainly ought to know, but my mind went back to poor *Austin Kent* in his poverty and suffering, and to poor *A. G. Parker*, who died neglected among strangers; and of the many honest toiling millions, who, in poverty, eke out a wretched existence in garret and cellar; of the millions of unpaid sewing girls whose names tremble upon the good brother's lips in many of his public "*Woman's Rights Speeches*;" of the wrongs and outrages perpetrated upon the helpless women and children of all the large cities of our fair world—and I said it *is not true*. The world does n't use all men as well as they deserve. Perhaps, Brother——has received the reward due to his peculiar efforts and toil; but how is it with those whose motives have been just as good, whose hearts have been fully as noble, but whose brains have not been equal to the task, or whose "*Brass*" has not been fully "proof" as compared to Brother——, and who have *not* been backed by loving angels, but who have been broken up and wrecked by the same invisible powers who have built up Brother——, and that not from any fault of theirs, unless ignorance may be termed a fault. Behold! men rolling in wealth, and crowned with success and prosperity on all sides. *Do they deserve this?* In some cases, yes! But in the great majority, no! Unless fraud, deception, and wholesale robbery are deserving of public patronage, and fitting themes for public teaching and example. He who renders to "air and just equivalent for labor performed, or for wares exchanged, or purchased, *never grows rich*. Riches acquired, are expensive to the poor, when such acquisition is a result of speculation, either upon their daily toil or upon the products of labor. There is enough in the world for all, and were it not for the drones, and the injustice of the world bolstered up by the arrogance of such hard-hearted public teachers as Bro. ——, none would suffer. I say hard-hearted, because such a remark *is heartless* and *soulless*.

It sounded to me like the cant of those God-forsaken wretches, who from the pulpit preached in the name of God the right of slavery, which teachings cost the best blood and noblest sacrifices our mothers and sons could give to obliterate. Oh, give me the heart to say and feel, that my prosperity is not altogether of my own deserving, but rather a result of circumstances within and without myself, over which I have very little control. There is something in this retrograde of humanity, that falls like a withering curse upon human sympathy, and seals up the noblest attributes of the soul in the narrow confines of the tomb of selfishness. No man ever yet made such a remark, whose heart was softened by the manifold woes staring wildly from tearful eyes on every hand. I have almost always found the noble hearted, deserving ones, the victimized and the robbed, and that, too, by such as arrogate to themselves the God-attribute of deserving. There is many an unhung murderer, and many a thief enjoying liberty and public confidence. Paine deserves a better name than the world accords, and *Socrates*, *Pythagoras* and *Galileo*, deserved better than they received at the hands of an arrogant and unjust world. Do n't talk to me of deserving! The world's history is blackened all over with the blood of men deserving of all that earth can bestow, and the very atmosphere is tainted with soul-wrung agony from out hearts, who deserve better of the world. I know a noble, generous souled man in this city, who is now in his old age, toiling in the streets for bread, for himself and little ones. A few years since this man was wealthy, but, who by reason of his confidence in one of the deserving kind, was robbed and wrecked, whilst the robber and wrecker flourishes, enjoying plenty, and the confidence and patronage of this rotten, unjust world. Does he deserve success? and does the other deserve adversity?

No! a thousand times, no! The world judges from appearances which are always deceitful. There are many Shakespeares and Miltons toiling in obscurity, against adverse circumstances, whose great thoughts will die with them untold, while there are thousands in halls of legislation and in the pulpit, whose thoughts are all *borrowed*, and whose influence and teachings are a curse to mankind.

Look at the press of this country! Instead of leading and moulding public sentiment to better things, it panders and truckles to nabobs and corrupt legislation. Why? Because such minions are always helped into place for that purpose—*not because they deserve it*—while the man who dares to speak against public sentiment for the good of humanity, *deserves and gets* the faggot and the cross. The world owes its bondage, oppressive laws, bad morals, etc., to such as have always been considered deserving ones—they are priests, kings, and public teachers, who advocate such nonsense as provoked the muse of this article.

Written for the Religio-Philosophical Journal.

WHO MADE THE FIRST WORLD?

By J. W. Garst.

Brother Francis seems to be greatly perplexed over this question. In summing the position that worlds are made by hands of spirits or disembodied men, he gets into a difficulty from which he can not very easily extricate himself. In the order of nature every world must have a pre-existence to man, and therefore, he will not contend that man made the first world, though he asserts very positively that man, who once lived on the earth, we now engraged in the spheres, and who has the power to create worlds, suppose that he made the first engine on every other planet. In every case a world is first brought into existence through the operation of nature's laws, and then, after being developed through the operation of the same laws for innumerable ages, it becomes capable of producing man; then man, after being developed through innumerable ages, becomes capable of constructing a steam engine.

But there is a great difference between the making of a world and the making of an engine. One is the work of infinite intelligence, the other of finite mind; one is the work of nature, the other of art. Man, though his powers be developed through billions of ages, can not by the aid of science and art, reproduce any of the works of nature. He can not make a buzzing fly, nor even the most insignificant worm that crawls upon the earth. Nor can the laws of progress do more than develop the powers that nature has given. Nature is eternal, and there is no power in the universe that can change her orders, or add a single production to her stores. Matter and spirit in every form and combination—all animals of every species, from the crawling insect to the giant man, all trees and plants, all flowers and fruits, worlds and systems of worlds, exist eternally, and have neither beginning nor end. It is true these earth forms or physical manifestations are transitory in their existence, but their spiritual essences are self-existent and eternal, as God himself.

We perceive in the light of nature that the questions, "Who made the first world?" or "the first man," or "the first flower," are equivalent to the question, "Who made God," or "the cause of all things," to which any man would answer, He is self-existent and eternal.

But Brother Francis presumes that new worlds are continually appearing in the heavens to take their places along with the already innumerable hosts that move in order and harmony, through the illimitable regions of space. And the question arises, if God nor man makes these new worlds, from whence do they come? Who is their author? We answer without hesitation, that worlds reproduce worlds, according to the same laws by which plants reproduce plants, and animals reproduce animals, each after its kind.

This law is eternal and universal as all other laws of nature are operating through every department of the universe, mineral, vegetable, and spiritual.

REMARKS:—The Brother do n't understand us. We believe that there never was a commencement to time, or a period when there did not exist worlds and systems of worlds. We claim that when mystery vanishes in connection with any work, then an Infinite God vanishes; and in all cases, individualized intelligences are found in connection with it. We could present a volume of evidence to sustain this conclusion, and shall do so at some future time.

Letter from Della E. Duke.

DEAR JOURNAL:—In your issue of June 24th, No. 14,—your Frontier Correspondent, in writing of "the laborers in the cause of humanity, who have preceded us in Kansas City so far as we have been able to learn where, etc., etc." The name of our worthy sister, Mrs. S. A. Horton, not appearing,—I am impressed to say that this pioneer in the cause of Spiritualism, who for fourteen years has been one of our most indefatigable laborers and reliable mediums, was in Kansas City last winter, and during her sojourn of three months,—lectured not only acceptably to good audiences, but gave hundreds of remarkable tests, to many who never before had any acquaintance with Spiritualism. "Honor to whom honor is due." We know Mrs. Horton personally, and love her tenderly, and have beheld a willing captive to the burning inspiration that fell from her inspired lips, and have also had test after test from our loved ones gone on before. She is ripe in experience, and a rich inheritance awaits this noble worker beyond the "evergreen shore," where night cometh not, and where all the cares of life are unknown, and where finds no abode, and where true worth, and not outside appearances, find an everlasting abiding place in the "soul of supreme truth."

Elgin is another garden spot of the West. Here the soul gathers largely from natures teachings. I wish I could report a greater spiritual interest here, but orthodoxy has too firm a foot-hold, and will require the united efforts and continued perseverance on the part of true workers to ever evoke any satisfactory results. I suppose there are some Spiritualists here, but the only practical results of mediumship which has come to our knowledge, is shown in the good works of Mr. George Marshal and his estimable wife, who are healers,—honest in their efforts,—true, sensible, conservative Spiritualists. They have labored largely and deserve the best encomium my pen can give. To such workers the soul ever gives homage. Why are there not more like them. Wayward workers. Eleven millions of Spiritualists, where are they? Echo answers, where! Do we find them among the high born and sumptuously clad? Indeed not! If there are any among such, many of them are too politic to declare themselves free, but rather stand by, and let their more humble neighbor bear the brunt of the battle, while they gather the harvest! Great will be their surprise when on the other side, they find it is the producer that has the "reward of merit," and not the consumer. Mr. A. Brown is also a healer, and his wife a clairvoyant. They are young people, zealous, and full of the spirit to do and to act,—anxious to spread the truth, oftimes to their detriment pecuniarly. Mr. Brown tried to hire some rooms where he could have some physical manifestations,—but owing to prejudices, he was unable to secure them. I find to be a Spiritualist and practice what you preach, is to suffer the calumny and slander of those who seem to think one of the requisites of an orthodox Christian, is to malign your brother man, declaring the falsity of a thing without proving its quality. I believe in proving all things, and holding fast to that which is good. This applies to persons as well. Do not take what another says about any one, but go yourselves, investigate with an honest heart and faithful purpose. I have charity for the ignorant who know no other way only to accept what some poor, bigoted, half-educated orthodox preacher, (whose face is so long drawn that should a ray of sunlight happen to glance athwart it, "would slip off without making any impression), has to tell them. But my charity does not extend to those who can read with their own understanding, and who speak of that which they know not of.

My noble husband has an extended practice here in Elgin and vicinity. My heart is made glad by smiling faces, who daily come with blessings for the Doctor, and words of thankfulness that they have learned the better way. He works effectually not only to cure the sick in body, but is constantly preaching the "new gospel" which does away with the old Mosaic doctrine of "an eye for an eye and a tooth for a tooth," and "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Such teachings are the balm of Gilead to the sin sick soul, and the world is hungering for them. Let the good work go on, and may the angels bless it, is the prayer of

Yours truly,

DELLA E. DUKE.

Elgin, Ill., June 21st, 1871.

A SAD STORY OF MAN'S INHUMANITY TO WOMAN.

Saturday night last, at ten o'clock, a young man was sitting in the reception room of [illegible] place. At length her mother came and took her away. A day or two afterward the young girl was sent to St. Luke's Hospital, where she died. While on her death-bed she related to a Christian minister who attended upon her in her last moments, the sad story of her ruin.

More than a year ago she had found employment as a nurse in the family of a wealthy merchant. Being young and comely to look upon, she attracted the attention of the merchant, and he attempted to lead her into the path of sin, but she resisted his blandishments, and refused to yield to his entreaties. He persisted, and she left the house and obtained a situation in the country. Still he pursued her, and learning that her situation was too laborious for her strength, he induced her, under promises of more respectful treatment, to return to his house. But he was bent upon her destruction. Instead of instilling into her mind the precepts of the church, of which he was a prominent member, he labored artfully and incessantly to inspire her with an unholy passion for himself. By continued importunities and protestations of love—assurances of undying fidelity and devotion, and all the various devices of the artful seducer, he finally succeeded in winning the confidence of the girl, and for a few months he revelled in the "guilty gladness" of his most sinful lust.

The natural consequence ensued, and then came fear and anxiety, and to hide one crime a more terrible one was resorted to. In order to hide the evidence of her shame and his own perfidy, he took her to one of those detestable wretches, whose occupation is that of the abortionist. He then sent her into the country—not to be nursed and taken care of, but to perform menial service in a family, who imposed upon her labors to the severe if not the ruin of her health. She became totally blind, and her nervous system was completely shattered. She concluded to return to her mother, and sent a telegram to her to meet her at the depot. The dispatch was not delivered for four hours, and all that time the sick girl remained at the depot. When she was sent to the hospital, the minister, finding she could not survive, urged her to reveal the name of her destroyer. She refused at first, saying she loved him better than her life; but as death approached and laid his icy hand upon her, she sought forgiveness of heaven, and related to the man of God the bitter story of her young life's shipwreck. She passed away like a beautiful flower, blighted in the morning of its blossoming. He who had sent her to her grave, despised and dishonored, moves in the best circles of society—trusted as a wealthy merchant—respected as a father and husband—honored as a church member; but what must be the state of his conscience! But this case is not a rare one. The world still moves on.

Letter from H. C. Davidson, M. D.

BRO. JONES: By accident there fell into my hands a copy of the RELIGIO PHILOSOPHICAL JOURNAL. Although considerably torn and soiled, I was enabled to learn something of its mission. I would like very much to see a copy or two (back numbers will do as well) with a price list of books. If I am pleased with the JOURNAL and books, I would become an agent if you desired it.

I subscribe to no creed on earth. "The world is my country—to do good my religion." I was brought up strictly religious, reading everything that opposed the least of its ordinances in the most heinous light. It is no exaggeration for me to say I have read the Bible through twenty times, and I have particularly noted every text which seemed to favor my views of religion, from the first of Genesis to the end of Revelation. Ten or twelve years ago, meeting with some opposition touching the divine authenticity of the Bible, I was led to examine thoroughly that book, with a view of establishing the fact of its divine origin. The result was confusion and perplexity.

I am now "old in infidel." If I attend church, which I sometimes do, infidelity receives a large amount of attention.

Such a course has led me (though contrary to my feelings) to challenge the clergy, or rather to state that I would meet any of them in this part of the country, and undertake to establish the fact that all religions were originated in the ignorance and superstition of mankind, and are unfounded in fact. The proposition received no attention yet.

Poplar Bluff, Mo.

Reply: We can supply the books you desire. You will find the price and postage in the Book List, published in the JOURNAL which we send you.

Your views in regard to the origin of all religion are correct, and yet, strange as it may seem, many liberal-minded men and women, even *Spiritualists*, desire to follow in the footsteps of past ignorance, by erecting another temple to the priestess of superstition,—an American Association of Spiritualists, with all the paraphernalia, under a new name, and in a modified form of ancient priestcraft—*a new religion*, as many would christen it.

May good angels protect us, and continue to thwart all such effort. May the sunlight of truth and wisdom illuminate the minds of the people to a perception of the great truth that the mission of science and sound philosophy is to dispel every form of religion which is based upon ignorance, superstition, and the false doctrines of a designing priesthood, even from the straitest sect of Pharisees down to the most advanced liberalists. Every day's experience teaches us that all such forms of organizations, are but means of instituting castes, classes and distinctions among men, to the end of supporting *drones* from the hard earnings of laborers; to the end of giving a popular class of moralists leaders an advantage over their fellow-men.

Every year a few more women get together in the name of *Spiritualism*, and put forth some childish scheme to the above end, but, thanks to the better inspirations from spirit life, the day is past in which an intelligent people—Spiritualists—can be led into any such bondage for the benefit of a *priesthood*.

Letter from Frances A. Logan.

BROTHER JONES:—Crowded churches and halls have greeted me in most places. At Augusta the people disliked to open their churches for a Spiritualist, but did so, providing I would say nothing of Spiritualism in my temperance lecture, and on my return there I found the liberal element so exasperated in consequence of the self-theses and bigotry of the churches, that the large hall was freely tendered me. A brass band in attendance called forth large audiences on two evenings, to my lectures on "Woman's Rights" and "Spiritualism. A lawyer and another gentleman acknowledged themselves Spiritualists before the crowded audience. Thanks to the angels for inspiration.

The appreciation and applause, induces me to feel that other speakers on our faith would do well to call. Isaac Palmer's, J. Hackett's, and

The County Clerk of Rock County, is a firm Spiritualist. "I go from home to-day to be gone a few days, in care of my loved sister, E. H. Babcock, at Genesee, Wisconsin.

Janesville, Wis., July 2, 1871.

Voices from the People.

IRONTON, MO.—Wm. Reel writes.—I would rather do with one meal a day than be without the JOURNAL. The "Search after God" is worth the price of the paper. It has given me light, and I can now see plainer the beyond which the M. E. Church never could show. I wish some medium would come this way. I have a home of my own, and they would be welcome to it. I am now in my 64th year, and never heard but one lecture—never attended one seance.

KIRKWOOD, ILL.—E. D. Goodwin writes.—You have been a long time searching after the God of my orthodox neighbors, who they say has hid himself away (in the rubbish) from the children of earth since the days of Moses; but the fun of it is, that with all your delving, digging, and blasphemous searching, he has n't condescended to let you see his back parts. Is it possible you are ignorant of his sayings? Has he not told you that, "No man can see God and live?" The last I remember hearing of him, he overshadowed a beautiful young virgin, and begot Jesus, who came to save us from our sins; and if the Jews had n't killed him, and had he only lived until now, with S. S. Jones and others, in America, I reckon he would have been more than a match for the devil. Brother Jones would have taught him to value money better than he did, for I see by the RELIGIO-PHILOSOPHICAL JOURNAL that he is also hunting after "greenbacks," and through a little yellow, telltale, on the covering of my weekly friend, I see that he is also after one Goodwin, Goodwin, and others, with a very short stick. Well! I hope soon to get out of this orthodox hell, out of which they say people never get, I think I had now better pay my debts, and for which you will find a check inclosed.

Now, sir, I would have you know that this is a religious neighborhood, and well supplied with hell-fire insurance companies, and if I had only insured in any one company, and let your JOURNAL do, I could have had all these years to live, for my hell would not have been so hot, and I might have got a "cup of cold water in the name of the Lord." This I most assuredly know, as I do that they are followers of their God, for one of the elect pillars of the Presbyterian church, a red headed agent of the Lord Jesus Christ's hell-fire insurance company has overshadowed a virgin of African descent, fifteen years old, and by whom she had in due time two children of mixed colors, one a male and the other a female. The virgin before the war, was the slave of the insurance agent. His wife has turned their Hagar out of doors, and we hear she is in the county poor house. Can old Jerusalem go ahead of this? If you think so, I can give you more such. This, too, is the word of God, for I the Lord have spoken it, and cursed be he who adds to, or diminishes to or from these words of mine.

MANHATTAN, KANSAS.—J. H. Akin writes.—It is with pleasure that we renew our subscription. We began as a trial subscriber. I think we will try it as long as we live.

WEST ELKTON, OHIO.—Thomas A. Pollok writes.—My profession is that of teacher. I have taught the public school for three years. It has been known all this time that I am a Spiritualist, but not until these recent developements have I had any opposition. I should like to have charge of a liberal school where truth could be taught. I almost feel like among the orthodox, I May all the good angels and every intelligence aid you in hunting up God. Let the readers of the JOURNAL know when you find him.

LOWELL, MASS.—A. Green writes.—Inclosed I send one dollar to your widows and orphan's fund.

Rem arks: In behalf of those you aid, we thank you.—ED. JOURNAL.

ADYEVILLE, IND.—A. J. Adye writes.—The fact is, I am bound to have the JOURNAL. I do n't get it for nothing, but I get it as cheap as I can; but it is a good thing to have in a family,—as I believe in raising up children in the right way, and they are not apt to depart from it.

GLEAD, LAKE, IOWA.—Bell A. Chamberlain writes.—Say you have not received some JOURNAL, and continue to send it. Well, you have awakened thought in hundreds of minds.

BRUNSWICK, MO.—O. V. Eastman writes.—You will find inclosed three dollars for the continuation of the JOURNAL, for another year. You see I do not forsake you. I subscribed for your paper before it was issued, and have continued ever since, and find it more interesting every time it comes.

FLINT, MICH.—G. N. W. Sweet writes.—The "Search after God" is to me truly interesting and instructive,—more to be appreciated than pearls from the ocean, or gold from the mines. At the commencement I did not care to read it. But now it is the first piece that claims my attention. Go on, brother; the world will be the better for its teachings.

WILMINGTON, DEL.—R. L. Smith writes.—I am working and acting as an agent for the JOURNAL in this place. Spiritualism is very bright here at present. Mrs. D. D. Hyzer is lecturing in this city this year. We have no church, with a very fine audience. Spiritualism in this place commands respect; it is looked upon as something to be respected.

Remarks: Thank you, brother. We hope every one of our old subscribers will imitate your example. See our "Entirely New Proposition" to reward all who will help to circulate the JOURNAL.

PALATINE, ILL.—J. R. Baldwin writes.—The "Search after God" is worth the subscription price of the JOURNAL for one year. All the rest of the valuable articles contained in it.

LUCY, CAL.—M. M. Thornburgh writes.—In hearing of the roar of the mighty Pacific, I find broad hearts and believing minds—minds receptive of the holy influences of spirit communion; those that believe that the loved ones have gone are not lost, but are waiting on the other shore to welcome them home to a labor of love. One, a lady of eighty six summers, a dear, hopeful soul, awaiting with pleasing anticipations the happy moment when she can look through the veil and behold the many dear ones just out of sight, but still permitted to lend their holy influence to cheer and to brighten earth scenes and trials. She not only believes in, but lives the philosophy of Spiritualism; and takes much comfort in reading the JOURNAL. The communications, especially, seem to have a soul-cheering influence over her, that drives away every care.

WINTERSET, IOWA.—J. F. E. Whedon writes.—I am doing what I can to introduce new ideas among the people, by sending out books, papers, and such cheap publications as I am able to buy; and I find a great advancement by this means has been made within two years, not only among outsiders, but with a host of those whose religious notions had become stereotyped for all time. We hope to be able by another winter to support a course of lectures by some able and competent speaker, whose considerations here could hardly fail of being a success. We hope by next December to have a railroad connection with Des Moines, which will bring this out-of-the-way place in sympathy and conjunction with the "inside world." Now that Henry Ward Beecher has so far modified as to adopt or accept the Darwinian theory of creation, squinched the fires of the orthodox hell, and left its closed-footed magistrate out in the cold, we can reasonably expect that now he will prove with Brother Francis in his "search after (preacher's) God." Go on with your "Search," Brother Francis, and when through with your present labors, I would suggest, as a matter of "variety," to find his ex-brother's divinity hash.

FOND DU LAC, WIS.—Wm. D. Cook writes.—I have received your most excellent paper, the JOURNAL, and am well pleased with its form. It comes laden with rich food for a hungry soul like myself, who has long been fed upon the husks of old theology, and am just commencing to see the light.

WATERKA, ILL.—Mrs. C. Robinson writes.—Inclosed please find the amount to renew subscription for one year. Will you please to send me the above expired, and we cannot think of missing our weekly feast spoken of in the columns of your true and liberal paper.

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Rose Hill, Evanston, and Highland Park	1.00 p. m.	3:40 p. m.
Afternoon Pass	*3:45 p.m.	*7:40 p.m.
Kenosha Pass	*4:15 p.m.	*9:10 a.m.
Waukegan Passenger	*5:30 p.m.	*8:30 a.m.
Wankegan do	*4:00 p.m.	*7:55 a.m.
Milwaukee do	11:00 p.m.	6:00 a.m.

Kenosha and Waukegan trains leave from Wells street Depot.

Wisconsin Division—Depot corner of Canal and Kinzie street

St Paul Express	*10:00 a. m.	*7:15 p. m.
Night Passenger	*4:00 p. m.	*5:30 a. m.
Waukegan Accommodation	*5:30 p. m.	*8:30 a. m.
Woodstock Accommodation	*2:30 p. m.	*10:30 p. m.
Barrington Accommodation	5:15 p. m.	7:55 a. m.

GEO. L. DUNLAP, General Superintendent.
H. P. Stanwood, General Ticket Agent

Lake Shore and Michigan Southern Rail-Road.

Depot corner Van Buren and Sherman streets. Ticket Office 66 South Clark street.

Mail	*8:30 a. m.	*7:00 p m
Special N Y Express	*9:30 a. m.	*4:00 p. m.
Atlantic Express (daily)	*10:15 a. m.	*7:00 p. m.
Atlantic Express (daily)	5:15 p. m.	7:20 a. m.
Night Express	*12:00 p. m.	*6:30 a. m.

Detroit and Grand Rapids Line.

Day Express	*7:30 a. m.	*7:50 p. m.
Night "	*10:00 p. m.	*6:30 a. m.

P. B. Moran, Gen'l Pass. Agt., 66 Clark st., Chicago.

Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

Mail Train	*8:35 a. m.	*9:50 p. m.
Night New York Express	*9:00 a. m.	*6:30 p. m.
Atlantic Express (daily)	12:15 p. m.	†7:30 a. m.
Night Express	*12:00 p. m.	*6:45 a. m.
Kalamazoo Accommodation	*4:15 p. m.	*12:00 p. m

Cincinnati and Louisville Trains

Day Express	*9:00 a. m.	*9:30 p. m
Through Express	11:30 p. m.	†9:30 a. m

for St. Joseph via New Buffalo.

Day Express	*9:30 a. m.	*11:30 a. m.
Accommodation	*4:30 p. m.	*6:30 p. m

HENRY C. WHITWELL,
General Passenger Agent.

H. B. RAGGLES, Gen'l Superintendent, Chicago.

Chicago, Burlington and Quincy

Ticket Office 63 Clark St., opposite Sherman House. Union Depot, foot of Lake St.

Hinsdale Accommodation	*7:45 a. m.	*6:15 p. m.
Mail and Express	7:30 a. m.	*9:50 p. m.
Pacific Fast Line	*10.55 a. m.	*4:15 p.m.
Hinsdale Accommodation	*7:45 p. m.	*6:30 p. m.
Night Express	*12:00 p. m.	*6:45 a. m.
Evening Express	*5:00 p. m.	*7:30 p. m.
Aurora Passenger	10:30 p. m.	*6:30 a. m.
Aurora Accommodation	*4:15 p. m.	*9:45 a. m.
Pacific Night Express	10:00 p. m.	†7:30 a. m

Banker Express, Saturdays.

Sanford Powell, Gen'l Ticket Agt. Office 63 Clark St. Depot

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*9:30 a.m.	*7:45 p. m
Cairo Express	*9:15 p.m.	*7:00 a. m.
Rocket Day Passenger	*8:15 a. m.	*7:45 p. m.
Rocket Night Passenger	*9:30 p. m.	*7:00 a. m.

On Saturdays this train will leave at 4:45 p. m.

Hyde Park	*9:30 a. m.	*7:45 a. m.
"	*2:30 p. m.	*7:00 p. m.
"	*4:30 p. m.	*9:30 a. m.
"	*6:30 p. m.	*11:30 a. m.
"	*8:00 p. m.	*12:45 p. m.
"	*9:15 p. m.	*7:00 p. m.

(St. Louis through Train.)

Day Express	*9:30 a.m.	*9:15 p. m.
Fast Line	†8:15 p. m.	*7:00 a. m.

H. McKisson, Gen'l Supt.

W. P. Johnson, Gen'l Passenger Agent.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

Mail	*9:30 a. m.	5:10 p. m.
Day Express	*9:00 a. m.	6:00 p. m.
Atlantic Express	8.15 p. m.	8.00 a. m.
Fast Line	2.00 p. m.	8.00 a. m.
Valparaiso Accommodation	4.00 p. m.	7.20 a. m.

W. C. Gilman, Gen. Pass. Agt., 65 Clark st.

Chicago and St. Louis—Depot, corner Madison and Canal sts

Express Mail	*9:15 a. m.	*9:00 p. m.
Joliet Accommodation	*4:30 p. m.	*9:35 a. m.
Night Express	11:30 p. m.	6:00 a. m.
Lightning Express	*8:00 p. m.	*4:25 a. m.

*Except Sundays. †Runs through to St. Louis every night. ‡Saturdays and sundays excepted. §Except Mondays.

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A. Newman, Gen'l Pass. Agt., Office 95 Dearborn st.

Chicago, Danville and Vincennes Railroad.

Milwaukee Depot—Corner Canal and Kinzie Sts., West Side. Freight Office at G., G. & I. R. R.'s Office, corner Halsted and Carroll sts.

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Dodge, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets.

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Pacific Night Express	11:00 p.m.	*7:00 a.m.

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Columbus Express	*9:00 a. m.	*2:25 p. m.
Cincinnati Night Express	11:45 p. m.	*7:00 a. m.
Columbus Night Express	*7:00 p. m.	*7:00 a. m.
Logansport Express	*4:30 p. m.	9.15 a. m.

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BY.....E. V. WILSON

Settled Speakers Once More.

We cheerfully give the following statement a place in Brother Wilson's department, leaving him to deal with the matter as seemeth good to him, when he reads this. It would, however, been wise to send the communication to Brother Wilson instead of us, that he might have answered in the same issue of our paper. We have no doubt Brother Wilson will attend to this matter in a spirit of kindness:

BRO. E. V. WILSON—DEAR SIR:—YOUR repeated references to the Cleveland Society of Spiritualists in a recent number of the RELIGIO-PHILOSOPHICAL JOURNAL, is a sufficient reason for the following communication:

Reading with mingled pain, and regret your severe article in the JOURNAL, June 16th under the caption of "*Settled speakers once More,*" we were reminded of the three-edged sword, designed to cut E. S. Wheeler, J. M. Peebles, C. B. Lynn, and the Cleveland society especially, and all generally, who may honestly differ from you in regard to the best methods of promoting Spiritualism. It is a common complaint that societies are divided; that there is little harmony among Spiritualists, and that mediums, with few exceptions, are privately, if not publicly seeking to slur and undermine each other, and are not such societies as yours just designed to stir up contentions, enmities, and produce further inharmonies?

When speakers pursue this course, what can be expected of the people? Does it become an editor to write thus of a brother co-worker, "Wheeler boiled over—struck out straight from the shoulder, and planted a scathing right under the lug of our noble article?" Does it comport with the dignity of a public teacher to sneeringly call all, or any of the Spiritualists of Cleveland, who may have employed and paid him, "pious souls"? And then, what was it to you whether we employed a "settled speaker" or an itinerant, a normal, or a trance speaker? We are of age, and as an organization feel abundantly competent to manage our own affairs in that respect. We have not contracted debts that we can not and shall not pay; and we feel it to be our privilege to employ speakers one Sunday, one month, or one year, as the interests of truth seem to us to demand. We claim to be the judges in this matter, without dictation from an *outsider*. In your letter to us from Lincoln, Ill., August 27th, 1870, you state, in relation to opening in Cleveland, in so many words, "I shall do you harm, for I shall *oppose your* having settled speakers." Why "opp se?" This wrangling combative element, indulged in by so many of our lecturers, is evidently one of the principal causes of the present unsatisfactory and unsettled state of our most important cause.

We regretfully, we nevertheless feel necessitated to correct several of the erroneous statements (we hope undesignedly) made by you, in your personal allusions to E. S. Wheeler, J. M. Peebles, C. B. Lynn, etc.

1. You say, "The Cleveland Society under E. S. Wheeler's fatherly care, dwindled down to a corporal's guard."

2. Sephas B. Lynn writes falsely, stating that the society had been increased, and partially lifted out of debt under J. M. Peebles fatherly ministrations."

3. "Brother Peebles, we believe, asked to be located in Cleveland."

4. "Thirteen morning lectures of thirty minutes each—thirteen evening lectures of forty minutes each."

5. "A few visits to the Lyceum in session."

6. "Brother P. filled the desk in Oct., 1870—receipts less than the expenses. E. V. Wilson filled the desk during November, and the receipts were in excess of the expenses. Brother P. filled the desk during December and January, 70–71, and the receipts were considerably less than expenses. Sister Cora filled the desk during February, E. V. Wilson during March, Brother Howe during April and May."

The above misrepresentations we feel called upon to correct, by a truthful statement of the *facts*.

1. Our society did not dwindle down to a "corporal's guard;" but the meetings were generally well attended during Mr. Wheeler's stay with us.

2. C. B. Lynn's statement, that there was greater harmony, an increased attendance, etc.—while Mr. Peebles ministered to us, was substantially correct.

3. Mr. Peebles did not "ask to be located in Cleveland,"—on the contrary, we desired and urged him to settle with us for a year. Mr. L. King, one of the committee, was the first who spoke to him on the subject. In a recent letter from Mr. K. (now of Detroit, Mich.) to Mr. P., the following statements in point, occur:

"You did not ask the society on your return from Europe, to employ you; but the society, as well as myself, was *very anxious* to engage you for a year. I personally saw nearly all of the members myself, and then made the proposition to you. We were determined from the first to have you, and further, I know you gave general satisfaction, and that there was more harmony and interest in the society on the first of February, when you left, than ever before."

Mr. A. A. Wheelock's statement in regard to the same matter, is couched in much more positive terms.

4. Mr. Peebles lectures averaged from thirty-five to forty-five minutes Sunday mornings, and usually over an hour in the evenings. Of their length, those living in East Cleveland frequently complained, because, if they remained to the close, they missed the last street car.

5 Mr. Peebles *never* missed attending the lyceum sessions once during the several months he spoke for us.

6. You may have forgotten what Hooker says in regard to suppressed facts, and to what they are equivalent, if not, why did you not mention the receipts from collections taken, while you were with us in March, and other financial matters of the same period? Mr. Peebles spoke for us some in August—all of October, Dec. nber and January, and is engaged for the last Sabbath in this month. The collections from those in attendance have never been exceeded under any other speaker, as shown by the figures before us. The fact is, we have had no speaker, for whose services, the receipts at the hall have paid expenses, except Mrs. Hardinge, and here only by her generosity in giving us a benefit. Therefore, we see neither the propriety, goodness, or wisdom of your *boasting*, concerning our financial success in connection with your labors here. Mr. H. D. Thomas, President of the Cincinnati Society of Spiritualists, who is now in our city, has given us the pecuniary receipts and losses from their speakers. One of these months, at least, parallels our experience of March.

In accordance with the *anxious desire*, so expressed by the friends of the cause here, we made an engagement with Mr. Peebles for a year, with the understanding that he could be absent whenever he felt a desire to visit other societies of the field, where in his judgment, he could better subserve the interests of truth and right, and pursuing the path, our only regret is, that we consented to his leaving us at all, firmly believing that had he not been absent from us a single month up to the present May, we would now have been in a very prosperous condition. The few months that he was with us, however, have only confirmed our previous convictions, that a *settled speaker*, if intellectual and consistent, devoting his whole time to the interests of the society,—making social visits—calling upon the sick, attending funerals, and forming acquaintances outside the lines of Spiritualism, is far better adapted to give character and permanence to our organizations, than weekly or monthly engagements. These matters, however, are to be determined by the combined wisdom of individual societies, and not by the *dictation* of speakers. The spiritual field is wide, and there is work enough for all who sincerely love the truth. None should try to build themselves up by pulling others down; neither should they misrepresent or underrate the labors of their co-workers. Such a course is neither just nor magnanimous. As sincere laborers in Spiritualism, striving to advance the cause, we look to our speakers and mediums for examples worthy of imitation. If these are not truthful, candid, charitable and forgiving, who can we expect will be? Have we not a right to expect from those who see and talk with the angels, superior precepts and practices? You, Brother Wilson, have ample sufficient of life to know that "grievous words stir up anger." When shall we all feel and fulfill the words of Christ, "Blessed are the peace makers?"

We write in the spirit of kindness and justice, desiring, as do you, the prosperity of Spiritualism.

GEO ROSE, D U. PRATT. *Pres't.*
L. KING. M C. PARSONS, *Treas.*
JOSEPH GILLSON, *Sec'y.*

The following Preamble and Resolutions were unanimously adopted at the close of Mr. Peebles' lecture in Lyceum Hall, Cleveland, on Sunday evening, June 25 h, 1871:

WHEREAS, We, the Spiritualists of Cleveland, have had the privilege of listening for some four months, during the last fall and winter, to the teachings of Brother J. M. Peebl s, known extensively on both sides of the Atlantic, as a man in whose heart is the law of kindness whose tongue, when circumstances seem to require it, is a two edged sword, whose utterances are wisely adapted to conditions, and whose labors to enlighten and exalt humanity are indefatigable. And,

WHEREAS, While favored with his services, we enjoyed the greatest degree of harmony, with large and increasing audiences, hence, it was and is, to us a matter of deep regret that circumstances will not permit his remaining with us, at least one year. And,

WHEREAS We have learned that he is again on the eve of sailing for Europe, therefore,

Resolved, That we hereby tender him our assurance of unabated regards—fondly cherishing the hope that his voyage may be a safe and pleasant one, and result in the recuperation of his over-taxed mental and vital energies.

Resolved, That we commend him to the guidance and protection of, and soul-satisfying communion with those "ministering angels" who are accomplishing through him their purposes of benevolence to persons, both in earth and spirit-life, while we fervently desire to ag-in see his face in the form, and listen to the music of his voice.

Resolved, That these proceedings be officially signed by the President and Secretary of our organization; a copy thereof transmitted by the Secretary to Brother Peebles and others, forwarded for publication to the RELIGIO-PHILOSOPHICAL JOURNAL, the *Banner of Light American Spiritualist*, *Crucible* and *Present Age*.

D. U. PRATT, President.
JOSEPH GILLSON, Secretary.

Letter From H. B. Alden.

BRO. JOHN: It is with pleasure that I again have the opportunity of sending you a "strap," for which you will please forward a copy of the JOURNAL, that fearless and true exponent of the Spiritual and Reformatory movements of the world, to John S. Shear, Lowell, Mich., an old Spiritualist, but a trial subscriber to the JOURNAL. H. W. Stevens (whose name I sent you, formerly a Baptist, but I be an Adventist, now on the same boat seat) says he obtained one thought from his first paper that was worth his subscription; that is, every thing that has reason must fight; Reason never will fight for us Adventists!

I hope to make a good addition to your list, at our next quarterly meeting, and more at a time, but it is gratification enough to me to send one name to you, and for writing, and to pay my own postage, to know that another candidate is knocking at the door of the Temple of Truth for admittance, knowing by experience that if they seek diligently, they shall find and it shall be opened unto them, and they shall finally bask in the sunshine of Light, Liberty and Love.

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SLANDER.

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If there's anything I hate 'tis scandal;
If aught deserves the name of Vandal,
It is this fiend to peace and love,
Which has no part with souls above.
If there 's anything I feel to crush,
Or grind to powder with my feet,
It is this hissing snake I'd hush,—
This cobra in the mercy-seat!
If ever arm of mine were strong,
It were to strike this viper wrong!
I've seen so many innocent,
By this fell fiend to sorrow sent!
I've seen so many happy homes
Transformed to hells or living tombs!
I've seen the trust of woman blighted—
Her wrongs, swift ripening, never righted!
I've seen this harlot try to smother
All the love of sister, brother!
I've seen her wrest the sobbing child
From mother, by her hatred wild.
I've seen her 'tween the husband, wife,
Draw two-edged sword, all red with strife.
I've seen the fire gone out,—the hearth
Grown cold, where once sweet childhood's mirth
Rang joyous 'round the cheerful blaze
That flashed its warmth in happy days—
Where music soothed the listening ear,
And seldom fell the scalding tear.

This whelp of sin I fain would slay,
For she hath made the best her prey.
I've seen her trail her deadly slime
O'er fairest gardens in spring time,
And sweetest bloom all blighted fell
Into her trap thus sprung of hell!
The tint upon my loved one's cheek
Faded, and now bereaved I seek
That blessed bower of the soul,
From which all pure affections roll,
Purity to her on shining track,
Those that have fled her cruel rack!
For blush and bloom of summer fruit
Could not her envious spirit suit,
And lightnings of her fire-red hate
Shivered my tree, and called it, FATE.

I've seen upon the battle-field,
Where man will die before they yield,
The snarling brutes disputing there,
With hound and growl, their loathsome share,
And lifeless hearts become the food
Of vultures in that feast of blood!
I've seen the scarred and mangled form
Lashed by the icy sleet and storm,
After the War-God's molten hail
Had smote the warrior's mortal mail,—
But ne'er a sob or stifled groan
Went up as prayer at Nature's throne;
The hand of Death had stayed the pain,
And beasts and birds might tear in vain!
I've seen the dread vs cane's breath
Roll on in waves of fire and death,
And heard the earthquake's sullen roar,
As it drank in the peaceful shore,
And opened wide its monster throat,
Engulfing hamlet, bridge, and moat,
When one dread doom alike befell
The good and ill—the sick and well!
With all this I could only mourn
The mountain and the valley shorn
Of life and peace by one fierce blow,
Which scarce gives warning in its flow.

FAIRE spurs the warrior on to death—
NOIR is there MALICE in the breath
Of earthquake, or the lava-flood,
Or vulture-beak, or beastly brood.
But, oh! 'tis MAN, the worst of sins,
By which the harlot, SLANDER, wins.
"Wine," did I say? Yes, wine a name
Made odious on the roll of fame!
At last she wins deserved contempt,—
Loses the trust of all exempt
From that vile leprosy of heart
Which rends the dearest ties apart.
And let her win an odious fame,
The price of peace, and life, and name!
Win at the last due execration,
For thus destroying reputation,
And hunting down for days and years
A child of God whose burning tears
Have dripped along life's weary path,
And tracked this tigress in her wrath!

I envy not her power or place;
God grant her wiles may never gnaw
With brazen front of specious art
The portals of my human heart!
Before I dare to drive the steel
To throbbing brain, when I may heal,—
Before I dare to use my tongue
With viper threat at hearts long wrung,
Long struggling 'neath life's heavy load,
I pray to thee, oh, Father, God,
Palsy my hand, and palsied be
My lips, profaning man and Thee!

A Pathetic Dirge.

The following appeared in the Detroit Post. The name of its gifted author has been withheld from the public.

Grim death has taken darling little Jerry,
The son of Joseph and Syrena Hackett;
He's gone to heaven riveted with the dysentery,
And will be perished in his little bowels.

It was the Savior wanted little Jerry,
Which suffers little children to come to him;
He very probably thought he is practising very
Assiduous like the little angel hymn.

Most likely 'twas wounding injured little Jerry;
His bowels seemed to clamp his stomach's boss;
But with the angels he gets plump and merry,
For there 's no snoring-bottles there he 's gone.

From Forney's Democrat.

FROM OUR SATURDAY NIGHT.

Waiting for Us.

So weary!

The pen seems very heavy to-night. There is a blur on the letters traced on the paper before us as the pain points, cluster, dart, and hover before the eyes. It is almost midnight. Not a soul in all this house awake but the writer of this. Sleeping, resting, perhaps dreaming of loved ones, or miles away in spirit communing with silent visitors. If we could only sleep! But not now. Our work is not done. Good friends everywhere tell us they miss this, our familiar heart-talk with them, so we write and work and work—and work and write.

We said they were sleeping. So they are. Before us is a sofa. When this chapter is finished, the pen wiped and put away; the inkstand covered and shoved back, the desk put in order, we can rest on that sofa, and sleep. Perhaps our good angels will visit us then. Sometimes they do. They bend over us and smile, and we can almost feel them put back the hair from an aching brow. Then they take us with them, up and away; far, far away from here. And they tell us of the future life; of the lives of others. How they whisper great thoughts and beautiful ideas to earnest workers—sweet hope to weary watchers—golden promise to those whose hearts are true, and a *Heaven for all.*

We shall be glad to sleep! It is hard work to work hard—to succeed. But the reward does so encourage the heart and beautify thought. It is glorious to work, to study, to write. If we can only make one boy, or girl, or man, or woman, or home happier, then we, by this chapter, shall have planted one little seed to blossom here—to give fruit on the journey Over There.

Perhaps we can help an enemy by words written to-night. Then we shall be happy. Of course we have enemies, those who speak ill of us, who by cruel words would drive us to be very, very far from good. Sometimes it is hard to be good, when those who do not know you, are trying to break down and crush out the good aspirations all have. None of us can be perfect. If we were, this were Heaven, and mankind but separated Deity. We think of our friends and go on, no matter what men may say or think. God knows, and we know, that we are satisfied with our work, our task, our heart contentment.

It is not what others think of us that brings happiness or misery. It is what we are. The speech is known as it is reported in each one's work we do, the life within us, is our character. If we live for the speech of changing tongues we live but sorry lives! If we live to a purpose, noble within us born, we are happy, and shall reach the golden shores with an individuality to our credit Over There.

So we work in hope to do good; to make somebody better and happier. To surround ourselves and whoever we may love, and who love us, with comforts, for true Christianity bids us to make all of heaven we can while on earth. It is not necessary that we should have a stated hour to pray, for there is no sleep with those beyond this life who hear us at all times!

The lines grow to fill pages. The watch before us tells in its way the same story of flying time. Pretty soon its works will run down as will our life here—to be set going again by a power greater than the wondrous mechanism before us knew of. It will run down to-night, to-morrow, as we shall all live in the Eternal! There are good watches and poor ones. Watches to be relied on; watches that cannot. So with men—with women.

There are men who never engage in a great work; who keep no correct time, who are as useless as the mind not put in the hour-glass. Men who fear to live. Who fear to begin. Who dread the end. Who fear to die! As if one should be afraid to go home!

* * * * * * * * *

Before long we shall go to our home. We shall close our eyes, and thus bid good-bye to all the pens, and ink, and paper, and desks. We shall finish our work and rest. Shall go away with the good angels who so often and often come to us; who so often have told us of danger and carried us to great rewards; who are with us even now, bending over us, so we can feel their kisses, and know they are with us to bless, to guide, to protect, to inspire; to lead on, and on, and on to the gardens of God, where none but loved ones will be with us, working in harmony to and for a purpose—great, grand, beautiful, and for the Eternal.

As men give us words, so do good angels give us ideas at times. They come with messages from beyond the curtained philosophy of those who are afraid to look to the great light in the East. They come with words of cheer, of encouragement, of truth, of wisdom and continual revelations from worlds we shall visit, to work in after our work be finished here.

And they tell us each day more and more that in the Eternal there is, and ever will be, work for all of us. That none of us will stop, or be destroyed, or kept from reaching the highest position a progressive mind can reach. They tell us that death is beautiful, as it is but a change to the better—from the street to the parlor—from darkness to light. They tell us that then we shall have power to go in thought, as our papers gone now—from home to home, from heart to heart, or mind to mind, whispering ideas, truths, hints, suggestions; making hearts happier and men better; telling and convincing those who seek knowledge, as for years and years we have sought it, that all who strive here to be good, and pure, and true, and loving, and earnest, and progressive, will have to them help given, and information imparted, till they too shall be planters here—reapers there!

* * * * * * * * *

We have often been in company with the good angels, who to-night will hold us as a child is held in its mother's lap or embrace, to visit workers who slept as we shall some day—to waken in a better home. We have been with those who go forth in spirit at times to whisper grand ideas to inventors, and then help them on with their plans. With those who whisper great thoughts to preachers of religion and workers for progression, and then with those who whisper these truths again and again, till they are believed even by those who were brought up in hate and superstition, and fear of death, and dread of eternity, as we were. We have been often with those who are workers in spirit, witnessing even their labor to find persons willing to listen to truth—willing to escape from long-worn, soul-enslaving fetters, and to help them reach minds, as minds must be reached and operated upon by minds, else this were eternity, and the glory, and the power, and the grandeur, and the greatness of God, and the world itself complete from the beginning. Perhaps you do not understand? It is not clear to us. Minds grow here—but grow Over There more. We are none of us to be destroyed. God is not foolish. Grant the creation—the flood—the immaculate conception—*the crucifixion!*—Grant all these! Would God come to earth to commit suicide?

No! It was to teach us that there is a life beyond the grave. That men may revile, and slander, and even crucify! Yet we shall come again, if we were but workers for the Right and for man while on earth. So with all who work boldly, steadily on. Not as now. But shall walk as Bunyan did, with the burden removed; shall come and go, and go and come in spirit, as the breeze comes with health; to help educate and make happier, and more contented, and homelike, and heart-guided, all who wake or who sleep while we rest, and rest with our good angels and guardian spirits, who have been with us often and often before this [illegible] Night.

From the Chicago Tribune.

Spiritualism in New York.

A meeting of the Dunedin Mutual Improvement Society was held in the hall below the Athenæum last evening, for the purpose of resuming the debate on Mr. Meer's lecture on Spiritualism. Mr. Charles Smith, as President of the Society, presided. Mr. Norman having made some remarks, Mr. Russell moved, "That the subject of Spiritualism has already been so far investigated as to prove it unworthy of belief, and that it is of no use or advantage to the human race." The motion was overruled by the Chairman. The mover said that Mr. Stout had not given a distinct definition of such terms as "Modern Spiritualism," "evil spirits," etc., and that instead of giving a rational explanation of the causes of the Spiritualistic phenomena, he had jumped to the supernatural and brought down the spirits wholesale. He quoted extracts from Mr. Stout's speech, and characterized them as "very learned." Mr. Redmayne denied the assertion made by Dr. Carr at the last meeting, that Spiritualists were impostors. He also said that Mr. Home had been "elongated" 9 inches, and not 16 feet, as had been stated by Dr. Carr. He commenced to read a communication from "spirit land" to a Dr. Dexter, an American doctor, but was interrupted. He himself was a skeptic until he had investigated for himself, and he could not resist facts. (A voice—"What are the facts?") There were forces, and powers, and intelligences, and it was but reasonable that they should come from spirits. He had attempted to form circles, and had been successful until some persons in the party asked such frivolous questions, as "How many pots and pans are there in this room?" and "How many pots and pans are there in the kitchen?" The "good influence" answered these questions, but it immediately vanished, and if he were a spirit he would do the same, if questions so frivolous were asked him. He concluded by asking his hearers to investigate the subject. Mr. Beveridge believed that Spiritualism was true when considered as being produced by the agency of natural laws, though some of them, or their operations, were not yet understood, but as to its being the work of spirits, that was simply humbug. It also concerned matters of faith, and such things were too serious to be played with. Mr. Jago said they had the evidence of educated and scientific men on the subject, and they could not be deceived as he or the meeting could. Their evidence was of more value even than if the subject had been investigated before the meeting. He, however, would not accept the hypothesis of Spiritualism. Mr. Stout, in reply, contended that the position which he took up at the opening of the debate had not been trenched upon. As to his terminology, he would have to use the word "Spiritualism" until Mr. Russell could suggest a better. He contended that religion had not anything to do with the subject. Spiritualism is not in any sense a faith, therefore should not be treated on a religious basis. Investigators should take facts, and from them deduce a theory. He complained that many facts respecting Spiritualism had been misrepresented. He would not go to the length of asserting that the Spiritualistic hypothesis was the correct one, but to him, at least, it appeared to be the most rational one. The question that "Spiritualism is worthy of investigation," was then put, and carried, seventeen voting in the affirmative and four in the negative.

LECTURE ON SPIRITUALISM.

A lecture upon the subject of Spiritualism was delivered last evening at St. George's Hall, under the auspices of the Dunedin Mutual Improvement Society, by Mr. W. D. Meers. His Worship the Mayor occupied the chair, and there was a large audience, the hall being crowded.

Mr. Meers commenced his lecture by giving an account of the manner in which he was first led to examine the subject of Spiritualism, and read extracts from his diary, setting forth some of his experiences. By means of the circle, he said, he became developed as a clairvoyant as well as a clairaudiant, and could not only see spirits very distinctly, but when his own spirit was en rapport with another spirit, they could converse as freely as any two persons now in the flesh. He then described the manner in which he was developed as a healing medium. On the evening of the 3rd April, 1859, his friends, Mr. Child and Mr. and Mrs. Wilks, called to spend the evening at his house, in London. Mr. Child was very unwell, feeling a nervous depression, attended with pain in his chest and back. On his arrival, Mr. Meers, who was in a clairvoyant state, saw a spirit with him, who told him (the lecturer) that he (the spirit) was anxious to magnetize Mr. Child, but could not do so without the assistance of a medium. On Child asking which of the mediums present could best be used, he was told that Mr. Meers could, and he then followed the instructions of the spirit, by doing exactly as it did. The lecturer then made sundry passes, which he described, and the result was that the patient in a few moments declared himself free from pain and perfectly restored. Mr. Meers then described his first vision of the spirit-world, and read several communications which were written, through his hand, by departed friends and relatives. One communication was written, in the presence of several friends, in three minutes, which would take him at least half-an-hour to copy, under ordinary circumstances. On one occasion he had decided to consult his physician about a severe cold, when his arm became "spiritually agitated" for writing. He sat down with a pencil, when a prescription was given by a spirit physician, named Forbes, which could not possibly have been written without the interposition of a power independent of his own. After the second application, it performed a most perfect cure. The lecturer then read extracts from a work entitled "Spirit Identity," by Dr. Hare, of Philadelphia, a gentleman who had devoted fifty years of his life to the investigation of Spiritualism. The skeptic, he said, tells us that Spiritualism is nothing but magnetism. He denied the assertion, and as an authority, gave the name of Professor Varley, who says that the phenomena he had witnessed cannot in any way be produced either by electricity or natural magnetism. In answer to the assertion that the phenomena are the work of Satan, the lecturer quoted the names of good men, who asserted that it is God-like and elevating. He next treated of the general teaching and philosophy of the subject. Spiritualism he said, advocates charity and universal love; it tells us that we have a natural and a spiritual body, and that a spark of divinity called the soul, is the life principle within them; that, on the change to a spiritual state, we ought not to lose any opportunity of cultivating and exercising the noblest and best characteristics of our nature; that every man can both here and hereafter make his surroundings either Heaven or Hell, or more properly speaking, promote his own happiness or increase his misery; that while here we are men having natural bodies, while in the next sphere we are seen with spiritual bodies. When the spirit withdraws from its earthly tabernacle, it takes the life principle or soul with it, the affections being as warm for those left behind as when with them in the body. He did not think that anything could be found in such a belief, that was not in harmony with the idea of Divine love and goodness.

At the conclusion of the lecture, a vote of thanks to Mr. Meers was proposed by the Chair man, and carried by acclamation.

SPIRITUALISM.

SIR.—I was astonished to hear at the meeting held in the Athenæum Hall, for the purpose of discussing the merits of Spiritualism, and also to learn from a perusal of some letters in your columns, that some persons have determined to oppose Spiritualism because they believe it to be the work of the much traduced Devil. My astonishment arose from the consideration of the fact that if we look back over the pages of history, we shall find that, according to the same evidences as that on which we hold many much loved beliefs, namely, the testimony of the conservative portion of our forefathers, the Devil has been the originator of nearly all the measures which have benefited our race. Let those who deny this, transport themselves by the power of their imagination to Italy in the time of Galileo, and consider the difficulty which His Satanic Majesty and his worthy servant had to face in laying the foundation of that science which has since formed so elevating and favorite a study, and which has done so much for the world in helping to perfect the science of navigation. Let them remember that, according to the same testimony, it was His Majesty who urged on Luther to his good work; that it was he who was the motive power in steam; that he was the electric messenger; that it was he who stirred up geologists to study the crust of the earth; and that it was he who tormented our puritanical forefathers by raising up good spirits to persuade them to cast aside their sour looks and ascetic habits, and make life as enjoyable as possible. If then, what I have said is allowed, and I cannot see how persons who regard history as a good authority on which to rest their religious convictions can deny it, we ought to encourage his Satanic Majesty in his last endeavors to enlighten mankind, rather than give him the cold shoulder. For, if we do encourage him, what, judging by his past services, may not his efforts to lay open communication with the spirit land do for us? Traveling by steam may be put in the shade, the expensive telegraph lines may be rendered unnecessary, and mankind may be brought into closer contact and friendship than ever. For my part, I think his Satanic Majesty should receive every encouragement, and that we should at once substantially recognize his past efforts on behalf of humanity. I would therefore suggest that in this land of testimonials and addresses, a subscription should at once be set on foot, so as to buy a wooden spade and shovel, or a golden three-tongued pitch fork, and that an address thanking His Satanic Majesty for past kindnesses, and praying for a continuation of them, be prepared; also that our Superintendent and Mayor be requested to wait upon him, and present them to him in the name of the people here. Hoping that gratitude may prompt the people to do as I have suggested, I am, etc. PLUTO.

From the Banner of Light.

Superior Mental and Physical Manifestations.

We are pleased to know that opportunity now offers to witness a very superior class of spiritual manifestations, at the private residences of such of our citizens as desire to test for themselves, or exhibit to their friends, the remarkable phenomena, which have now passed through the stage of merely exciting wonder and astonishment, to that of challenging scientific attention and profound thought.

Mr. Harry Bastian is the medium, and we are pleased to introduce him here as a modest, quiet and intelligent gentleman, who commands respect for his own qualities, as well as interest in the manifestations which occur in his presence. He is accompanied by Mr. Ira Davenport, whose experience of varied physical manifestations is probably larger than that of any other one man, and who says of Mr. Bastian that he is every way qualified to give just that kind of evidence which to sincere investigators must prove conclusive.

At a private seance held on Tuesday evening last, at the residence of Charles Wing, Esq., in Charlestown, four voices, differing as much in all essential characteristics as would the speech of any four mortals, held intelligent and familiar conversation with the several visitors, while the room of the medium was filled with various musical instruments floated about the room, being played upon softly at times, touching the visitors, and again bells, tambourine, guitar and harmonicon played in concert, while the medium was bound fast to his chair. While thus bound, chair and medium were both lifted upon the table. While firmly bound, hands and feet, paper being placed on the floor, and the position of his feet being determined by marking around them with a pencil—a coin being placed on the toe of each boot; also upon the top of each knee; also upon each hand, as the arms were tied across the breast; also upon the head—the guitar was instantly taken from the table, and while it sailed about the room most delicately vibrated by some exquisite touch, immediately succeeded by a loud clash of instruments, and a call for light, when a solid iron ring was found upon the medium's arms, but the position of the feet and the coins undisturbed. The seance occupied some two hours, and was entirely satisfactory to all present.

It is not the intention of these gentlemen to give public hall exhibitions, but rather to present to thoughtful and cultured persons, under the protection of their own private residences, opportunity for studying these phenomena. We commend their intention to the favor of our citizens.

Spiritualism in the Wesley Family.

Miss Julia Westwood's new work on "John Wesley, and the Evangelical Reaction of the Eighteenth Century" (Macmillan and Co., publishers), contains ample references to the Spiritualistic manifestations and supposed supernatural occurrences of Wesley's career, which are treated by the author with candor. Speaking of the revival phenomena, the fits, screams, and ravings which in some cases accompanied conversion under his preaching, she observes that the lower middle-class of Hanoverian England were "turbulent," and that they relished a "kind of spiritual gin." But while "these causes all help to explain the spread of the disorder, they do not explain its origin. What remains, then, when the large element of nervous irritation, unconscious acting, and that strange love of producing a sensation so remarkable in uneducated persons are subtracted? There remains, no doubt, as one element distinct physical disorder, which we may identify, for instance, with the dancing mania of the fourteenth century.

* * * * But this is not all. Any one who studies the account with the same attention as he would give to that of any other strange event, will be convinced that there was something in the personal influence of Wesley, (for it certainly does not remain in his sermons) which had the power of impressing on a dull and lethargic world such a sense of the horror of evil, its mysterious closeness to the human soul, and the need of a miracle for the separation of the two, as no one, perhaps, could suddenly receive without some violent physical effort."—*Medium and Daybreak.*

—How unequal and unjust is the distribution of rewards and demerits! When will it cease?

—"The Kingdom of Heaven is within us"—and the Kingdom of Hell likewise. Both Heaven and Hell are states of the affections.

—The person who takes advice of his temper, installs his worst enemy as chief counsellor.

—The next best thing to a sensible speech is a prudent silence.

READ the advertisement of that most wonderful work, JESUS OF NAZARETH.

The Rostrum.

LECTURE NO. XXVI.

On True Freedom, by Emma Hardinge, Delivered at Harmonial Hall, Philadelphia, January 2nd, 1870.

Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION.

Oh, Thou Supreme Ruler of the universe, in whose hand are times and tides and seasons, we have heard the requiem voices of the dying year, sounding out, passing away, passing away, until the last echo was hushed, and the voice was still, and the year is gone; it is gone with all its freighted woe and sorrow, its life and death. Many a tender bud has blossomed into life to bear its storms and trials; many a ripe flower has fallen; many a bright and glorious one has been untimely nipped—life and death have been busy with us; many a crime has stained us; many a trespass has bowed us down; many a dark record has been written upon our hearts, that may never be blotted out, and many a bright one, too, side by side with the darkness, has shown the day spring that all is done, and done forever. In the midst of our records for past mistakes, of our remorse and anguish for committed crimes, of our sorrowful memories of the past away—we hear the joy-bells ring out the dawn of another year. This, our first Sabbath gathering; this, the first holy day, when we put off the shoes of materiality from our feet, and tread with thee on the holy ground of spiritual aspiration,—this day looks sadly and solemnly upon us, as if nature wept for the past, and sympathized in the heart throbs of pain that sad memories have left behind. Oh, our Father, thou who wilt waken up the light, thou who wilt yet smile in the green spring and teach us to rejoice in the glorious summer that shall be; wilt waken up also the spring of grateful memories in our hearts, and sunny hopes in our spirits. Teach us of all thy wonderful ways, of thy care and providence. Help us to trust thee; help us to cast all burdens upon thee; help us to remember that thy way is eternal progress—that thy hand, however heavy upon us, is only for discipline, for reform, for good, for teaching. Show us how truly this life is but a probation, a strife and struggle in which our inborn souls are yearning for brighter and better years that shall never pass away. Help us this dark morning, this sad weeping morning, to discern the sunlight of thy countenance; to feel thy providence, thy truth and thy strength, amidst all our darkness and sorrow. Oh, bring us comfort—the wings of inspiration. Though the voice of earth be still, make music in our hearts. Though the sun in the heavens be clouded, let the sun of the spirit shine, and thine be the glory forever and forever.

LECTURE.

"Stand fast in the liberty wherewith Christ hath made you free; be not again entangled in the yoke of bondage."

These are words full of deep and most philosophical meaning; they have not been understood; they have been grossly misapplied; they have been perverted from their legitimate use, but they are so full of hopeful, earnest religious meaning, that I apply them now to you as Spiritualists. For, however much you may feel discouraged at times, I know and feel that to you has been given the work of the nineteenth century; a work which involves destruction, first, and then reconstruction.

For twenty years we have been compelled to toil in the work of destruction mainly. We have been called upon to strike heavy blows with a reluctant hand and purpose—scarcely yet fortified by a thorough consciousness of the truth that we were called upon to give. In fact, we have been required to build wiser than we knew. I believe that the hour is now arriving, even with this eventful year, when those that shall be found strong enough, worthy enough, true and faithful enough, must enter upon this, the highest and holiest work that has ever been given to man. I believe that there are soldiers now in the ranks faithful and resolved, and in full understanding of their truth, who are now called upon in this year, 1870, to commence the work of reconstruction, and it is for this purpose that we propose in the addresses, that we shall be permitted to give through these lips, to speak each morning of the laws of life, disclosed by Spiritualism, and in the evenings, of some of the truths revealed to us of the hereafter.

This morning, we start on this enterprise by considering the nature of the eternal or higher law, which Spiritualism has brought into view. You will understand, for you are thinkers; intellectual Spiritualists, that this reform has revealed to us some new features of life—something of the law of right and wrong. We have at last discovered it to be permanent. We may define as right, that which produces good and use to the individual actor, and to all around. Right is that which never injures self, nor yet another, but as every law is modified by another law, so the law of right demands of this a modification. We never can rightfully do aught that will injure ourselves, nor yet another. But we must learn to respect the rights of majorities and of minorities. There are times when we are called upon to do right in some especial instance, and whilst we do justice to ourselves, and it may be, justice to the few around us, we may perform apparent injustice to others.

There are laws which act heavily upon us—laws which we do not groan beneath, but which we are compelled to endure for the sake of the masses who are weaker than unto ourselves. You and I may not need the restraint of law. In this sense alone do I admit any modification in the standard of right.

The standard of wrong is equally essential. It is that which injures self or another. Whatever operates as a wrong upon another is equally wrong to ourselves. We cannot abandon this admitting the modification which I have claimed for the law of right, for they are but forms of the same eternal law of justice. Thus we are plundered, and the law of right, perhaps, may be on the side of the plunderer, who is hungry and lacks food, for he has received from his heavenly Father the gift, or rather necessity, of life; it is forced upon him,—the demand of God through man for the means of sustaining life in his organism. If society has deprived him of them, it commits a wrong—having kept back bread that our brother needs.

For the sake of the great masses of society, we are compelled to repudiate the act of plunderer, to protect the masses from the lawless and strong; hence the laws against plunder; and for this purpose we even make an example of the sufferer, that the rest may be saved.

These are the only modifications which I admit that the rights of the majority,—of those who are not yet laws unto themselves,—must be considered. With this modification only, I insist that there is a standard of right and

[illegible]

tion.

Why was it said of old, "The way of the transgressor is hard?" Who makes it all—society alone, or ourselves? Consider well every offense which we have agreed to call an offense, whether perpetrated in our own presence or that of another.

Then question whether we do not find the law in our members, in our own organs,—the standard of right and wrong,—and however we may bend from this, whether by sophistical artifices, by vague philosophy, by unsound theories, it exists, and has existed in every age. It has stamped upon it that form of life which we call physicality, retribution.

Why was it said of old, "The way of the transgressor is hard?" Who makes this standard? Not society alone. Consider well every offense which we have agreed to call such, whether perpetrated in our own persons, or those of another. Then question whether we do not find the law in our members, in our own organization,—the standard of right and wrong. The drunkard who trespasses upon the law of temperance, feels this. He may claim that he commits no wrong. Though we deny this, we know that society is deprived of uses which they are entitled to, by every act that enervates and exhausts the powers of man without accomplishing any good. We point to these as evil ones distinct and unmistakable of the truth of our statement that we can not commit any act which is now recognized, as an offense, which does not carry with it its own retribution. I speak of coldness, selfishness,—every description of vice. The selfish man alienates himself from his kind, deprives himself of the warm and tender sympathies of his kind.

There is no outward law to compel love, and sympathy, and affection, but the higher law carries itself its eternal sequence.

I see the poor man, beneath the weight of poverty, with thread-bare garments; still, with all these, I see him the center of love and affection; little children are attracted to him; the hand of kindness is outstretched to him; a smile mantles his face, and makes kindred feelings. I see the strong, the proud, the rich, the selfish; they walk through life in great desolation and isolation. Thus each individual makes the law of right and wrong in their lives.

I call your attention to two laws, which are definitions each great religious reform is enunciated before mankind. I shall take the two most potential examples on record. The history of these are to be found in the old Jewish and Christian Scriptures,—Moses and Christ.

In the life of the Jewish lawgiver, we find an especial mission to proclaim an external law, so perfect, so admirable, that every form of life was provided for. It was perfect in its kind,—was practical, and strictly adapted to the condition of that nation. This law followed the Jewish people, and was adapted to all their wants, their garments, their social intercourse, to all their ceremonials, to the physiological laws, and every description of morality. These laws, I repeat, were very wise; they were for a people who were unconscious of the meaning of justice, of order, of harmony, of life, of principles, of the various methods that were necessary to render life harmonious and orderly. Hence you perceive the strict necessity for such laws. But we see that in obedience to them, and in observance of the rituals and penalties that were to be administered under the law, there was no room for spiritual growth; there was no room for the exercise of kindliness and charity, for the edict compelled justice, without admitting of any legitimate use for the sweeter and more tender emotions which we now call charity and kindness.

All the justice between man and man that was necessary for strict order in social, commercial and national life, are fully laid down. The Jew under this system, had he been obedient to the law, would have become an automaton; would have acted mechanically. Such was the necessity of the time, and such will it ever continue to be under that law.

Under the Gospel of Jesus of Nazareth, he enunciated love as the most sublime and glorious principle, and when our hearts are filled with the warm and tender feelings of that Christian element of love to one another, we can not break the law,—it is impossible. Let the law prevail; let the strictest discipline of law be enacted—we need it not.

The man or woman that loves, can never commit wrong. Take it here, to-day—we walk beneath the discipline of external law that nature has provided for us. But I ask you, can these laws touch those sweet and tender emotions of the spirit, that make us lovely and unselfish?

When we enter a public assembly, we are beneath the shadow of law. We are compelled to observe certain forms of manner. We are not permitted to disturb those that are around us.

Thus everywhere, we are under the influence of law, and the higher law requires us to be gentle, courteous, and kind, to give of our knowledge to the ignorant; to bestow your strength upon the weak. The higher law is full of love, and when man go out among their fellows under the influence of this law, they will not heed the external law, and it will pass away. This holier and more gentle law would make a heaven upon earth. It would produce a change in the institutions of life, as each one came to occupy the place that God designed for them, and without interfering with any of those individual or social conditions of man's relationship, would render each one so sweet, and so pleasant, and bring such a universal interchange of love and kindness, as would impress all with the idea of man's exalted station in the land, and thus would be formed a great and beautiful interchange of kindly purposes and uses; and this law which Jesus attempted to institute, which he designed to teach, appealed to those who were on the external,—even to a people who knew nothing except the outer law. This law commanded them to hold all things in common. He endeavors to teach his disciples that they should bear the crown of martyrdom for the truth. He proclaimed the great truth of the Universal Fatherhood of God, and brotherhood of man.

When we consider the teachings of this pure spirit throughout, we perceive it is all based upon the one great philosophical idea, that love in the human heart covers all forms, all laws, and outworks all necessities; its followers do not need any other law.

Religion and philosophy have gradually developed this truth. Though we do not practice it, we know it. There is not a Christian church on this continent or in Europe that does not use single temple of worship where the name of Christ is proclaimed, that men do not acknowledge that that name signifies the sweetest, highest and holiest teachings that ever were given to man, yet the hardest, most cruel and remorseless laws that are now, or ever have been enacted upon the face of the earth, have been inspired by professedly calling themselves Christians. The sword of war and the gallows are Christian institutions; the jail and the penitentiary, with all their hideous systems of punishment, are the same. Very few of the reforms originated in Christian institutions. The efforts for the relief of the outcast, must look elsewhere for sympathy.

The law gives to the capitalist protection, but do not look to it for those who have no home, no bread, no means of earning the necessities of life. Laws are on the side of the strong; for the protection of property—its accumulation, and not its distribution.

I say these things because I would have you understand as Spiritualists, in this day of civilization and knowledge, you are called upon to go forth and uphold the standard which is planted in the higher nature of man, and was upheld by Christ, and to take it from those who call themselves Christians, because they misrepresented it. They have taken his name, but with it the force of the old Jewish law, maintaining that still, because they have not inaugurated the law of Christ, which is love. Because of these things, I do believe it has been vouchsafed to you fearlessly to hear and reveal the law of love,—something of which I now propose to show you.

The great doctrine of immortality is proved to you, and it is settled that the soul lives forever. This is now based upon scientific and demonstrated facts. But we have gone beyond this. We have opened communication with spirits in every part of the world, and we know that without any collusion or connection, they have revealed to us certain general facts and features of the life hereafter. The details are as various as the spirits; but from every grade of that life they return and tell us something of their conditions.

The universal response from that life cannot be mistaken. The one pivotal point around which every revelation centres, is the fact that all happiness hereafter, as here, is to be obtained through the outworking of the law of love; that the failures, the penalties, the sufferings, the result from all errors, from all temptations to which the human spirit is subject in every variety and character of sphere,—all result from infractions of the law of love. They all centre upon the one pivotal point, that the law of love is the highest and most perfect of all laws. Murder, sensuality, every form of wrong result from infractions of this great law. Christ came to lift mankind above the old laws of retaliation and force, and if we, through the revelations of spirits, can stand in the liberty with which Christ has made us free, we are no longer bound to the old law.

He who loves entirely, recognizes his neighbors' rights, and is incapable of violating any just law; he may be a pilgrim in any country, but he will still be above the laws of retaliation. Love for himself, love for the wonderful organization that God has given him,—respect for this, will lead him to endeavor to comprehend the beautiful structure which God has built up. When we do this, we cannot do anything to injure these or interfere with the performance of all the functions that belong to these bodies.

Temperance will rule throughout all our members when we are fully possessed with love and honor for ourselves and for every other human creature. We only perform half our mission if we stand with selfish isolation—a self-love and egotism which destroys the true interest in humanity.

When this universal principle of love exists within us, and is active, then we must go forth and labor to benefit the world.

Spiritualists, I put it to yourselves, whether, with these grand revelations from the spirit-world, whose summary is to be found in the one word *love*,—I put it to you in every form and variety of experience that spirits have realized, whether of happiness or misery, whether it has not been once again entrusted to you to proclaim the liberty wherewith Christ hath made you free, fearing not what the outward law may do for you. It is for you that I plead. It is for you to represent before the world this great law of love.

I know that you are the most heterogeneous mass of reformers that has ever been got together. Here you are in multitude larger than ever yet have been gathered in so short a period of time.

You have all rallied round one central point of belief, recognizing, as all do, the fact of spirit-communion. You must all recognize this great central truth to which I have pointed. Other [illegible] personal experience, have you not received [illegible] from spirits, those whom you have called dead, in which this one celestial truth did not reveal itself? Ask yourself if this be not truth. Show us if this be not so. Show us when the moral and intellectually strong, the proud, the mighty, return, though they have lived up to the external law, though every iota of its discipline has been observed, show us when they return with sweet words of joy and bliss upon their lips, rejoicing, and it will be the view of the great truths that they have found the law of love. They are filled with kindness and charity, are pitiful and forbearing, to all. Can you not understand that it applies to this heavenly mission which is drawing you together by inevitable necessity, into kindred and congenial relations? Do you not understand that love means kindness, charity, mercy, forbearance and justice, which spreads out to every human being that which you would ask for yourself, in all your relations in life?

Have we not found that our own thoughts are substantial? that even the breath is freighted with good or evil to our fellowman?

On Spiritualists, what a glorious revealment has been yours. Shall you, through unfaithfulness, present cover and failure to the world? If so, you have entered upon Spiritualism without the smallest conception of its genius.

We should read as the teachings enunciated 1800 years ago by Christ, the spirit, and now being demonstrated by revelations from the spirit-world. We have been entrusted once again to proclaim this higher law,—not with our lips only, but in our lives. Let us take it home with us this day, and we shall find how easy it will become to be kind, merciful, and loving.

We shall no longer need to seek for means to bind ourselves together,—the bond will be there. We shall no longer marvel why we come together;—the bond will be in our hearts.

This kindness and forbearance which we exercise one toward another, will form a bond of union, stronger than sects or dogmas, or all the creeds that have yet been formed. It is for this reason that spirits, by silent, invisible, iconoclastic hammers, have broken up all our external associations. We have not come on the right basis. We have endeavored to legislate upon the past externally, and not upon the interior law, the interior spirit of harmony and love which alone can bind man to man. Just so long as we range ourselves beneath the external law, its bondage will be upon us. Spirits will never sympathize with our efforts to organize thus; we shall be broken and scattered, and only become a shame to the world.

We are the most multitude, having a beautiful religion, a glorious philosophy,—and these demand loving kindness, forbearance, and charity which should prompt us to join shoulder to shoulder and hand to hand, to bear aloft the whole standard of our holy religion and philosophy.

It is a shame and reproach upon us if we profess to be disciples of this higher law of love, if we do not give evidences in our lives of kindness, mercy, and charity. If we fail in these things, the spirits will find others in the world who will be true to them,—who will stand fast in the liberty wherewith Christ has made them free, and never again enter into the bondage of the external law.

God give us grace to perceive this law of love, strength to carry it out, and courage and patience to wait for it, if the hour has not yet come, and that we may live it out better to-morrow than we have to-day. Let us carry home with us this law. Let us practice it even in the smallest acts of kindness and courtesy to one [illegible] strong enough to go [illegible] the world, and they [illegible] of us, as they did in olden times: "See how these Christians love one another." They shall see that Spiritualism bears the highest and holiest fruits of love,—not alone for and among themselves, but for the homeless and hungry poor,—for all God's children everywhere,—a love that can share the blessings that Providence has bestowed upon us; that in the daily acts of our lives, when we shall have out-wrought this great law of love, and are free from the bondage of external laws, then we shall indeed be true Spiritualists. We shall be prepared to build the church of humanity.

We need again and again to rehearse the truths that spirits have brought, until we can all feel that the spirit-world is very near to us, and we may rejoice in the assurance that there has dawned upon the world a bright and holy day—a day when we are to start afresh in life, and proclaim to all mankind the true Spiritual reformation and liberty wherewith Spiritualism has made us free.

Spiritualists Celebrating the "Fourth."

BRO. JONES:—The glorious old FOURTH came to the good Libertalists and Spiritualists of Geneseo and vicinity. By previous appointment they came from far and near, to celebrate the day in a spiritual pic-nic.

Temporary seats, tables, and rostrum had been erected on the beautiful grounds of Dr. Jonathan Allen, by some of the wide-awake brothers; Mr. Perkins being (as the saying is) the soul of the thing,—that is, the leader.

Speakers were on hand, and the audience was called to order about 10 o'clock, A. M.

Dr. Abba Lord Palmer, of New Boston, was called upon to open the exercises of the morning by an invocation. Then followed a short but stirring speech from E. S. Roberts, of Cambridge, and he sat down amid hearty applause, and cries of "Go on," etc.

A poem was then read by Dr. Abba Lord Palmer; following with an address upon the subject, "What God has for Spiritualism. Dust or the Truths in its Philosophy and Teachings." The Rev. M. Perverse, of Mineral, spoke a few words, with a hope to cheer and help the inquirer on in the search after truth; said he was still a minister in the Christian Church, but was willing to find out what was truth.

Dinner with its usual pic-nic delicacies, was partaken of with jovial and pleasant feelings, from the rustic tables spread beneath the cool bowers of the trees. After enjoying the viands of the table, and holding merry and social converse for a short time, adjournment was made to the cooler portion of the grounds, when the

AFTERNOON SESSION

was called to order by Mr. Perkins. Exercises opened by an inspirational invocation by Dr. Abba Lord Palmer.

Mr. C. H. Doty followed in an eloquent and scholarly oration, upon the subject of "New Truths, and what good they have done." For beauty and sublimity of thought and language, scope and happy illustrations, many said they never heard its equal.

The poem read by Dr. Abba Lord Palmer at the forenoon session was then called for, as many wished to hear it declaimed a second time. Many went on the being again read, as it was upon a subject that lay near the heart of the fathers and mothers, and savored of the realities of life and the *after life*.

By this time the young folks had got to dancing, and seemed to be having a good time; but the old and staid held a conference, and are concluding it, passed resolutions, that a grand mass meeting of Spiritualists be held the 1st Saturday, Sunday and Monday in September, appointing Dr. Jonathan Allen, C. H. Doty, and Dr Raymond, as a committee to call the convention; also requesting Dr. Abba Lord Palmer to report for the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, an account of this spiritual pic-nic held here in this place.

So by the united request of the assembly, I make this report, hoping there were many spiritual pic-nics held this year on the "Fourth," and may they rapidly increase, is the ardent wish of a humble but willing worker in the cause of truth and reform.

Dr. Abba Lord Palmer.

Geneseo, Ill., July 8th, 1871.

Manifestations at Hartford, Ohio, in 1855.

I am a resident of Pamyumany township, Mercer Co., Pa.; live four miles East of the centre of Hartford, Ohio; have lived where I now reside, some nine months.

About five weeks ago, my attention was arrested by a very sharp and loud whistle, seemingly in a small closet in one corner of the house. This was followed by loud and distinct raps, as loud as a person could conveniently rap with his knuckles. This closet is secured or fastened by a wooden button that turns over the edge of the door. This button would frequently turn and the door open without any visible agency. This was followed by a loud and distinct (apparently) human voice, which could be heard perhaps fifty rods.

After repeating a very loud and shrill scream several times, the voice fell to a lower key, and in a tone about as loud as ordinary conversation, commenced speaking in a very distinct manner, assuring the family that we would not be burned, and that we need fear no injury, as we were in no danger. These manifestations being entirely unaccountable to myself and family, we searched the house to find, if possible, the cause of this new and startling phenomena. We found no one who could be guilty except ourselves. Again we were startled by a repetition of the screams, which were repeated about a dozen times, when the voice proceeded to inform us that the conversation came from the spirits of two brothers, calling themselves George and Henry Force, claimed to have been murdered some eleven years since, and then gave us what they represented as a history of the tragedy, and insisted that we should call in some of the neighbors to hear the disclosure. John Ranney, Henry Moore, and some dozen others, were then called in, to whom the same story was detailed at length. We could readily discover a difference in the voices professing to come from the brothers.

About half an hour after these manifestations commenced, my wife brought a ham of meat into the house, and laid it on the table, and stepped to the other side of the room, and it was carried from four to six feet from the table and thrown upon the floor.

At another time, a bucket of water was, without human hands, taken from the table and turned upon the floor. This was followed by a large dining-table turning round from its position at the side of the room, and carried forward to the stove, a distance of more than six feet. This was done while there was no person near it.

The same table has since been thrown on its side without any human agency, and often been made to dance while the family were eating around it. At one time, dishes, knives and forks, were thrown from the table to the opposite side of the room, breaking the dishes to pieces.

On another occasion, the voices requested Dr. Richardson to remove the dishes, which being done, immediately the table commenced rocking violently backward and forward, and continued the motion so that the dishes could not be washed upon it, but were placed in a vessel and set upon the floor, from which a number were thrown against the chamber floor overhead and broken to pieces. What crockery remained, was attempted to secure by putting it in a cupboard and shutting the door, which was violently thrown open, and the dishes flew like lightning, one after another, against the opposite side of the room, and all were broken to pieces.

At another time the drawer of the table was drawn out, and a plate which had been put there broken against the wall. This kind of demonstration continued till nearly all the crockery about the house was broken.

At different times the drawers of a stand in one of the bed-rooms have been taken out, and once carefully placed on the bed. A large stove-boiler, filled with water, while standing on the stove, was tipped up, the water turned on the floor, and the boiler taken off the stove and set down some six feet away. A tea kettle has often been taken from the stove in the same manner, and thrown upon the floor. At one time a spider, containing coffee to be browned, was taken from the stove to the chamber floor, and there thrown down. Frequently, when Mrs. Richardson has been baking buckwheat cakes on the stove, the griddle has been taken from the stove and thrown across the house; and often cakes have been taken from the griddle while baking, and disappeared entirely.

At one time the voice, speaking to my wife, said it could bake cakes for George, a boy at the table. She immediately stepped away from the stove, when the batter, already prepared for baking, was put on the griddle, and turned at the proper time, and when done put on the boy's plate. The voice then proposed to bake a cake for Jane, my daughter, who was at work about the house. The cake was accordingly baked in the same manner as before stated, and taken across the room and put in her hand.

During all these occurrences the talking of the two voices and others, has continued, and still continues daily, with such manifestations as I have detailed, and many others not mentioned. The conversations and other demonstrations have been witnessed daily by myself and family, as well as by many others, who have visited my house to see these strange phenomena.

I will only add that the spirit (the voice) gave as a reason for breaking crockery and destroying property, that it is done to convince the world of the existence of spirits.

JOHN RICHARDSON.

Sworn to and subscribed before me this 6th day of January, 1855.

WM. J. BRIGHT, *Justice of the Peace.*

James H. Moore, being duly sworn, says: I have witnessed many of the occurrences given by John Richardson, in his affidavit,—such as conversing with the voices, seeing the table move about, etc.

JAMES H. MOORE.

Sworn to and subscribed before me this 6th day of January, 1855.

WM. J. BRIGHT, *Justice of the Peace.*

MINNESOTA.

Report of J. L. Potter.

BROTHER JONES: My report for June is as follows:

Places visited, Farmington, Minneapolis, Osseo, Elk River, and Princeton.

Number of lectures delivered, fifteen.

Number joining association, six.

Amount taken in collections and yearly dues, $27.15. Traveling expenses, $8.05.

The Spiritualists at Osseo are building a new hall. They dedicated the same to humanity and the spirit-world, June 18th. Everything passed off smoothly, and our cause received strength, materially and spiritually.

At Elk River, Brothers Fullers and Cleeland are building a hall that was used June 25th for our lectures. It will be open to Spiritualism and the spirit-world, for Messrs. Fullers are the leading Spiritualists in the place, and will not shut its doors against us; neither will they prevent their orthodox friends coming in, and listening to the lectures, or tripping the light fantastic toe with us *poor deluded Spiritualists*, on the Fourth, or at any other time they may feel a desire for better things than theological husks. Our cause is gaining ground daily in Minnesota.

Many are siding us to-day that have not given the subject a passing thought heretofore. Brother Fred L. H. Willis has at last said what I wish every Spiritualist in the land could realize. Hear him:

"I believe it to be the fault of Spiritualists everywhere, that we are not respected in all our rights."

This is true, so far as my observation goes, and I have had this as my motto for several years: No compromise with theology of any kind, liberal or otherwise.

If the Spiritualists would work together as one man for the upbuilding of our cause, letting all side issues alone for the time being, orthodoxy could not stand before us five years, for we can beat them in the circle-room, or at court, in the halls of legislation, or on the rostrum. The only places they excel us, is in the state prisons and the asylums for insane followers of Jesus. I am willing to be beaten there, even by our good Christian brethren of the churches.

We are having an interesting time here,—large audiences every night, and not an orthodox to molest or make us afraid; for the word opposition to our cause has been buried beneath table-tipping in his own house. A young lady, that he knows is not a humbug, was the medium. He being the head man in the Congregational church, to say he saw the table move, without the lady or any one else touching it, does not hurt our side at all, but has done him some good.

Thus the work goes on in Princeton. Let us unite our strength, friends, work together, and we shall certainly win in the end.

Princeton, Minn., July 1st, 1871.

—As in the material, so it is in the moral and spiritual world. While some are born poor, others come into the world "with a silver spoon in their mouth."

—There are thousands of persons who struggle harder against the current of their passions and appetites, and end only by becoming the pariahs of society, than do other thousands, who are worshipped for their high social and moral virtues.

—To be saved, it is needful to shed the natural blood of no second person, but, rather, to purify thine own spiritual blood.

—"He that hath, to him shall be given, and he shall have more abundance. But he that hath not, from him shall be taken even that he hath." This is the principle of the world, and how true it is. It takes from the poor man his "ewe lamb," and gives it to the man of many flocks and herds.

—A great many people make life less an endeavor to be something than to *appear* to be something. Hence they are forever at cross purposes with other people, in the attempt to improve it.

LITERARY.

OUR RELIGION: MANY CREEDS—By Ross Winans. John Dai' Forges, Publisher, Baltimore.

No field of investigation or discovery is more interesting, instructive, or profitable than that of religious history, yet until quite recently but little attention had been bestowed upon it. Christians were content in the belief that God, who in times past, bestowed all his care and patronage upon the children of Abraham according to the flesh, had transferred his entire affection to the heirs of that old mythical shepherd according to faith.

The chief Christian idea is that the All Father, lavishing his infinite love and parental care upon us, consigns the rest of his children to the guardianship of the devil. This narrow and uncharitable belief was begotten by selfishness and born of ignorance in an age when travel was impossible, books unknown, and when commerce as a great system of intercommunication, had no existence. Now since boats and papers parade all lands, commerce finds entrance at every port, and man has become a true cosmopolitan, we discover that all peoples are the chosen of God, and that the essential principles of religion, are spontaneous and universal, springing perennial in the human heart, and bearing such fruits as they may under the variously existing circumstances, none being more unfavorable than the belief in a capricious, vindictive and partial God.

The book before us is the careful and able production of a mind thoroughly stored with facts pertaining to all existing religions. The author being a profound thinker and logical reasoner, has probed to the core the prominent systems of religious faith. The result of this is to show that all religions have a root in human nature, and that they respond however meagerly to the hunger and thirst of the soul. We discover also that in point of intrinsic merit, there is little difference between the leading historic religions, and that the religious teacher who shall embody all wisdom in his teachings and all virtue in his system of moral ethics, is yet to appear, if ever.

Our author traces the Christ-idea which pervades all religions to the superstition that God is a capricious tyrant, difficult of approach. With this view of the All Father the desire to have an advocate at the court of Heaven who should possess unbounded influence, was parent of the thought that such a mediator had been or would be born. These mediators are all nondescripts, half god, half man. It is established as a fact also that their divinity is not discovered by their contemporaries, who look upon them as men only. It is long after they are dead that some enthusiastic disciple or designing priest gets up a series of wonderful stories in relation to their birth and doings. These stories are all marvelously alike. When you have read the record of Krishna, you have substantially all the rest, and especially that of Jesus. His birth was predicted by seers. A new star appeared and stood above the place of his nativity. Wise men came to do homage to him. The king became jealous and ordered him slain, and his parents saved him by flight after having been warned in a dream. As Krishna lived long before Jesus it can not be claimed that the story is a plagiarism upon Christian mythology. The reader is left to judge whether the Christian is not stolen from the heathen legend. The author reviewing in a most able manner the prominent and palpable errors of Christianity, also presents in contrast with this system, which Francis Edingwood Abbott denominates the Gospel of Humanity, the Harmonial Philosophy with its natural beauty and simple truth. The work taken as a whole is one of deep research and absorbing interest, and we have read it with great pleasure and profit.

CHRISTIAN LIBERALITY.

Letter from W. D. Mann.

BRO. JONES:—It is with pleasure that we record the liberal Christian spirit of the Trustees of the Baptist church of Fox Lake, Wis, in cheerfully granting the use of their fine church edifice for the funeral services of one of their oldest and most esteemed residents, George Morgan, Esq., and also for the true, manly spirit of their beloved pastor, the Rev. Mr. Walker, who aided your servant in conducting the funeral services. Greater unity and whole-soulness than was manifested by all, it has never been our pleasure to meet with. Mr Morgan was a liberal philanthropist all his life—liberty of conscience was inherent in his nature. Freedom from oppression and vice, constituted the work of his long life. Slavery and intemperance he abhorred, and never feared to stand up for the right all times, and on all suitable occasions; hence when the war for freedom began, he gave his sons a God-speed to the field of battle, and with their father's ever cheering words, they fought for liberty, and are still fighting for the elevation of the Freedmen in Mississippi. It was with pleasure we heard the citizens of Fox Lake say, "Truly he is an honest man, and ever zealous in behalf of oppressed humanity." A firm, unwavering believer in the Harmonial Philosophy, he desired the services of a speaker of his faith at his funeral, and as you requested it, we went and spoke a few words of consolation to the mourners. The church was crowded to its utmost. The singing by the choir of the church excelled in harmony and appropriateness any we have ever heard. Truly, Fox Lake is in advance of other towns in true Christian spirit. God bless them all.

Chicago, Ill., July 15, 1871.

LECTURE BY DR J. STOLZ.

Letter from George Mee.

DEAR JOURNAL:—Allow me to say a word through the columns of your paper, of the work of progressive religion in this place; also give an expression of gratitude to Dr. J. Stolz, of your city, who favored us with an excellent discourse, on his visit here, on the "Free moral Agency Doctrine." His lecture aroused many to new thought, and started them into new fields of investigation. He takes the position that we are wholly governed by the force of circumstances, conditions and outside influences, over which we have no positive or immediate control; that we are subject to the laws of God and nature, capable only to make choice of the right and the wrong, the good and the evil, the merits and demerits of these forces and circumstances and conditions as they affect us and demand obedience. This choice he says we make in accordance with the knowledge we have obtained, which is a knowledge for the previous education, experiences and surrounding agencies, operating circumstantially upon us, producing this knowledge, or so-called knowledge, which governs the choosing principle of the mind. The effect he claims that man is not free in any sense, which was a startling idea to many here, but the Doctor happily sustained every point, proving every step from the highest authority and science. Practically he says we are forced to provide for the wants of the body; are forced to rest, exercise, sleep, bathe, &c. Mentally we are fed, by the objective world and experience, from which not upon the wants of the body, we think, and are compelled to help it, and that morally we are no more free than in any other sense, or department of human life. For if it were otherwise how could we be held responsible or even accountable; free, and at the same time not free, is an absurd contradiction, and to teach so is irrational and productive of evil.

The sticking point, however, with many in this community, and the inquiry made, "to whom are we responsible?" The doctor answered this briefly, that knowledge is the highest judge to whom we are responsible, and which judge holds his claim upon us until the "last farthing is paid; that man must for himself alone, and suffer the consequences of all wrong doings, which is the incentive or motive power of all human progress, device out rewards and punishments in accordance with the deeds done in the body."

The speaker further proved his position by showing that we never act until we are acted upon and never without motives, which motives are produced for us by a combination of circumstances, a focalization of forces, thus creating the motive over which we have no control.

The doctor is a forcible and comprehensive speaker and we hope that he will be called on many times to speak on this subject. We have a band of active workers here, and the unbelievers are rapidly becoming interested, and begin silently to investigate the glorious Harmonial Philosophy. We are further happy to announce that E. V. Wilson will be with us the first week in August. We expect a good time, people are begining to inquire "what shall we do to be saved."

Lowell, Ind., June 29th, 1871.

Letter from J oseph Baker.

BRO. JONES:—Allow me through your journal to speak a few words to its numerous readers. I have been paying a visit to an old acquaintance well known to most of the liberal minds of the West, Mrs. Dr. Stillman Severance. I find her very pleasantly situated, and she gave me good cause while there. I wish to say to the sick every where, that Dr. Severance is a woman of thorough medical education, possessing fine clairvoyant and magnetic powers. Her practice is Hygienic and Magnetic, and I would recommend her to those needing treatment or advice, as one who understands her business and will do all she advertises. Those who have listened to her logical, deep and impressive lectures, know of her depth of thought and strength of purpose. She is a woman in advance of the age, and hence by many is been misunderstood in the past, but is fast receiving from the most advanced minds the appreciation of merit she so richly deserves. Keep her in the field and busy with preaching and practicing, for she can do both. I also had an opportunity of testing Bro Severance's powers, as a delineator of character, a real soul-reader, and have never met his superior, and would say to those who are skeptical and wish to have facts, as well as those who are posted that wish advice for themselves or friends, to where can you receive the best of compensation for the money invested. Together they are doing a good work which will last and be lovingly remembered, when those who have purse called them have been laid to rest. I am now in the Soldiers' Home, with no congenial companions but my angel visitants, with my soul looking for active work in the good cause, but my flesh refuses to do service. How my weary soul longs for home and friends, but cannot for reasons best to remain there. I have been helped by some of the good friends, for which I am exceedingly thankful. I shall go South to say soon as upon as the cool weather comes as I can get enough means to get there. I cannot beg. I had rather lie here with no companionship but coarse Germans—waiting for what? I should like to be able to have the companionship of my wife while I sojourn on this side the mystic river, but will not complain. Any friend who may wish to address me can do so at Janesville, as my wife is still there. I am unable from paralysis to write myself, but employ an amanuensis.

Milwaukee, June 29th, 1871.

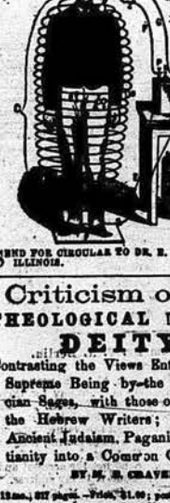
Letter from J Straight.

BROTHER JONES.—I observe in some of the late Nos. of the JOURNAL some remarks in relation to "Good for Spiritualism." How every man who was individual knows that among mankind, no two can be found, who look so near alike, but that they can be distinguished one from the other; and the phrenologist knows that they are so different in the mental as in the physical. Indeed one need not be a phrenologist to be aware of this fact, for any one of good, sound, reasoning faculties, and fair powers of observation, knows it.

Now what would be thought of a tailor who should make garments for the mass of mankind, of the same size and pattern, and of the same kind of cloth for large and small, old and young? Still, I think he would be quite as reasonable as he who would get up a creed for all. To be a Spiritualist one has to be possessed of moral courage sufficient to think and act for himself, and as Brother Dowd says, "Paddle his own canoe." True, it may be less fatiguing to take passage on board the steamer public opinion, and pay your fare, and be landed, you know not where, than to "Paddle your own canoe" against the current; but the latter gives the greater freedom of action, and if one is on the wrong course, he can turn about without asking the captain and crew.

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The Religio-Philosophical Journal being an especial friend to all true mediums will hereafter publish a complete Directory giving the place of all professional mediums, &c. We advise none on the subject. We will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

NB. It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be erased from this Roster as soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that visiting mediums carry contagious influences—so to speak—which aid or destroy the power of spirits to control the medium visited: be sure that the medium you see is both a certain person, another better or worse—all having their friends, and justly so, too, and all equally honest and useful in their sphere.

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CHICAGO, JULY 29, 1871.

A SEARCH AFTER GOD.

NUMBER XLIX.

CAN GOD POSSESS AN ATTRIBUTE COMMON TO HUMANITY, IN AN INFINITE DEGREE?

In ancient tradition, as recorded in the Bible, it is stated that Adam and other noted Bible characters conversed with God. Mohammed, also, was highly favored in being allowed to hold converse with the Divine Architect of the Universe! With certain traditional characters—existing, however, only in the imagination—it was an easy matter to converse with God, and receive directions in regard to the duties of life from his own lips. Times, however, have changed. No one is so foolish to-day, as to suppose that God is endowed with vocal organs, or the power to transmit his thoughts to mortals, through the instrumentality of his voice. In ancient times, when the people were securely bound by the chains of ignorance and superstition, it was an easy matter to inculcate the idea, and find believers, too, that God could communicate to man by words and signs. Gradually, this belief vanished from the minds of the people, and they came to the conclusion that it is utterly impossible for him to hold communion with his children in the manner specified. This progress was of exceedingly slow growth and development, and those who denied the possibility of God talking as man does, were considered heretical, blasphemous, and their opposers were ready to cry, "Crucify them! crucify them!" It is difficult for many, to-day, to relinquish a belief in the narration of Moses, as contained in Genesis, so deeply has it become imbedded within their nature. While many have relinquished the belief that Moses was correct in his statement, they would still consider that person a blasphemer who would state that God can not talk, can not think, see, hear, or feel! The moment you apply one human characteristic to a God, you must apply all. Man can think, conceive, execute his purposes, and *talk!* You say God can think, conceive, execute his purposes, but he can not talk! Can you judge God from a human stand-point? Yes, says the Orthodox; Yes, says the logician; Yes, echoes from a thousand voices,—"Judge God from a human stand-point!"

1. He can think,
2. Can conceive,
3. Can execute his purposes,
4. But can not talk, or converse with mortals.

How different from man:

1. He can think,
2. Can conceive,
3. Can execute his purpose,
4. Can talk.

All humanity are willing to acknowledge that it is impossible for God to express himself through the voice. Would it not be a grand idea of the Infinite, to lecture to his children; to materialize organs, and go forth, and with Nature for his tabernacle, proclaim his grand truths? But he can not talk! He needs garrulous old ministers to define his true nature, and speak for him! When he *sees* the contention that exists, *hears* the voice of the ministerial rabble, and *feels* the effects of false teachings, we wonder if he do n't *think* that it would be well for him to define his true position, and relieve the world of darkness, superstition, and ignorance. A God that can think, conceive, and execute his purposes, and can not talk, is not very useful in this garrulous age of the world! Then if we judge a God at all, *it must be from a human stand point.* You can not conceive of attributes unless they resemble human kind. But can the attributes of God bear any comparison with those of humanity? Of course not! Why? Can you compare *finite power* with all power? Let us see:

1. All power is an attribute of God,
2. Finite power is an attribute of man.

Logician, see the two placed side by side! Puny man, can you not see the point? Really, it is so plain, that we hardly dare attempt to explain. God has ALL POWER, then where is the finite power of man? We have assigned to God all the power that exists, then we ask the thinker, how any can be left to finite man? The very fact that man possesses finite power, at that moment destroys an All Powerful God. Can you, then, apply any attribute to God that man possesses? We say emphatically, No! To apply one attribute of man to God, would necessitate applying all! Poor Ministers, to how little purpose you think! They know that man possesses certain attributes, and they apply them to God, and they will *wisely* tell you that he possesses all-power, omniscience, is exceedingly merciful and loving. Every attribute they apply to him in an *infinite* degree, is possessed by man in a finite degree. Does not the *finite* attribute destroy the *infinite* attribute? Can God possess *all* the power there is, when you possess the *least* grain of power? No! Have you all the specie in the world while I have a silver half-dollar concealed in my pocket? Can God possess *all power*, and you possess finite power at the same time, and you be independent of him? Think to some purpose! When you reason, try to destroy or refute your deductions! The world would be wiser and better to-day, if humanity had a right conception of what *God is.*

But here is the way God is formed:

1st.—Enlarge man's power until it becomes infinite.

2d.—Increase his wisdom until it becomes omniscient.

3d.—Increase his dimensions until they become omnipresent.

But tell us, pray, what right has any one to say God can think? You think, and straightway you entertain the idea that God can do the same thing. If God possesses one attribute of man, why not all? Where do you propose to stop in the formation of your God? You judge him from your own *make up*—from your own standpoint. You have no more right to consider God infinitely good than you have infinitely bad. One conclusion is as correct as the other. To find God, then, we must go outside of human attributes, for no two are alike in nature. The Hindoo says it is *good* to throw the child in the Ganges, or crush the aged under the wheels of the Juggernaut. The Indian says it is *good* to burn or scalp his prisoner. The chaplains of the Union army said that the war that was waged against the South was *good*, while those in the South declared that it was *good* to defend themselves from such an attack. Yet God is Infinite Good! You cannot form an idea of him by taking human attributes as a standpoint. If God has the attributes of a man, like what man would he use them? Mankind have power,—ah, how they use it! like Booth and Brutus; like the midnight assassin; like the thief that prowls around at night; like the incendiary who burns the beautiful edifice. This philosopher, this profound minister of the gospel would tell you God only used his power for good! How does he know? Power is used for evil among human kind more than it is for good, it is often said. To assign God power, who could tell how he would use it? He made man, *it is said*, and see how he uses his power! War, murder, robbery, debauchery, oppression,—all that is mean, dirty, contemptible, low, vile, and degrading, is consummated with power; it is a human attribute. Shall we assign an attribute to God that is used for such vile purposes? But God, you say, will only use it for good purposes. Did he when he formed Adam? Did he when he made Nero, Brutus, Booth, Caligula, Haynau? Ah,—God use his power for good purposes, and yet man, in many instances, a monster?

Reason to some purpose. Don't malign God by assigning to him any of the attributes of man. When you stand before an audience and define God, do so clearly, concisely, and understandingly. The world is tired of generalization. It has heard of God, of Infinite God, of Father God and Mother Nature, and now it desires something practical. A few general terms, based on nothing, will not suit mankind.

If you say that through the instrumentality of God man was created, you charge God with all the evil that exists. He could not give a nature to his children that was foreign to himself.

"Stop!" says the caviler; "you are blaspheming. You say that God cannot see, cannot hear, cannot think?"

We said you cannot apply the attributes that man possesses to God, and then declare in the next breath that he is infinite. Shall we tell you why? Columbus could stand an egg on its end, although those present had tried in vain to do it, and you wish us to demonstrate that which is yet more simple—that an Infinite God cannot possess any of the attributes of man in infinite degree. You say he can. The declaration from a million voices says he can. Echo from a thousand hills says, yes. We say, he *can not.* Our voice is feeble; our arm weak; our influence as we write is confined within a little room,—still we feel moved to say, *he can not!*

Do we feel alarmed in beating back the tide that seems to rise against us? Do we tremble as we hear sounding on the breeze the sentence "You are landing us on the cold, desolate, bleak, dark, damning shores of Atheism,—depriving us of a God,—ruining the hopes of humanity?" Do we tremble as we see the fear excited on all sides at the Atheistical tendency of this vein of thought? Child of earth, listen! To-day we sense the presence of a master mind. The world to-day breathes freer because he has spoken. His *silent* voice has been heard all through the United States, the Canadas, and in Europe. They have sent their messages of congratulation to him who has so boldly inaugurated this Search; who fearlessly has allowed one long in spirit-life, to use his brain, and stir the world with thought as it has never been stirred before. Where will he lead you? Fear not the result. You can not see the shore you—all around is one vast expanse, and you feel lost! and shall we cry, "Save us, Master, or we perish?"

Ah, somewhere is a haven of rest, where our ship can enter and furl its sails—rest its anchor and repose forever; and we feel assured that its freight has redeemed a world!

The light is breaking, breaking! The lightnings have flashed, the thunders roared, the elements seemed in terrible commotion,—and we have passed through all the disturbances of nature and life, and we will cast anchor where the sky is clear, the breezes fragrant, and all things bear upon them the smile of love. We shall land on no "bleak shores of Atheism," where the desert air stifles the aspirations of the soul.

But can God possess any attributes that belong to man? *Wait and see.*

[To be continued.]

Is it so?

We are pained to hear it reported that the new and famous physical medium, Harry Bastian, while in Boston, was caught assisting the performance, if not, in fact, making all the manifestations himself, that have heretofore, in his presence, been attributed to spirit agency. Is it so?—*American Spiritualist.*

"Reported!" Well, that is enough to set something afloat to the world to injure the character or reputation of a person! Madame Report is ever on the alert, putting her *knows* into everybody's business, and trying to introduce black spots into every person's character. She is as *omnipresent* as an orthodox God, and constantly imitating him in sending forth lying spirits, that some King Ahab may be destroyed.

There is in every community some one ready to start the cry, "Crucify him! crucify him! Had Madame Report been allowed to control the JOURNAL, not a physical medium in the field would have been allowed to be mentioned in our columns.

Many of the Spiritual speakers have each singled out a physical medium, which he or she believes to be a vile impostor, and have flooded the country with abuse against them. A prominent Spiritual lecturer singled out Mrs. Ferris, who is holding seances with great success, in Terre Haute, Ind., and has denounced her in bitter terms as an impostor. Another lecturer, a lady, selected Laura V. Ellis, and sent forth her accusations against her wherever a Spiritual paper would publish them. Laura is now holding seances, and wherever she goes, Spiritualists are loud in her praise. Moses Hull was exceedingly bitter against Mrs. Mollere, and regarded her as an arrant humbug, freely expressing his opinion on that subject in public. But fearing he might be mistaken, he nobly investigated her case more fully, and, like a true man, admitted his error, and then extolled her mediumship to the skies. Those who have been equally as bitter against Mrs. Ferris, Laura V. Ellis, Harry Bastian, and others, have acted as improperly as Brother Hull did in so suddenly condemning Mrs. Mollere; but not like him, in this respect, they have taken no steps to convince themselves that they might be mistaken, but have flooded the country with their accusations against them. What unkindness!

All of our physical mediums are doing a grand good work. They are subject to influences not well understood, and Spiritualists should be slow in crying impostor. W. H. Church, a splendid medium, one of the best, if not the very best in the field, was several years ago holding seances in Kentucky. At one circle, parties came with the sole purpose of exposing him, and so positive were they that he was a humbug, that the spirits, in order to create excitement and discussion, entranced him, and when the lights were extinguished, unloosed him and compelled him to produce the manifestations! He was *detected!* What did this prove? Nothing. Those in attendance got what they went for. They went for deception, and it was meted out to them, and the agitation produced thereby did good. If a circle meets only for the purpose of witnessing deception, they are apt to get it. If they come together in the spirit of truth, they will never be deceived. Then, before accusing physical mediums of being impostors, study well the character of the circle, and you will generally find the origin of the imposition there if anywhere.

In regard to Harry Bastian, Laura V. Ellis, and Mrs. Ferris, we could produce a large volume of evidence, showing they are excellent mediums and are doing a good work. The Portland (Me.) *Monitor* alludes as follows to Harry:

"Not long ago, we spent a pleasant evening with our good friends, H. C. Clayton, Esq., and his amiable lady, at Chelsea, Mass. While there, we, with others, witnessed some singular manifestations in the presence of Mr. Bastian, a young man from the interior of New York, which may be of interest in these modern days, when our clergymen, admitting the reality of spirit intercourse, ascribe all the phenomena to evil spirits. The manifestations were similar to those occurring in the presence of the Davenport boys.

"Mr. B. was tied securely by a gentleman selected by the company; the light was extinguished, and in about a minute was relighted, when he was untied, and retied with a knot which none present could undo. His coat was taken off, while he was thus securely tied to the chair, and the coat of a gentleman in the company put on, *under the ropes*, quicker than we can tell it. Mr. Bastian then died, was lifted upon the table, when down again, iron rings were instantaneously placed upon his arms, etc; and all the while, after the lights had been extinguished, bells were rung and thrown about, and voices were heard speaking through the trumpets, which were sometimes on the table and sometimes on the floor. Once, coffee was placed on the medium's hands, kneed, and after a noisy demonstration, footsteps on the floor, and the movement of the guitar through the air, these were found still remaining unmoved. Still tied, he then took his mouth full of water, and while in this condition, four distinct voices spoke through the trumpets, talking familiarly with those present, and giving those present scientific explanations of the phenomena, played tunes on the *harmonicon*, which requires a mouth to accomplish, and one who said his name was Weber, conversed freely in the German with a German gentleman present, and

"George Fox, the leader, who claims to have been in spirit-life four hundred years, remarked that the time was coming when these things would be done in the *light*, and mortals should see and converse with their spirit friends face to face.

"We are informed that Mr. Bastian will visit Portland at no distant day and give our people an opportunity of witnessing these remarkable phenomena."

A New Role.

We are informed that his honor, Judge Goddard, the autocrat of the Superior Court, has announced his intention of presenting the Spiritualists of Portland to the Grand Jury for indictment. This is a brilliant idea, and the sooner he tries it, the sooner we shall learn the limits beyond which freedom of thought and opinion can not go. We recollect something about one George Jeffries, an English Judge of the seventeenth century, who transmitted to posterity a reputation for zeal that will never be forgotten. Has our friend any ambition in that direction?—*Portland (Me.) Monitor.*

If the honorable autocrat above-mentioned, presents the Spiritualists of Portland to the Grand Jury, he will do more to promote the cause of Spiritualism, and unite its adherents, than can be accomplished in any other way. But what will he present them for? Perhaps as witches! That idea amuses us. Supposing we could have the religious farce of Salem acted over again, with himself as Judge!—with him presiding, it would be an easy matter to convict the Spiritualists of Portland of the heinous offense of riding broomsticks and holding converse with the Devil! Perhaps he will have a few mediums cast in the deep water, and if they sink and drown, declare them innocent; but if they succeed in reaching *terra firma*, pronounce them guilty. We would like to know the character of this Judge. Is he a devoted Christian? To what church does he belong, and is he a lineal descendant of those who burned witches? The persecution of Spiritualists has been tried! Thus far those who would oppress us have been beaten at their own game. The vile orthodox physicians, animated with a desire to crush all healing mediums, attempted to pass a law in Wisconsin, to restrict them from practicing the healing art, under heavy penalties, but fortunately, they were badly defeated, and returned from the Legislature looking like whipped spaniels. The grand victory achieved by Spiritualists in in this contest, may be attributed to the bold stand taken by the JOURNAL, and the active exertions of Spiritualists, in flooding the country with the petitions we sent forth. If Judge Goddard will attempt to play the role of a Jeffreys, he will meet an opposition on the part of all reformers, that he little anticipates. Try it, Judge; present the Spiritualists of Maine to the Grand Jury.

Mrs. M. J. Wilcoxson.

This lady will answer calls to lecture during September, October, and November, in the States of Illinois, Missouri, and Kansas. Those wishing her services, will apply immediately, and save her needless traveling expenses in making out her route. The following testimonials are from the Wheeling (Va.) papers. The *Register* says:

"The lecture on the "Origin of Man," delivered by Mrs. Wilcoxson at Hendrick's Hall, last evening, was well attended, and by our best and most intelligent citizens, who listened with great pleasure to the manner in which the eloquent lady handled the difficult subject she had chosen for a lecture. She is one of the most fluent and easiest lecturers we ever listened to, and seems to handle the most difficult theological problems with an ease many of our D.D.s might envy."

The *Intelligencer* speaks as follows:

"This lady lectured yesterday morning and evening, to large and deeply attentive audiences. Any one hearing her, can not avoid being convinced that she is sincere in what she says. Her quiet, dignified demeanor on the rostrum, her plain and precise language, uttered forcibly, and without rant, impresses her hearers favorably—confirming those in their opinions who already sympathize with her in belief, and inducing those who have heretofore given no attention to the subjects upon which she lectures, to bestow on them more than a passing thought.

"The Hall was well filled again on Tuesday evening, to hear Mrs. Wilcoxson. Her subject, selected by a gentleman from the audience, was the 'Fall of Man, and the Vicarious Atonement of Christ.' These two propositions are fundamental, and of the gravest import. Notwithstanding the impromptu character of the subject, she held her audience for a full hour, spellbound, with a comprehensive and eloquent discussion of her theme. Without indorsing the theology of the lady, we are compelled to admit that she exhibits great versatility of capacity, and is enlisting a deep interest."

Mrs. Wilcoxson will speak in Bloomington, Ill., on Sunday, August 20th, morning and evening. Those desiring her services, can address her in care of this office.

Letter from Dr. T. N. Berlin.

S. S. JONES—Dear Sir: About a year ago I sent you the sum of fifty cents to pay for three month's subscription for the JOURNAL, for my father. Now it appears he has taken it ever since, but has not sent you the value. My father's name and address is Jesse Berlin, Wilkins Postoffice, Alleghany Co., Pa.

My father is dead. Send me the account and I will cheerfully pay. Send it to my address.

DR. T. N. BERLIN.

Farmington, Minn.

REMARKS.—Thank you, dear brother. Your example is worthy of imitation. It is in bold contrast with some other cases that have come within our observation. We could mention cases where the family of a deceased Spiritualist parent have unlawfully ignored an honest indebtedness for the JOURNAL, notwithstanding they were heirs to the estate of the deceased, of several thousand dollars. Their *religion* forbids them to give countenance to Spiritualism by paying such indebtedness.

Investigation of Spiritualism.

The phenomena produced by Home, the American Spiritualistic medium, in London, are being made the subject of a careful examination by Prof. Crookes, the eminent chemist; Dr. Huggins, the equally eminent astronomer, and Mr. Sergeant Cox, of the English bar. The results of the yet incomplete examinations, are recorded in the London *Scientific Journal.* The Investigators are satisfied of the immense scientific importance of the subject. Professor Crookes and Sergeant Cox both seem to be convinced of the existence of a nerve atmosphere, of various intensity, enveloping the human structure. Dr. Huggins has not yet been able to satisfy his mind, and wants to make further experiments.—*Exchange.*

It is well. Several years since, at a National Convention of the savans of America, the venerable Professor Hare introduced the subject, with a recommendation for a careful investigation by that body, into its claims; he at the same time advising the assembly, that he, while attempting to show its fallacy by scientific research, had become convinced of its truth.

Although Prof. Hare stood at the head of the *scientists* of America, his proposition was treated with ridicule, and himself, for the *first time*, with contempt. So potent were the prejudices of acknowledged scientific men ten years ago, that the Spiritual Phenomena and Philosophy could not get a respectful hearing, when asked for by one of the leading *scientists* of America. *The world moves!*

"The Witches."

BROTHER JONES:—I write, thinking you or your numerous readers would like to hear something more in regard to the Franklin County witchcraft cases—not being an eye-witness, I can only give you hearsay evidence. I am informed that these remarkable girls have not had any of those periodical "spells" or partial entrancements that they were wont to have awhile back, and that these influences (whatever they are) have nearly or altogether left them, and they are now pursuing their natural avocations, unmolested by what has been termed supernatural influences. The probabilities are, that if these girls could have had proper surroundings, they would, ere this, have become well developed, useful mediums. A correspondent of the Du Quoin *Tribune* more than intimates that the whole affair was the result of rascally Spiritualism,—a copy of which I forwarded you, over the signature of "Broad Gauge." I now inclose an appropriate and pertinent reply from a correspondent in the Du Quoin *Republican* of yesterday, over the signature of "Spiritualist."

DANIEL WHITE.

Du Quoin, Ill., July 15, 1871.

Basket Picnic.

A cordial invitation is given to all the lovers of free speech, free platform, and equal rights, to attend a basket picnic, to be held in Mr. D. M. Larkin's Grove, near his residence, situated three miles West from the city of Madison, on the old Territorial Road, on the 23rd of July, 1871. Exercises to open at 10 o'clock, A. M. Mr. Larkin has very kindly offered the use of his premises gratuitously for the occasion.

A very fine gathering of free thinkers was held at the same place, the 25th of June past. Exercises opened at 1: 30, A. M., by prayer from Mrs. Ford, of Dayton, Wis., followed by Mr. C. N. Haskins, of Mazomania, who made some very practical and telling hits. A variety of other speakers complimented the occasion. It is hoped the same and others will be present at the following meeting.

Jesus of Nazareth,

By Paul and Judas, through Alexander Smyth, Medium, has been in such high demand of late, that the second edition was entirely exhausted before we had the third edition ready to supply the demands.

To those whose orders remain unfilled, we can say, that but a few days more will elapse before their books will come to hand.

While speaking of this wonderful book, it may not be amiss to say that the best minds of the present age are seeking for and giving it a careful perusal.

Fraternal Call.

Bro. Cephas B. Lynn, from Boston, who has been traveling in the West during the past year in the interest of our worthy cotemporary, the *Banner of Light*, gave us a fraternal call last week, while en route for Louisville. He has an engagement to speak in Decatur, Illinois, on the first Sunday in August.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

BROTHER J. P. H. has the thanks of the beneficiaries of the Widows' and Orphans' Fund for a donation of thirty cents. Every little helps to send the JOURNAL to poor women and children.

Mrs. Robinson's Tobacco Antidote.

The *most certain* and *perfectly harmless* antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Mrs. A. H. Robinson, the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the invetorate lover of the weed, when the directions (on each box) are followed.

Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price $2.00 per box—sent by mail free of postage, on receipt of the money.

Personal and Local.

—Brother Corwin, of Five Corners, N. Y., writes: "We have some excitement and a good deal of interest in Spiritualism in these parts now-a-days. I lectured a week ago yesterday by invitation, at the house of Albert Hoon, Lansingville, and expect to do so again next Sunday. We have manifestations of a convincing character in several families, concerning which, I want to write you, and will try to, before long."

We would like very much to hear from our good brother, for we are personally acquainted with him, and know he is doing a good work for the cause of Spiritualism.—[ED. JOURNAL.

—Sister Mary A. Chute informs us that Mrs. Anna Middlebrook is to speak at the next grove meeting at Phoenix the 30th of July.

—Samuel Clegg, of Dodgeville, Iowa, has a son who sees and describes spirits, and who is controlled by one who proposes to explain the ancient hieroglyphics on the pyramids of Egypt.

—Mrs. F. W. Calkins is still doing a good work in healing and giving tests at Peotone, Ill.

—J. W. Hall sends $3 for renewal, but no post office nor state. What shall we do?

—S. B. Hough, writing from Leland, Ill., says: "In all, we have had some six or seven lectures by disciples of the new dispensation. Dr. Robert Greer, magnetic healer, has also been here on two occasions, sowing the seeds of free thought, as well as good health. He has been successful, not only in healing the sick, but in arousing the jealousy of established physicians. He makes us another visit the 5th of the present month, and will remain a week or more. I think that if we could have lectures during his stay, that they would be well sustained."

—Jennie Ferris, an excellent medium for physical manifestations, is holding seances in Terre Haute, Ind. She is delighting the good people there.

—Dr. Wm. B. Fahnestock comes out with the following business card: "I will teach the statuvolic or somnambulic art to those who desire to teach it to others, or will teach it in schools, lyceums, or medical institutions, etc. Dental or surgical operations cause no pain to persons who are in this state, and when an injury has been sustained, they can keep the part in an insensible condition until restoration has taken place. Even Consumption has been cured in this way. When in this condition, the faculties are all clear-minded; and as suffering, mentally, as well as bodily, can be relieved by an act of their own will—all should embrace a knowledge of this art, which is the only scientific, inexpensive and common sense method of eradicating the ignorance as well as the ills that the mind and body of man have been so long subjected to. Ladies taught the statuvolic art, in which they can cure themselves of all nervous, inflammatory or painful diseases, as well as to pass through labor, surgical operations, etc., without pain.

—W. M. McElvain, writing from Grant's Hill, Mo., says that the citizens there would like to have a good lecturer and test medium visit them.

—We have received a paper published at Victoria, Vancouver's Island, and it contains the following item in reference to Spiritualism: "The Dean of Christ Church, at the conclusion of his sermon yesterday morning, adverted to that class of necromancers known as Spiritualists, regretting that Spiritualism had extended itself to this city. The reverend speaker exhorted against the belief in such a doctrine, and addressed some kind words concerning the strange lam."

—A correspondent writes us that there is a fine opening at Princeton and Trenton, Mo., for a good trance speaker and medium.

—C. H. Weaver, M. D., of Minnesota, sends us several extracts from papers, showing the licentiousness of ministers of the gospel. Not a day passes away that we do not receive some evidence of the licentiousness of professed Christians.

—The Boston *Herald* says: "A well-known citizen of Nashua, after enduring the unpleasantness of living in a 'haunted house' for three years, has related the mysterious circumstances that surround him, and resigned considerably in disgust. The strange noise has been repeated at frequent intervals, down to last Friday night. At times the noise is like that produced by chopping wood, and continues for an hour or so. At others it is heard many times by the entire family. At other times there is a noise of moving chairs and tables in the kitchen. There is also the noise of conversation between two men in the cellar. Sometimes there is the noise of hoeing on the roof, and at other times there is the noise of pick and shovel in active use. These strange and inexplicable noises have at last determined the owner of the house to send his family away, while he will try and ferret out the mystery."

—St. Louis has some bigoted councilmen who would not hesitate to favor any enactment to crush out liberal tendencies. The following ordinance was introduced by Mr. Bain: "Any person who shall, in this city, carry on the business of fortune teller, clairvoyant, astrologer, sight seer, or any avocation of like kind or nature, or who shall in any way, by any devices or means, profess to tell the future, for the destiny of mankind, shall be deemed guilty of a misdemeanor, and on conviction, shall be fined not less than fifty, nor more than five hundred dollars."

—The *Medium and Daybreak* speaks as follows of "psychic force" among the Zulus: "At a meeting of the Anthropological Institute last week a paper was read from a distinguished surgeon at Natal, reporting many most extraordinary developments of nerve or psychic force witnessed in him among the Zulus, and which even throws into the shade the phenomena witnessed by our own psychists."

—During the month of August Mrs. F. O. Hyser will lecture in this city. She is the lady who entertained the good Spiritualists of Baltimore for so long a time by her elegant lectures and poetic improvisations.

—Mrs. Laura Cuppy Smith has nobly sustained herself as one of the most eloquent advocates of our cause during the time she has lectured here.

—The Roman *Observer* alludes as follows to the JOURNAL: "The RELIGIO-PHILOSOPHICAL JOURNAL is an eight-page, forty column periodical, devoted to the interests of the Spiritual philosophy. In its pages can be found choice sermons, interesting lectures, able debates, and reports of conventions. Besides, it reports many of the wonderful manifestations daily occurring in the various communities throughout the country. It gives the name and address of most of the public mediums and speakers in the states. It advertises most of the Spiritualistic literature that has been published. It publishes many articles that show a depth of scientific research and a profoundness of thought rarely to be found. It is a journal that will give all about a thousand dollars. The friends and foes alike of this philosophy should take this paper if they have any desire to keep posted in these matters."

—The members of the "Northern Evangelical Society," as it is called, are a new order of perfectionists in Scotland, who believe themselves entirely sinless, as pure and innocent, indeed, as God himself, and that all other sects are devoid of the true spirit of religion.

—A letter from Rome relates that at the funeral of a Jew named Cerfeyn, who was a national guard, the honors were followed by a number of his comrades, and only of his own religion, but also Catholics. This is said to be the first example of such tolerance and equality ever witnessed in the Eternal City.

—Read "JESUS OF NAZARETH."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

LARK MOORE.

In Memoriam.

Passed on to the higher life, from the residence of his daughter, Susan C. Waters, on the 7th of July, Lark Moore, in the 83rd year of his earthly pilgrimage.

We give the substance of our remarks at the funeral, which took place from the residence of Wm. and Susan C. Waters, Bordentown, N. J., on the 11th inst.

"Gathered as a shock of corn, fully ripe." We stand, to-day, in the presence of one of the most solemn lessons which the Great Father has appointed for his children. The beautiful angel of death has been here, and has loosed the spirit from the older garments that this beloved father has worn so many years, and we are about to lay it away in the common wardrobe of our Mother Earth, while the spirit has gone forth free to meet its kindred. Thomas Gales Forster, on an occasion like this, presented the following illustration:

"You go into the studio of an artist and there behold a magnificent statue molded in clay, on which, for years, the artist has been expending his noblest energies in tracing out the lineaments, and bringing forth his highest conceptions of beauty and symmetry. As you stand there, admiring the work, the artist enters, and with a great hammer strikes the statue, and it falls to pieces before your eyes. In a moment, while you are weeping over the sad loss, there rises before you another statue in the image of the former, but far more perfect and beautiful. Now your sorrow is turned to joy, and you recognize that the artist knew well what he was doing."

We stand here to-day beside the clay-built form of our venerable friend. The old form that we have been so long familiar with, has been stricken down by the hammer of death, and as our soul-vision is opened, we see that other statue that has so long used that form for its purposes in this life, and the spirit smiles as we recognize him thus in our midst.

The lessons of life have this one great aim,—to make us know each other better, in order that we may realize love each other, and thus grow into the highest and most beautiful ideal of our heavenly father. And so death comes, not to rob us of our loved ones, and leave us lonely and sad upon the earth, but to give us one of the grandest lessons of life.

Personally, we have not known much of this beloved father. Only once have we met, but it was a blessed meeting. We saw him, physically, suffering and anxious to go home, to be released from the old body; at the same time he was resigned to the will of our father in heaven. We sympathized with him, and sought to relieve him. We saw him mentally, and the clear eye of the octogenarian shone out beautifully, and the words of wisdom fell from his lips; but, above all, we saw him soul-wise, and he said to us as to a younger brother, "Come in here." Not merely physically did we meet and recognize each other, but his opened the doors of his mental habitation and asked us in there; more than this, the most sacred place, the holy of holies, the home of the soul, was opened to us, and we entered in, and we saw the treasures that he had gathered through long years of trial and suffering and earnest effort. So we know him, and we shall always know him, and this is the only real knowledge that we can have of one another. How many there are in this world who live together a whole lifetime and never enter each other's honest, or know each other's sacred thoughts and feelings! They speak to each other through the screens and windows, and endeavor to conceal almost everything from those whom the world supposes to be near them. Life is almost a failure for such as these, for we can only truly love those whom we really know, and can only know in On occasions like this, when the death angel has come with its blessing, we may feel like opening the house that has been so long closed, and then we come near to each other, and look into the great heart of humanity, and hence nearer to God. These affections bind us together, and in those tender and loving feelings which come over our souls in hours like this, the entire world, with its strife and discord, recedes from our view, and the heavens are opened to us, and we feel that we love our friends, our relatives, those whom we have associated with, better; and that all mankind are our brothers and sisters, and feeling thus, they become more really so.

Hence, the lesson of the hour becomes good and useful, and though Nature calls for the tears of sympathy and affection, and we freely give them, yet we have no cause to mourn for ourselves, or for the dear departed, whose form lies here, while he stands beside us in the glorious resurrection, which he has experienced, and which is full of joy and gladness. He had filled out life's full measure on earth, and the death angel, "with noiseless hand, came and unlocked life's flower encircled door, and bade the spirit walk free."

How sagely he reached forth the hand, and how joyous was the meeting with the loved ones there. She, the fond companion of his life here, and others who had gone before him, met him there, and he realized, as the poet said,

"I rose like a mist from the mountain,
When day walks abroad on the hills;
I rose like a spray from the fountain,
From life and its wearying ills."

As we lay away that venerable form, we feel that it is hard to part with the casket that we have learned to love, though the gem is gone. We know that those welcome footfalls shall no more be heard; that the music of that pleasant voice can no more fall upon our outward ears, and as we place the form away, we drop a tear of affection. Oh, could you see the bright shining face in its bean ty, you would realize it as a joy forever. We see our risen friend standing on the mountain peaks of the Summer Land, and as he looks down upon us, a shade comes over his face, not for himself, not for the loved ones who are around him with joy beaming face, but for those who are left to toil and struggle and the mists and the cares of earth, and the echoing notes of his voice come to us now, saying, "Be of good cheer; I have overcome the world. Stand fast in your integrity, and bear yourselves manfully."

Yet a little while, and the angel of death shall come to emancipate your souls from the thralldom of the flesh, and set you free. Work on, earnestly and faithfully, in the great harvest field of the Lord, and know that loved ones from this shore are ever near, seeking to help you onward and upward to their bright home of peace and love, the realm of immortal bliss, where we shall all meet to part no more, but to labor on eternally. And as you realize this, you will learn that there is nothing to fear but evil and wrong. The sting of death will be gone, and the soul, recognizing that it is in the hands of its Maker, and fulfilling the mission day by day, shall repose in confidence, knowing that all is well. Then we shall look upon such scenes as this rather as transfigurations than as times of mourning and lamentation; and being fully conscious of the presence of our loved ones around us, we shall desire, as did the apostles, to build for ourselves three tabernacles in which we may dwell forever.

Then, in thankfulness to our Heavenly Father for his abundant mercy and goodness, which have followed us all the days of our lives, our prayers will go forth. The inspirations of our souls will be that like loved companionships may be ours forever, and in our daily walks and labor, we will strive that the light of the glory of the angel world, that shines within our souls, in calmness and serenity, may go forth into the world, and be seen and felt by our fellowmen.

Having so learned the beautiful lesson that death teaches, with silence as a benediction, let us commend our souls to God and to his ministering angels now and ever more. May the peace and love of God be with us and abide.

Soul Growth.

We have spoken of soul needs, of conditions in which there is such a demand for sympathy and appreciation that they must come, but when they do come, there comes also a responsibility with them. God does not send his sunshine and dews and gentle rain upon the grass and the flowers without requiring that they in return shall give forth their verdure and beauty and fragrance. They can not grow without giving compensation for all they have received. So when a soul stands side by side with a kindred soul whose appreciation and love it has sought for and received, it may not always be sunshine. There must be dew and clouds and rain. And when the soul is thus appreciated, it stands, as it were, before a beautiful mirror and sees itself as it never had before. Then comes sorrow for the shades that have marked our pathway, and the weaknesses that have beset us in our journey. The soul, conscious of these, feels like shrinking from those who read its inmost thoughts and interests, and who with their appreciation, were bringing sympathy and aid to it, and the sensitive soul says, I can not let these, my brother or my sister, suffer. Let me go away into the deep solitudes and bear my burdens alone, and let these growth pains work out my salvation.

We can not do this for the tie that binds us to these loved ones will not let us go, but will give them such a sense of our condition that they must suffer also. And herein lies the true atonement. That sympathetic love that cheers and strengthens our souls in the hours of deep and proving baptisms, but can not remove these, for they must have their time—true growth is slow. So one growth follows another, and as we advance, we can in very deed preach to those spirits in prison bound with the bonds through which we have passed, and thus shall we be able to open the windows of these prison bound souls, and let the light of heaven in to them. But we can not do all for them. Growth is slow and painful always, and as our souls learn to drink of the bitter waters, they grow stronger. And all through life, the strength thus gained has a double mission,—to make us stronger, and to enable us to aid others in similar conditions.

So are we all saviors, one of another, and every lesson in the school of life, whether dark or bright, is calculated to give us power to become a saviors of our fellow men, and to bridge over with our sympathies the narrow stream that divides them from us.

Let us then, go forth with earnestness of purpose, and desires to build these beautiful bridges, not for us to go down in their condition, if they are below us, but for them to come up to ours. We can see human souls as they groan in agony, growing still brighter and purer with each throe of pain, and we say, hold still, oh, brother or sister. The fire will burn the dross only, and the pure gold shall shine brighter when this is removed, and always when the fire has done its work we can see how grandly beautiful the soul has grown.

We close this article with the following poem:

I HOLD STILL.

BY CHARLES T. BROOKS.

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, as God will,
And in his hottest fire *hold still.*

He comes and lays my heart all heated,
On the hard anvil, minded so,
Into his own fair shape to beat it,
With his great hammer, blow on blow;
And yet I whisper, as God will,
And 'neath his heaviest blows *hold still.*

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er and beats it,
And lets it cool and makes it glow;
And yet I whisper, as God will,
And in his mighty hand *hold still.*

Why should I murmur, for the sorrow,
Thus only longer lived would be;
The end must come, and may to-morrow,
When God has done his work in me;
So I say praying, as God will,
And trusting to the end, *hold still.*

He kindles for my profit purely,
Affliction's hot and fiery brand;
And all the fiercest blows are surely
Inflicted by a master hand;
So I say praying, as God will,
And praying, suffer and *hold still.*

SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post-office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

DOHERTY & PURSELL, Photographers,
Nos. 94 & 96 East Washington street,
Indianapolis Indiana.

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NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists.—The Eighth National Convention will meet at Troy, New York, on Tuesday, the 19th of September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings.

HANNAH F. M. BROWN (Chicago, Ill.), Pres.
HENRY T. CHILD, M. D. (634 Race St. Phil.), Sec.

New York State Spiritualist Association.

The Fourth Annual Convention of the New York Spiritualist Association will be held at Starr or Central Hall, Le Roy, Genesee Co., Saturday, Sept. 2d, at 2 o'clock P. M., for the election of officers for the ensuing year, and also to choose delegates to attend the National Spiritual Convention, to meet at Troy, New York, Sept. 19th, and for the transaction of such other business as may come before the convention.

This State Convention meets in connection with the Mediums and Speakers' Quarterly Convention, which is to convene on Saturday, at 10 o'clock, and continue in session both Saturday and Sunday, Sept. 2d and 3d.

A cordial invitation is extended to all truth-seekers to attend all the sessions.

P. J. OLIN, Sec. J. W. SEAVER, Pres.

Richmond, Iowa.

The Spiritualists and friends of progression will hold a meeting, commencing on Friday evening, August 11th, 1871, and continuing over Sunday, in Adams' Grove, Snake Hollow, near the schoolhouse, 4½ miles northwest of Richmond, Washington Co., Iowa.

Good speakers and healers will be present from a distance.

The invitation is to all.

WM. GATHERCOLE.

Nunica, Michigan.

The Spiritualists of Nunica, will hold a two days grove meeting, on the fifth and sixth of August, 1871. Mrs. J. H. S. Severance, of Milwaukee, Wisconsin, will deliver the address. Other good speakers are expected to be present.

A cordial invitation is extended to all. Come orthodox! Come world's people! Come Free-thinkers! Come Spiritualists! Come all, and have a good time.

Ample provision will be made for friends from a distance.

R. R. JENNINGS.

Obituary.

Born into spirit-life, from his home in Deansville, Oneida County, New York, Thomas Adlo Ely, aged 72 years.

For many years has our brother been the standard-bearer of spiritual truth, and many hungry souls through his means have been fed, many a weary medium been welcomed to his hospitable home, until with bodies strengthened, so his cheered, and purses replenished, they were ready to go out into the world to fight against superstition and error. His name was once upon the church book, but he had long ago outgrown its creed. His last moments were cheered by a knowledge of spirit-life.

The funeral services were held at his home, the house being filled with those who knew him best and loved him most. A few appropriate pieces were sung, and then the spirits through me spoke words of cheer to those that are left this side the vail. Then we gave to Mother Earth that which was here, while all felt that his life had just begun among the angels.

He leaves one son to fill his place; may he fill it as nobly as has his sire is our prayer.

MRS. E. A. WILLIAMS.

Born to earth and passed on to the Summer Land, on the day and month of her birth, Jennie King Lewis, aged two years, daughter of Dr. Thomas J. and Elvira D. Lewis. She was highly mediumistic, intelligent, and affectionate.

May her bright spirit help to push the clouds along the car of spiritual truth on earth.

Dr. Thomas J. Lewis.

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Mrs. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her [illegible] which the spirits control, [illegible] done as well when [illegible] to the patient in person.

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Original Essays.

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

NUMBER FIVE.

How are the "raps" produced, or in what way are disembodied spirits enabled to make audible concussions through which to convey intelligent communications to those still in the form?

The proper answer to this question will carry us beyond the laws of the gross physical, as such, into the realm of the mental or psychical. We must therefore first inquire, as did Paul of the Corinthians:—"How are the dead raised up? and with what bodies do they come?"

It is evident they do not come encased in their former physical covering; for that has been deposited in the earth to return again to its chemical elements—the minerals thereof, and to eliminate during its decomposition the finer gaseous elements to help sustain other forms and growths. There must needs then be some other body in which the spirit dwells when once it is fully separated from its earthly form. And of this body, Paul seems to have had some conception, for in passing to answer the question he says:—"Thou sowest not that body that shall be, but God giveth it a body as it hath pleased him, and to every seed his own body."

Now, when we learn that we are throwing off a magnetic emanation corresponding to our every thought, act and deed, and that these circle around us, forming a soul envelope in which we are encased—an atmosphere which any one coming into our circle of influence, or psychic force, feels and is attracted or repelled thereby—and that this magnetic envelope, formed of the tidal soul waves that flow out from our inner selves, constitutes in its ebb and flow the vital forces of the physical body while we dwell in it, and becomes the covering of the spirit when we no longer remain therein;—or, in other words, the magnetic soul-waves of individualized selfhood constitute the inner life of the physical, and the outer covering of the spirit,—hence "to every seed (or spirit) his own body," then we shall know something of "the body with which they are raised up," and have a starting point from which to study their powers and modes of action.

Each individual spirit is here manufacturing a spirit body. As A. J. Davis once said: "We are all running a factory." Our associations and surroundings make the conditions which form the warp, and our individual thoughts, words, acts and deeds are the filling that completes the web. And such garments as we weave in the room of life, will we be clothed with when we pass to the inner Life in the world beyond. Every seed then will have his own body, because the organic law in its relations gives him that, and can give him no other. Each will have their own and none can rob another. Equal and exact justice will prevail. But if the resurrection were to be physical, literally, this could not be. For the body of one generation decomposes, eliminates its finer gaseous elements into vegetation. The animals feed upon it, and it becomes incorporated into their structure and tissue—they in turn are slaughtered and eaten by man, and he departs this life, and his body passes through like stages, until, according to the theological vagary, a general resurrection of the physical bodies shall be proclaimed by the angel Gabriel, and all the dead that were in their graves are to come forth to a general judgment. But what God can do justice to such an occasion? How divide the elementary parts which have passed through these various changes, and have been part and parcel of the bodies of the different generations as they passed away? Could infinite skill extricate itself from the difficulties of such a scheme of sublime stupidity? It certainly could not without the assistance of an Œcumenical council and an infallible Pope; and might even then require the additional aid of the sinless and spotless clergy to help work it through, and if that failed, would require to be engrafted into the Constitution, in order to raise a standing army for the purpose.

Such a doctrine carries the evidences of its falsity upon its face as a scientific absurdity. With what bodies came Moses and Elias? With what body came the spirit that opened the prison doors for Peter? With what bodies came the "innumerable host" that appeared to the shepherds and proclaimed "Peace on earth, good will to men." And what general judgment had raised up those bodies?

We here come to the fact which clairvoyants and seers have seen and proclaimed, and spirits themselves declare to be true, that the spirit rises (or is resurrected) out of the corporal body at the time it departs this life, and gathers therefrom and from its own surroundings, the elements wherewith it forms a body, and that it continues to rise as it progresses on and on, and ever onward in the spheres of light.

The spirit then, has a body, and that body, when it enters the spheres, partakes of, and is related to, the physical elements out of which it has been eliminated. It is therefore in a condition, from its elementary organization to act chemically upon the magnetic elements of ponderable physical objects, when conditions are supplied through which action can be produced. The conditions requisite to the production of the "raps" are the presence of a "medium"—that is some person whose magnetic emanations are in harmony with the magnetic states of the spirit, and those combined with the so-called imponderable elements of ponderable substances, produces the concussions somewhat after the manner of an electrical discharge, in which the hydrogen of the atmosphere combines with the floating carbon masses. In this case both elements being present, then the spiritual elements of the flesh is seen which produces the report and reverberation, while in the "rape" the concussion is only perceptible.

Three essentials are necessary in their production:

1st. A positive intelligent mind or spirit.

2nd. The presence of a negative mind or medium through which the spirit can combine to act.

3rd. Some ponderable substance which has been infilled or imbued with the living presence of the medium and spirit, and then through the action of the will of the spirit controlling, these combined elements are set in operation.

Now a spirit, comprehending the thought, desires or expressed wish of their present, can and does so operate on these elements as to give positive evidences of spirit presence and identity; and, as in the case of James Graham, before referred to, often comes unexpected and unthought of.

Let our sectarian friends call it "electricity," "magnetism," "odylic force," "the Devil," or what they will, it is more in the intelligence displayed in the control of so-called "inanimate matter," giving intelligent answers to questions, often of the deepest scientific character,—bringing long since forgotten scenes back to the memory, and furnishing evidence of immortality in causing us to know that we are standing in the presence of our departed friends, and holding intelligent communion with the world of life beyond, for want of which the sectarian world has been languishing in fear upon the very verge of despair. This intelligence not only brings us a knowledge of immortality which theology has failed to demonstrate, but also gives us an idea of what immortality is.

The first tiny "rape" understood, struck the death blow to creeds. It was the iconoclast hammer that should break down the false images that theology had set up—that should shiver and lay prostrate the division walls that bigotry had raised to partition off society into cotes, and that should destroy a personal devil and demolish a literal hell.

It was more—it was the first message from across the river, on the wires of affection's kindred ties, sent greeting by the immortals to those loved ones still left lingering on this shore, telling them the "river of death" was bridged—the two worlds joined and a communion, never again to be destroyed, had been established between the two worlds, proclaiming—

> Joy to the earth! and joy in heaven,
> Wide superstition's chains were riven,
> And light and life to mortals given.

Written for the Religio-Philosophical Journal.

ARE WE LIKE THE FOOD WE EAT?

By Dr. [illegible] S. Bake, M. D.

DEAR JOURNAL:—[illegible] is clipped an extract from an article [illegible] for the *Banner of Light*, by E. S Holbrook. As the subject is of vital importance, I have a few words to say:

"*Editors Banner of Light:*—[illegible] May 6th, you gave a lengthy [illegible] pamphlet entitled, 'Social Evils: [illegible] and Cure,' by Mrs. Mary M. [illegible] series published by William [illegible] with commendation; and you say 'the [illegible] is important, and the author treats it [illegible] sophically. The burden of it is, that [illegible] are like the food they eat,' and the climax [illegible] the assertion is a terrific onslaught upon the use of swine's flesh, because 'it fattens scrofulous elements, is a scavenger by nature, attracting from the atmosphere, soil, vegetation and water, *the loathsome element, which, in the human system, develops itself as scrofula*, and generates many other diseases. It wallows in the ditch, absorbing this element from the mire. It ravages the forests and fields in its wild state, as Nature's efficient agent for secreting this poison from the earth, air, and vegetable life. Man, in using it for food, eats what is Nature's effort to extract from the substances designed for his food before he takes them. Thus he defeats her benevolent design in the production of the swine.' The author assigns to poisonous reptiles the same office, that of extracting poisons, etc., and to rats, men would like 'defeat Nature's object in creating them.'

"This, you say, Messrs. Editors, is a 'philosophical treatment of an important subject.' That the subject is an important one no one will deny, and hence its treatment should be regarded; and I would say, in order that our philosophy may be commended, that such extraordinary propositions as these—that the office of the reptile is to *absorb* poisons from the surroundings; that the natural function of the swine is "only this and nothing more;" that thereby the flesh becomes diseased and is unfit for human use, in that it imparts those poison and diseases; that people that use it are or become low and swinish; and generally, that people should be like what they eat—should be very strongly supported by evidence before they are promulgated from such a source.

I have observed for a long time that it is very common among Spiritualists, and among many others—vegetarians, water-curists and the like particularly among those where some one monster idea swallows up all others, and where some well-nursed fantasy, cyleptic in action, supplies the old method of reasoning from experience—to insist that people are like the food they eat; and, making every time a special adaption of their assertion to the swine, they say if you eat the flesh you become swinish; and for this reason they hold swine's flesh, as food, in holy horror; and others, still, have a final clincher by way of assertion, at least, though it is given as a reason) that the swine is a mere scavenger, whose office in Nature is to absorb the poisons and diseases (such as they say of the mad-stone), and bear them away from humanity (as the scapegoat of the sins of the people); and hence, if we eat him, we are swallowing not only the "poor beastie" proper, but also aggregated and concentrated poisons and diseases therewith.

From all my reading and observations I have seen no general truth in these propositions; but only this: That swine's flesh may, like any other one thing, be injurious to some few at all times; and, on account of its richness and in the manner and extent of its use (too often gross, no doubt), may be injurious to some others; while it is not injurious to the many, it properly used."

Notwithstanding the writers inability to disprove Mrs. Maria M. King's statement—viz.: that people are like the food they eat, and moreover, that all swine are scavengers, and develop scrofula in the human system—nevertheless, his article may have a tendency to mislead many honest seekers after truth.

My experience as a physician has given me ample opportunities to be advised in this matter. Hundreds of invalids, suffering with cancers and blood diseases, I have treated in several of the States, and I find that farmers and pork-eaters are the ones principally affected. Adam Clarke says that if he were to offer up a sacrifice to His Satanic Majesty, it would be a roasted pig stuffed with tobacco. Persons who have had the care of swine, know that when sick, they invariably find the opening on the lower joint of the front legs stopped up, and if this is not opened again, so that the *poisonous, scrofulous matter can escape like any sensible being*, they soon die. My own observations, and those of my students, develope the startling fact, that the hog not only has almost imperceptible germs of *scrofula, millions of them, but often minute living animals*, that have caused the death of hundreds of pork-eaters.

It is also a fact, that when many a large, fine-looking porker has been killed, it was found that the lungs were nearly consumed, and so diseased that a natural death was at hand.

Our forefathers and pioneers who opened up the Western Continent, performing herculean tasks, and thought nothing of walking ten miles before breakfast to the post-office. *What was their diet?* Deer, antelope, bear, fish, birds, etc., and they never knew what it was to be sick, timid or lazy. But alas! how physically degenerated we have become since domesticated animals like the hog, is one of our chief articles of diet.

Our greatest living seer, Andrew Jackson Davis, and one of our very best authorities on the subject, and whose testimony is that "Where ranked come to fully understand that swine and various breeds of fowls are but automatic gastronomical machines for rooting up, and thus forwarding for the singular use of higher organisms, a great mass of otherwise poisonous and disgusting material, most people will forthwith cease devouring their flesh as a suitable article of food."

The following analysis of food is an admirable statement, showing that pork is less nutritious than other animal food. We have in the different varieties of food we eat, the phosphates, the nitrates, and the carbonates. The first nourish brain and bone; the second makes nerve and muscle; the last makes fat:

	Phos. parts.	Nit. parts.	Carb. parts.
Beef gives	3	15	90
Mutton	3	13	40
Lamb	3	12	40
Veal	3	10	50
Venison	4	16	15
Salmon	3	20	15
Oysters	2	10	10
Codfish	3	14	8
Eggs	3	15	6
Wheat	3	15	60
Rye	3	13	72
Corn	3	11	73
Buckwheat	3	8	35
Barley	3	17	10
Oats	3	20	66
Beans	4	24	57
Peas	3	23	60
Rice	1	4	80
Potatoes	1	1	22
Turnips	1	1	21
Cabbage	1	20	6
Butter	0	0	100

By the last item, one may see he can eat a firkin of butter and never get a thought. It, however, answers a good purpose, and supplies plenty of carbon. When brain force is required, brain food should be eaten. When physical labor is to be performed, the food that makes nerve and muscle is to be preferred.

"The poet could never draw inspiration from a barrel of pork or a bin of potatoes."—*A. J. Davis.*

Carbon is rich; the hog has plenty of it, but what office in the human system does it fill? It simply supplies fat, and the human stomach never yet digested either fat or alcohol. The saliva and gastric juices have no effect whatever upon it, but it works out of the stomach somewhat similar to water forced out of a syringe, often producing diseases of the duodenum, etc.

Men and students who desire brain force should not eat pork, for it has the least of all animals brain-making properties, and the laboring man should not eat it, for the reason that he can get meat that is healthier, cheaper, and more strengthening (beef, for instance), also from the grains: beans, etc. A mixed diet is to be preferred. Too much meat is, however, eaten, especially in the summer.

Prevention is far better than the cure, and it is the absolute duty of parents especially to understand the nature of food and its adaptations in promoting vigorous growth and sound constitutions in their children. "Nature everywhere teaches that the slower growth develops the greater power." Milk for babes; strong meat for men. On meat diet children become precocious, and it oftimes sows the seed of crime and vice. Until they are fourteen years old they should not eat meat. Coffee and greases, with tobacco and alcohol, is also injurious. Uncleanliness also is an avenue to crime and licentiousness. Gross food makes the body gross. Gross thoughts make the mind gross. True Spiritualists have no vicarious atonement, for they need none. They believe that it is better to be born well than to be regenerated.

Chicago, Ill.

Written for the Religio-Philosophical Journal.

EXCITING EXPERIENCE.

An Evening among the Saints.

BROTHER JONES: I am persuaded by many liberal friends in this vicinity to present a statement of the following circumstances and facts for publication in the JOURNAL.

As this is my first introduction as a correspondent for your paper (although I have been somewhat actively engaged in the reformatory field more than thirty years) I hope for a philosophical consideration at the hands of your numerous and intelligent readers, promising that I may, perhaps, hereafter have something more bright and cheering, if I shall again and occasionally be admitted to occupy space in your well-filled journal.

Under circumstances of peculiar trial, or unusual pleasures, the sensitive mind and heart of mediumistic persons, naturally and involuntarily seek for sympathy and kindness at the hands of those who have had like experience. It is thus I appear before your readers and among the working mediums, to tell a story of one evening's experience at this time.

One cold, rainy night, about the middle of April last, having spent the day in the vicinity of Niles, in the early evening, I was waiting in the small town of Somerville, for as the dense darkness had fully cast its sable mantle over the fields and forests which surrounded the beautiful little hamlet.

An orthodox meeting-house, standing upon a beautiful eminence, and being surrounded with trees, the unfledged and naked branches of which were swaying in the storm-winds, and uttering a dirge-like music, prophetic of the sad reminiscences which were in reserve to be carried in my thoughts for many days, was brilliantly lighted. I learned there had been a "protracted effort," which had lasted several weeks.

Remembering the days which are past, and in which many of my dear relations who are now in the Summer Land, used to take pleasure in going up to the house of the Lord," as they called it, I walked in and was seated among the professing Christians. I was a stranger and entitled to respectful usage. And if a sectarian bigotry were capable of civilization, and common courtesy, I should have received it, as I was determined to conform to order and decorum among the assembled saints, how much soever the exercises might be unpleasant or unsatisfactory to my mind.

The audience was small because of the storm, and the minister delivered a short discourse, making a strong mechanical effort, as it seemed to me, to make an impression. He presented what he called a conversational speech, taking for his theme the subject of "babes,"—the binding force of habit or custom, and he alluded at considerable length to the fashions in clothing and dress.

After the minister concluded his remarks, the brethren and sisters were called upon for a free conference. A half hour more or less had passed in these exercises, when in the order of sitting, it seemed to come my turn to speak; and the minister, observing the spirit moving upon me, said, "Now, brother, it's your turn—speak."

I arose to Speak, resolving not to say anything radical, and alluded to the main point made in the ministerial discourse, and made some pertinent and, perhaps, somewhat amusing remarks about the various and eccentric modes of dress which have appeared among men and woman during the past thirty or forty years. The minister soon interrupted me and called me to time, and the following dialogue ensued:

Minister.—Tell us you love Jesus!

Speaker.—I suppose I am on the floor, and I am not saying anything about Jesus just now.

Minister.—Well, we don't want to hear anything about the fashions.

Speaker.—But you presented this subject in your discourse, and I was only adding a few remarks upon a theme you have introduced yourself. If the meeting is not free, I can take my seat, as it is no part of my purpose to create disturbance.

Minister.—Well, if you can't tell us you love the Lord we order to have you take your seat.

Speaker.—Very well, sir. But, as my apology, if I need to make one, I have been accustomed of late years to attend free meetings, and I had almost forgotten, for the time being, that a common, religious meeting was not free to any unless they first proclaim the stereotyped and unmeaning watchword, "I love Jesus."

AFTER THE MEETING AT THE TAVERN.

At the close of the meeting, I went to the tavern. The landlord was a young convert, and had recently joined the church. The subject of religion came up for a freer discussion. An orthodox man present asked me if I believed the Bible.

"Do I believe the Bible? Well, that question is quite indefinite. If you ask me if I believe there is a Bible, I might answer, yes, and add that there are very many and numerous kinds of Bibles, or so-called sacred books. Of the Christian Bible, I believe there is a great deal of truth and beauty in it; that there is a high-wrought inspiration and beautiful sentiment inculcated in it by some of its authors; and on the other hand there is much that is ridiculous and absurd. So you will see I have considerable faith or belief about the Bible."

And I went on to speak of the condition of the Roman Catholic church with reference to the Bible, as follows:

"In that branch of the Christian church, the priest is presumed to have the sole prerogative to read and expound the Bible, and the lay members are expected to take his interpretations as infallible. But among the Protestant churches the ministers *profess* to believe in *individual* liberty in regard to the Bible. Each individual may read and understand the Bible for themselves, and there can be no composition or dictation in the case; and these professions comport most admirably with the spirit and genius of this American government." But I remarked that I had doubts if the minister we had heard this evening, and who would not allow me to speak ten minutes, unless I first announced that I "loved Jesus," would live up to the Protestant professions. I thought he would insist upon interpreting the Bible according to the modern understanding of the Methodist discipline.

I made a few remarks with reference to the recent efforts which have been made to change the Constitution of the United States, and make an orthodox instrument of it.

The landlord and the other man present had done their share of the talking, so far as they were able and inclined, but finding that reason and argument failed, the landlord suddenly clenched his fist, and placing it near my face, delivered a very vehement speech about as follows:

"You, sir, are too old a man,—you have seen too much of this world,—you are too well posted,—you can't talk in this manner in my house! Now get up and take your duds and leave! You staid at my house once before over night, and you made some remarks at that time upon religious subjects, which I did not like. Now, be off and never come under my roof again!"

Although it was then eleven o'clock at night, and very dark and rainy, feeling a little excited, and a good deal disgusted, I got up, took my valise, and walked nearly two miles to another hotel where I found respite from the professed Christians, and was kindly and respectfully cared for among the publicans and sinners.

I submit these statements, hoping for the dawning of a happier and more propitious future, when the toils and conflicts of this transition state shall have passed away, and the golden age of purity and love shall come to bless and save the world of mankind.

I am fraternally,

C. S. ROWLEY.

Summerville, Mich.

Written for the Religio-Philosophical Journal.

"Buncombe."

It is now settled. All those poor, deluded half-witted shallow-minded sensitives, who insist upon any knowledge of their own—any sensations peculiar to themselves—or any difference of opinion with Dr. Fahnestock, are now easily disposed of by being styled "*imaginatives!*" And, of course, should any of us honestly meet Dr. Fahnestock's theory with the honest sense of our own honest experience, and contend for the "magnetic" philosophy, how easy it is for him to tell us, poor fools, we do not have such experience—we "imagine it" all!

And now, not altogether a *disciple*, but a teacher comes to his aid in the person of A. B. Orr, M. D., and talks learnedly of "unmeaning jargon" "puff out the cheeks"—"nonsensing nonsense," etc. All these Allopathic M. D.'s must whet their rusty swords now to do battle with the "healing medium," "—and first of all, they must bring "animal magnetism" to the block, for nothing can be done to destroy competition, if animal magnetism is suffered to live. So here comes our Brother Orr as champion, with a lingo at once "particular branch of the manufactory of silver shrines for the Goddess Diana!" O, Brother Orr, how could you tempt me so to pick up that stone and throw it back at your glass houses? But all the world does not know that Dr. Orr, was once a valuable "medium" for Dr. Fahnestock—a sort of Nicodemus, who practiced preaching for the Orthodoxy, and wore the title of Rev., and furiously threw off the clerical vestments, and donned the "communbulic state," and gave to Dr. Fahnestock a portion of this very theory. And lo! now he is talking as if he knew nothing about it, till Dr. Fahnestock instructed him in the matter! Say, Dr. Orr, how came you to leave off the double capacity of preacher and medium in that manufactory of "silver shrines for the goddess Diana?" Was there any "buncombe" in the change, or did "the silver shrine" tempt you to "a louder call?"

Now, if you can bring mesmerism and healing mediumship into contempt, and help the dilapidated doctors defend their sinking craft, they will allow you the D. D. Such an originate almost any sort of "buncombe," that will take the silver out of these healers' hands, and put it into theirs. And then it may prove a good job for the originators—as a "rose by any other name will smell" far sweeter than this foe to the drug and bell—fire system—"magnetism," or "healing mediumship." But don't forget your "school-boy days, for imagine that "the science of the soul" has anything to do with this "magnetic variation" of the reasoning compass, for if you call that man "a mineralogist" who makes horse shoes, what will you call the man who, a preacher and medium, goes begging notice of the Medical Faculty? Let us "imagine!" Your doubting sister.

M. J. WILCOXSON.

Letter from C. H. Doty.

BROTHER JONES:—Yesterday my wife and I visited Dr. Abba Lord Palmer at Geneseo, for the purpose of obtaining tests from spirit life. We were more than satisfied. Six spirits were seen and described,—three for my wife, and three for myself. The form, height, eyes, hair, mouth, appearance, dress, habits and will-power, etc., were so accurately described, there was no chance to mistake their identity. Information was also obtained from our departed, of great interest to us. It is no more than just for the people to know that the angels tarry in her presence, and that those desiring to commune with the departed loved ones, can find a favorable opportunity through her.

Aikinsaw, Ill., July 10, 1871.

Voices from the People.

LAPEER, MICH.—John Brock, writes.—I am thankful you have continued to send the JOURNAL so long without hearing from me but if I don't have quite a feed enough the JOURNAL supplies its place. We are in want of a good medium to deliver a course of lectures, and stir up the minds of some that are getting lukewarm. O how I have been gratified by reading the "Search." It is a good thing,—an eye opener.

ERIE, ILL.—John S. Barridge, M. D., writes.—Enclosed please find fifty cts for a trial of your great and good JOURNAL, which I received yesterday. The brother who wants the paper has been reading mine and wants to try it for three months. He has been a member of the M. E Church. So thinks that the Search after God is one of the grandest things that he ever read.

YATES CITY, ILL.—Wm. A. George writes.—In reading the JOURNAL, week after week, I see the article headed "Who are they?" With regret I acknowledge myself as one. One gratification is, you receive Spiritualism as ample security for the payment of your paper. However as I suppose you do not wish to carry the account to the next state of existence, either with or without security, I promise to pay you as soon as possible; by the first of Sept. I thank you for your paper, and the lenity which you give.

Remarks:—All right. Better then than later. We expect many will respond to the promptings of justice in like manner as soon as the now growing crops are harvested.

IRONTON, MO.—Wm. Reel writes.—I would rather do with one meal a day than be without the JOURNAL. The "Search after God" is worth the money. It has given me new light, and I now see plainer than before which the M E Church never could show. I wish some medium would come this way. I have a home of my own, and they would be welcome to it. I am now in my 64th year, and never heard but one lecture—never attended one seance.

BOAZ, WIS.—S. S. Hoostanger writes.—I read in the editorial of one of the late Nos of the JOURNAL, these words: "We have not forgotten them!" As I am one of "them" spoken of, I must say that I am very glad to know you remember me; that your "wrath" did not "wax hot" and blot me from thy book of remembrance," for I like your paper and would not know how to do without it, as in its columns I find healthy, substantial food, for the internal mind which I never could find in the old school advocates.

Brother Francis' Searching article alone is worth more than the amount enclosed ($6.00) which you will please accept in payment for the JOURNAL for last year and this, and oblige one who has been one of "them" long enough.

WOOSTER, OHIO.—Miss Hattie G. Cleaver writes.—I send you one more name as a "trial subscriber" for your JOURNAL, which I think one of the best papers I ever read. I trust that he will prove a permanent one.

K REVILLE, IOWA.—D. A. B. writes.—Although it is scarce three months since I first saw a number of your truly excellent paper, yet in that short time I have learned to love it dearly. The "Search after God" is highly instructive to all who have read it. May your publishers have success in their noble work of sending the light of truth into every corner of the land, beyond all your hopes and wishes.

GALVESTON, TEXAS.—F. Simms writes.—Your numerous correspondents who have so highly commended your articles under the caption of "Search after God," are entirely correct, and I, being landed on the "bleak and desolate shores of Atheism," but were only glad to get rid of the Jewish conception of a vindictive Jehovah.

Remarks: Our brother Simms is too hasty in coming to a conclusion. You will not be landed on the "bleak and desolate shores of Atheism." One brother informs us that he has not uttered a prayer for nearly a year, being held in impatient suspense by our articles. Others are calmly reading them, and sensibly reject what they do not believe to be true, feeling that they have too sound a mind to do otherwise, and who can read an atheistical article with the same critical eye that they can any other, not fearing that they will be injured thereby. Those who are alarmed at the *atheistical tendency* of the "Search," seem to infer that it will cause converts and do harm! Whew! We do n't write especially to make converts, but to give the views of one who has been long in spirit-life, on this great question. Thousands endorse the statement of our spirit guide. They read the articles, then carefully criticise them, knowing that they are fully competent to decide for themselves. Those who dare not read a work on Mormonism, fearing that they would be induced to have a plurality of wives; better not read the "Search" carefully, for they may thereby be induced to wish our position true, whether they believe it so or not. Our readers, as a general thing, are radical thinkers, ready to grasp any new truth from whatever source it may originate.

ONEIDA, N. Y.—W. S. Tilson writes.—Inclosed you will find two dollars, for two trial subscribers, both of whom will, without doubt, become permanent ones. I think that I can send more names in a short time. There are so many Spiritualists in Central New York, yet but few meetings are held, as yet.

CHICAGO.—J. B. Fox writes.—"The Bible," a little book by S. J. Finney, which I received through your kindness, was carefully read, and is in my estimation, an excellent and interesting work, and I would recommend it to all liberal minded people. It is an excellent article for old fogyism.

ALMONT, MICH.—R. E. Hunter writes.—I take great interest in reading the JOURNAL. It is so full of thought. We have read the "Search" but failed in all cases to read it all. Preaching that which abused myth of sectarianism. Whether all of it is true or not, it is a revelation which will open the eyes of many who are now blind. Hope it will appear in book form, then it will be in better shape for reading. In that it will be more connected than in the weekly paper.

WILMINGTON, DEL.—W. G. Baugh, writes.—We cannot do without the dear JOURNAL, and welcome it as we do the bright rays of the morning sun. It brings food for our hungry souls and leads our thoughts far out and on to those bright realms beyond where our dear ones are ever watching over us.

The Delaware State society of Spiritualists meet in this city every Sunday afternoon and evening at 3 and 7½ o'clock at their hall. Mrs. F. O. Hyzer will lecture until further notice.

Our cause is progressing very fast. Large audiences attend every lecture of Mrs. F. O. Hyzer. She is awakening a deep interest in the cause.

AUTON, MASS.—J. H. Tower, writes.—Enclosed please find one dollar and fifty cents for the RELIGIO-PHILOSOPHICAL JOURNAL from March, 1st, 1871. Should have sent sooner but sickness prevented. The JOURNAL is a great consolation to us in our declining years. Would be pleased to see an article in relation to this side the river. The Search after God is a masterly production. I am anxious to see when God will be found.

LOUISVILLE, KY.—M. L. Fay writes.—Please send me the JOURNAL for three months, and I hope by the time that expires I will be able to send for it for a year or more. I thank you very much for sending it to me as long as you did from of charge. Will you please be kind enough to send me the four back numbers with this week's, I am so much interested in the article called "Search after God," that I feel lonesome every week without it.

TIPTON, IND.—H. W. Parker writes.—Words are inadequate to express the pleasure your journal fills in my affections and those of my household.

PORT HURON, MICH.—Mrs. Hamilton writes.—Inclosed find $2 00, to continue the subscription of your paper. The longer I take it the better I like it.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount named in the following list of prices for postage, will meet with prompt attention.

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Lyceum Guide

From the Du Quoin Republican.

The Witchcraft Case.

Editor Republican: A correspondent of the Du Quoin *Tribune*, writing from Pitts Hill, over the title of Broad Guage, has evidently found a mare's nest in Williamson County, at which he cackles for the *Tribune*, and the *Tribune* for the public.

This correspondent has informed the people, through the great circulating medium of the *Tribune*, of extraordinary insanity in the cases of the Misses Williams, which has created much excitement for many miles around, and has called out hundreds of people of nights, to witness the extraordinary and superhuman feats which they perform.

This beneficent correspondent, Broad Guage, being evidently wiser than others of his community, has volunteered his services to enlighten the people as to the cause of the great mystery, and to thereby confer a great benefit upon the ignorant masses.

Some of the less knowing ones suggested witchcraft, as a solution of the mystery, at which Broad Guage demurred, notwithstanding the fact that he tells us that on dismounting at the house of Mr. Williams, he examined his horse's mane, to see if there were any stirrups in it, and gave orders to his steed to not allow witches to ride him some.

He tells us that the cold chills ran down his back, and that his feelings were indescribable when he saw the Misses Williams standing on the top of the house, looking like angels, fairies, or ghosts, singing a beautiful song, and swelling the quiet twilight air with heavenly music.

No doubt his mind was greatly relieved, and that he was enabled to wipe away the great rolls of perspiration that had accumulated on his brow, when the savan of the *Tribune* came to his rescue and informed him that it was the Devil.

We are indebted to the two for the first information that the Devil can use the human organism as an instrument through which to discourse heavenly music. In fact, we were not aware that the Devil was a musician at all.

But it seems that, upon reflection, Broad Guage was not fully satisfied that it was the Devil, after all. Casting about, he scented a report that a quack doctor had been seen about the premises. His perception of a new lead was sharpened to keenness, and the probable key with which to unlock the mystery was almost within his grasp. It might be that the quack doctor had been guilty of the heinous crime of duping! But when he was informed by physicians that there was no known drug that would make girls crazy enough to jump from the top of a barn thirty yards, to a tree, and cling—to hang on the eave of a house by their chins—to jump from the roof down, and pass through a hole in the gable end of a building, none too large for a man to crawl through—to catch flies and eat them—to pick up pins where none could be seen, and swallow them—his perplexity was none the less relieved, and he was enabled to shed about as much light upon the subject as a sandpaddle upon the moon.

But he was not willing to give it up so. He pushed his investigations farther. Somebody's reputation must suffer as an explanation of the mystery which he had not brains enough to solve, and this must serve as a sweet tit-bit for the *Tribune*.

Like the members of some of the wild African tribes who, when their chieftain dies, all become frantic, and rush wildly in search of somebody until they find the one who they suppose put the spell on their king, and then offer up his body as an atoning sacrifice to their heathen god,—so, in this case, somebody must suffer for the supposed crime of duping, mesmerizing mediumizing, or proselytizing in the wrong direction. One Hall seems to be the chosen victim.

Broad Guage strikes a new streak of light, which is the final climax. He says Mr. Williams, the father of the girls, who, he takes pains to tell us, is an uneducated man, whose muscle is better than his logic, paid him a visit, and informed him that, sometime since, one Hall, a Spiritual medium, Universalist preacher, doctor, etc., ingratiated himself into the family of Mr. Williams; that he (Mr. Williams) became a convert to the doctrine of Universalism, under Mr. Hall's preaching; that he—this ignorant old man—some time afterward got huffy at Hall—the reason why, he could not explain—and insulted him in his (William's) own house, when Hall and others had come home with his family from church to take dinner; that when Hall undertook to reason him out of his angry mood, Williams, finding his logic not so good as Hall's, turned upon him and gave him a sound thrashing.

Some time after this extraordinary affair, the girls went crazy.

Now, to put on a clincher, Broad Guage tells us that Mr. Williams is down on quack doctors, renounces Universalism, and curses Spiritualism. These facts he says, give the only explanation to the strange cases, and from this astounding revelation, the cocoa-headed editor of the *Tribune* goes into ecstacies and proclaims that the veil is lifted! A rascal exposed!

He praises his correspondent and thinks everybody ought to thank him for ferreting out the mystery and exposing the rascal. He goes on to moralize—"Doctors, above all professional men, save ministers of the gospel, should possess honor, virtue and decency." We say so too: and we say further, that editors should possess honor, virtue, and decency, and at least a small share of brains.

We will also suggest that it is in bad taste in a preacher who has a dark side to his own moral character to write up the dark side of the preacher of another denomination, even though he had the evidence of his guilt. We are personally acquainted with Mr. Hall, and will vouch for him as good a moral character as is possessed by either Broad Guage or the editor of the *Tribune*.

We propose to lift another veil, notwithstanding the fact that the *Tribune* informs us that Broad Guage was well guarded in his exposition.

The whole thing is an underhand thrust at a large class of religionists who embrace in their number many of the brightest intellects of the age, as well as the purest character, whose moral examples their persecutors would do well to follow—a people who teach a philosophy whose sublime and pure than either the correspondent or the editor of the *Tribune* ever dreamed of, who invite all scientific minds to criticise their theory, and who will bow with gratefulness to all unspotted characters who will criticise their morals.

We entertain no malice toward either the correspondent or the editor, but we hope that their prejudices may not give way toward sentiments that the brains of the correspondent, as well as those of the editor may become mediums through which may flow much knowledge to the people, instead of being, as at present, the sewers through which flow the gossip, malice, and prejudice of ignorant people.

We hope those unfortunate girls will soon be restored to health and happiness, and their character shielded from the insults of the ignorant and vulgar; that a scientific solution may be given to the matter, nobody's reputation injured, the parents consoled, and the people made the wiser. SPIRITUALIST.

"What Is It?"

BRO. JONES:—In your last issue, I see two articles headed as above, in which the phenomena exhibited by the two daughters of Mr James Williams have, by some been ascribed to Witchcraft, and especially so by the young ladies themselves.

This is another instance of the ills resulting from false teaching—and there can be no doubt that the belief on the part of the girls is the cause of their condition, and of the phenomena which are nightly exhibited through them. But to explain why these young ladies are so effected.

There can be no doubt that both are mediumistic, or natural somnambulists—and because they *believe* that a certain person, supposed to be a witch, has power over them at a certain time, the effects which are witnessed follow that *belief*—solely because they think or *believe* that they will—and falling into the somnambulic condition, every evening (*for their are clear-minded*), frolicsome or mischievious spirits take advantage of their condition and control them—hence, all the "wonderful" results which follow—but do so, only because all who are connected with the young ladies are ignorant of the laws of somnambulism or spirit control.

The only remedy is to teach the girls the truth in regard to [illegible] somnambulic control themselves from entering the [illegible] condition, by an act of their own will, and they [illegible] exercise it if they make the effort, the consequences of ignorance and of a false belief, will cease in an instant.

When will the Doctors of the church and of physic look at things in their true light?

Fraternally,

WM. B. FAHNESTOCK.

Lancaster, July 11th, 1871.

E. V. Wilson's Appointments for August, 1871.

August 4th, 5th, 6th—Friday, Saturday, and Sunday, we will speak in Lowell, Indiana,—a three days meeting; free to all. The friends in Lowell, know how to conduct a revival. Let all come to the feast of reason and communion of souls. This will be our only visit to Indiana this year. The friends will send some one to meet us at Crown Point, on Friday morning, the 4th of August.

August 7th, 8th, 9th, 10th,—Monday, Tuesday, Wednesday, and Thursday, we will lecture in Princeton, Ill., four lectures. On Friday, Saturday and Sunday, August 11th, 12th, and 13th, we will lecture in Morris, Grundy Co., Ill., giving four lectures. On Friday, Saturday, and Sunday, August 18th, 19th, 20th, we will give four lectures in Maquoketa, Iowa. We will speak in Independence, Iowa, on Tuesday, Wednesday, and Thursday, August 22nd, 23rd, and 24th, three lectures. We will lecture in Cedar Falls, Iowa, on Friday, Saturday, and Sunday, August 25th, 26th, and 27th, four lectures.

At Shell Rock, Iowa, we will lecture on Monday, Tuesday, Wednesday, and Thursday evenings, August 28th, 29th, 30th, and 31st, 1871.

We will lecture in Minnesota during September, 1871. Headquarters at St. Paul.

Parties addressing us during August and September, will address us at the places where we are on Sundays. Please remember this.

Letter from H. C. Parker.

BROTHER JONES:—The friends of progress may be glad to know that even in this distant corner, the cause of Spiritualism has many brave defenders, and is surely advancing over all the obstacles that ignorance and bigotry, under the name of orthodox religion, can throw in its way.

The masses here are wonderfully priest-ridden, and regard and persecute every one as a heretic or infidel, who dares reject their church dogmas, or to call in question the validity of their Bible as *they* interpret it. They hold that we should blindly accept the doctrines taught by the churches as of Bible authority, and as too sacred to be weighed in the balance of reason and common sense. They still think a brimstone Hell is absolutely necessary to make men good, and still invest old Split-Foot and various smaller devils with a great deal of power, such as leading Spiritualists astray by personating their departed friends.

They can not deny all the phenomena of Spiritualism, but hold that it only devils and wicked spirits communicate. They think it would be just like their God to let loose legions of devils and wicked spiritsto lead mankind astray, while he keeps all the *good shut up* in Heaven, no matter how much they may desire to return to earth and shield their loved ones from the influence of the devils and wicked spirits let loose upon them. They regard it as horribly heretical to believe that a pious mother returns to lead her children in the path of *virtue*, but hold that it is orthodox to believe that *devils* and wicked spirits return to lead the *sons* in the path of *sin*.

They are now growing terribly alarmed at the rapid spread of that "most dangerous kind of immorality and infidelity, called Spiritualism," and have sounded a truce among themselves, and have resolved to unite in crushing out this terrible enemy, that threatens to swallow them up together.

Their feast have lately been greatly increased by the arrival among us of Rev. A. J. Fishback, who delivered a course of five powerful lectures on Spiritualism. His affable manners, his deep earnestness, his undoubted sincerity, won for him the confidence of all, while his unanswerable arguments made those institutions of ignorance, superstition and intolerance called churches, tremble. Rev. Mr. Horn, of the M. E. Church South while he refused to meet Brother Fishback in debate, took refuge in his own church, where none could reach him, and let himself loose in a tirade of abuse and misrepresentation against Spiritualism. Brother Fishback remained over one day longer than he had intended, to reply to this so-called argument, and never did I see a man more completely used up than this poor Horn was. Brother Fishback then challenged him again to debate, but he backed down. I then challenged him and he backed down, but concluded to retreat again into his church, where none of us can reach him, and there make his reply.

We will further R. V. Wilcox, who is soon to be here, with the notes of this discourse, and if he finds the game worthy of his notice, Mr. Horn will receive another drubbing. Bro. Fishback has well cleared the ground, and prepared the way for Wilcox, who, we hope, will tear up all the old, rotten stumps of error and superstition.

Springfield, Mo., June 18, 1871.

AN HONEST MAN OR WOMAN when they desire a newspaper discontinued, inclose arrearages, and say so. Exceptions to this rule are almost invariably found among church members, or those *leaning that way*. They trump up a pious lie to get rid of paying honest dues. Such people will be prompt ly exposed, so far as this paper is concerned.

Letter from H. H. Smith.

BROTHER JONES:—We are progressing finely. Last Sunday, a week ago, we dedicated a hall to humanity, in and out of the earthly form, to be called Liberty Hall, where all can think and speak for themselves, and they alone be responsible therefor; where belief has nothing to do with our actions or sayings. Those that believe that spirits communicate, or do not, can have an equal chance. We unite for humanity, and to do the greatest good to the greatest number, agreeing to disagree, and running our chances with all others in having Spiritualism come out in the ascendency. If we have the best talkers, and truth with us, it will come out uppermost and be established; if not, it will fail.

We keep our Lyceum going, and shall try to make it a success. We had Brother Potter with us, and Sister Colburn gave the opening address, which was appropriate, and well received. Brother Potter, Brother Thomas, Brother Fuller, Brother Thayer, Brother Campbell, and Sister Fuller, all acquitted themselves well in speaking, and friends from a distance, and our own friends, listened with attention and appreciation to those noble and soul-cheering sentiments, so nobly and profoundly uttered by all who attempted to speak on that occasion. It was a feast of fat things,—especially the thirty dollars donated by the audience to our society, for the purpose of finishing our Hall, which is only enclosed, and the floor down.

May liberty, charity, and a forgiving spirit, ever rule in our midst, till all sect and party strife cease, and we become as one, believing that our friends and ministering spirits that have left the form can, and do come to us through the laws of Mesmerism in all its phases, and proclaim to us facts of their existence, and teach us the science of life, so much needed and sought for by all liberal minds and free-thinkers.

Osseo, Minn., June 26, 1871.

Testimonial.

MRS. A. H. ROBINSON, 148 Fourth Avenue, the celebrated healing medium, received the following application for diagnosis and prescription:

MRS. A. H. ROBINSON:—Please find inclosed three dollars and a lock of my hair. I am a young man, twenty-one years of age—always having had good health until the last of August, 1870, when I was taken with the chills and fever, and have had them ever since—sometimes every day, sometimes every other day, and sometimes every third day; it only being broke for one and two weeks at a time, by my taking quinine and patent medicines. I had my last chill yesterday, evening. It lasted full two hours, and then a very severe headache and fever set in, which lasted about eight hours.

Please send prescription as soon as possible, and oblige.

Yours with much respect,
EUGENE A. B. HATCH.

Peotone, Ill., June 18, 1871.

Mrs. Robinson, under spirit control, diagnosed the case and prescribed a remedy, and the following letter shows the result:

MRS. A. H. ROBINSON:—I took the medicine you prescribed for me, ten days. Had one chill the day after I began taking it, but have not had one since. I think that I am well, and hereafter when I am sick, I shall write for your excellent assistance.

Yours truly,
EUGENE A. B. HATCH.

Peotone, Ill., June 30, 1871.

Hundreds of the worst cases, treated and cured, simply by letters through the mails, by the above-named medium, are never reported to the public. In many cases, the patients do not like to have their names go before the public.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, AUGUST 5, 1871. VOL. X.—NO. 20.

Original Poetry.

Written for the Religio-Philosophical Journal.

I DREAMED I RESTED ON THE SLOPE.

BY C. A. LOWE.

I dreamed I rested on the slope
Of a bleak mountain, lone and high;
Afar were grief and joy and hope,
Above I heard the eagle's cry.

"And here," I said, "will I abide,
Afar from cruelty and wrong;
No human ills shall me betide,
And Nature here will make me strong."

Thus day by day and hour by hour
I waited Nature's touch in vain;
More abject grew, and suffered more,
From olden grief, from present pain,—

Till weary of my aimless life,
I sought the haunts of men again,
Grieved for their hate, deplored their strife,
Hoped with their hopes and felt their pain.

My dream is past, my strength renewed,
My lesson practiced day by day;
Self-love's exclusive pride,
I tranquil walk my destined way.

THE NEW FORCE.

A Scientific Testing of Mr. Home the So-Called Spiritualist—Curious Phenomena.

The *Popular Science Review* for July, which is edited by Mr. Crookes, an eminent chemist, and a Fellow of the Royal Society, contains an account by himself—partly confirmed and attested also by Dr. Huggins, the eminent astronomer, whose great and quite recent services in relation to the astronomical application of spectrum analysis have been acknowledged in all quarters, and who is one of the most distinguished members of the Royal Society, and by Mr. Sergeant Cox, both of whom were present—of some very curious experiments made on Mr. Home's asserted physical powers as a medium, as it is called, though, of course, no countenance is lent by the experimentor or his friends to the hypothesis of the agency of invisible beings of which the word "medium" is a remnant. Mr. Crookes and Mr. Sergeant Cox both seem convinced that these experiments prove the existence of a peculiar force which they call "psychic," proceeding directly from the nervous system of specially constituted persons, and which is exerted independently of the muscular system, probably propagated, suggests Mr. Sergeant Cox, who, as the least scientific, is the readiest of these speculator inquiries, through that "nerve-atmosphere of various intensity enveloping the human structure" which Dr. Richardson has discovered. Dr. Huggins, the most eminent scientific man of the three, is by far the most cautious and reserved in his statements. He gives in his general adherence to Mr. Crooke's account of the experiments—"your proof appears to me to contain a correct statement of what took place in my presence at your house," but as to one of the most curious facts involved in it—namely, that an accordion continued to float about "without any visible support" in the copper-wire cage contrived for it by Mr. Crookes, after Mr. Home's hand had been entirely withdrawn, and, under these circumstances, to play musical airs without being touched by any hand—Dr. Huggins states that his position at the table did not permit him to be a witness to the withdrawal of Mr. Home's hand from the accordion, though he writes to Mr. Crookes that "such was stated at the time to be the case by yourself and by the person sitting on the other side of Mr. Home." He adds, "the experiments appear to me to show the importance of further investigation; but I wish it to be understood that I express no opinion as to the cause of the phenomena which took place." Dr. Huggins' evidence is of the greater weight, so far as it goes, from the great caution and reserve with which he gives it. He appears to confir generally the accuracy of Mr. Crooke's description, except as to the performances of the caged accordion, when Mr. Home's hand was removed; but he evidently does not regard the experiments as going further than to justify and even show "the importance" of further investigation. Even this from such a witness as Dr. Huggins is remarkable testimony.

But what was the precise nature of the facts to which, supposing them to be amply authenticated by future tests, such as Dr. Huggins himself would regard as satisfactory, these experiments point? It is this—that in the presence of certain specially-gifted or specially organized individuals (whether the facts, if true, depend on the organization, or on the power of will, or on the nervous sensibility—in a word, on what they do depend—is at present all a matter of speculation), a force develops itself which produces, without contact, many of the results of muscular effort directed by a trained musical taste and ear. For example, Mr. Crookes (all whose test machinery had been prepared without the smallest knowledge, on Mr. Home's part, Mr. Home seeing it for the first time when he entered Mr. Crookes' house, had prepared a mahogany board three feet long by nine and one-half inches wide, and one inch thick, one end of which rested on a firm table, and the other was supported by "a spring balance hanging from a substantial tripod stand," with "a self-registering index" attached. Then, any pressure exerted on this board at any point nearer to the balance than the spot where it was supported on the table, tended to depress the end supported by the balance to an extent registered by the index—the board moving round the table-support as a round a fulcrum. Mr. Crookes, to test the balance, stood on one foot at the end of the board nearest the table, and Dr. Huggins said that the whole weight of his body then applied (140 pounds) only sank the index at the other end to an amount equivalent to one and a half pounds if applied to the balance-end, when he stood still, and to two pounds when he jerked up and down. Mr. Home, sitting in a low easy chair, simply applied his fingers lightly to the exact point where the board rested on the table (so that even hard pressure there would have only had the effect of securing the fulcrum instead of depressing the other end of the mahogany board), and under these conditions the opposite end was depressed by an amount widely varied, as if in waves, between three and one-half pounds and six pounds, which was the maximum attained.

This experiment was in some respects the most curious, as being the one which was in every respect most above-board—both literally and morally—and which was apparently fully attested by Dr. Huggins, as well as by Mr. Sergeant Cox and Mr. Crookes. If repeated often enough in the presence of competent witnesses, it would undoubtedly show the real existence of some new force not due to muscular exertion.

The other experiment was made with an accordion imprisoned in a drum-shaped cage of Mr. Crookes' own invention, the cage being made of lathes of wood and copper-wire to prevent access from outside; but this cage was placed beneath the table, and though Mr. Sergeant Cox and Mr. Crookes both seemed to have watched it there, and to have taken what they believed to be very careful guarantees that Mr. Home was not juggling, there can hardly be so much confidence placed in the reality of the facts asserted as in the case of the lever experiment. The cage was so made as to surround the accordion entirely, but not quite to touch the top of the table, leaving space enough to admit one of Mr. Homes' hands so far as to enable him to hold the accordion by the top. The observers on each side kept their feet on Mr. Homes' feet to prevent any use of them, and one of Mr. Homes' hands was placed on the table and carefully observed, the other at first held the accordion by the top, but the rest of the accordion was completely inside the cage, so as to be inaccessible. Held in this position, the accordion first began to vibrate and then to play tunes inside the cage. Mr. Crookes swept that he saw his hand on that hand of Mr. Home which held the instrument, and that he found it absolutely still at the very moment the instrument was playing. Nay, he asserts, as we have already stated, that when Mr. Home removed his hand altogether and put both of them above the table, the accordion continued to float and play tunes inside the cage with no apparent support. Of course, as we have said, these asserted facts must be taken with great reserve, unless verified with sufficent repetition under every guarantee the scientific world may suggest. But should they be verified, and we think the existing testimony is quite sufficent to make this hypothesis conceivable, a good many more matters should be carefully investigated; for instance, this—whether any tune could be so played which Mr. Home himself could not play on the accordion, or any with which none of the persons present were able to play on the accordion, or any which none of those present were even acquainted, or whether, if none of these cases happened, it was only Mr. Home's knowledge of music, or indifferently that of any other of the persons present, which the tune appeared to resemble. One thing is certain, that if the facts asserted be true at all, the force moving the accordion must be in some way connected with a musically educated mind. The wind does not execute even "a well-known sweet and plaintive melody" on the Æolian harp. The movements of the accordion must clearly have been governed by the musical associations of some mind, and whether these were voluntary or involuntary—and either the one or the other is quite conceivable—it would be possible, one would think, to determine the mind in which they originated. Supposing the fact established, there is in it little that is more wonderful than the power of absolutely writing by telegraph, so many specific vibrations given to the wires at one end, cause given words to be written off at the other—for, of course, if there really be a "nerve atmosphere of various intensity round each individual," the vibrations given to such an atmosphere by distinct acts of thought, might produce corresponding contractions in the accordion. This is, however, purely speculative; but if these things are true at all, it must be determinable whether the mental source of the tune played by the accordion is, and no point could be of greater interest. The analogy would be close—though there would be one great difference—with established facts of the kind sometimes called electro-biological. We have been repeatedly assured by men of the highest trustworthiness that the power belongs to men of certain temperament, to influence by strong, silent will the action of certain other persons, so that, by expending a great deal of silent effort—for instance, on this desire that a given man shall scratch the tip of his left ear, that man is at last compelled, with no knowledge what for of the reason, to scratch the tip of his left ear. That such facts as these have been repeatedly verified is, we believe, certain. And the only difference in this case may be that the same kind of effect is produced on the motions of an inanimate object like an accordion—certainly most curious, as the facts we have alluded to are, also, most curious—but certainly, also, not more impossible than the others. What, however, we now wish to insist on is that there is *prima facie* evidence, a true bill found, which ought to be sent for scientific trial, in relation to this matter. Even Dr. Huggins declares this much; and Dr. Huggins is an authority such as no scientific man will dare for a moment to dispute. Whether there be "a new force" on the eve of discovery is not yet proved; but that there is sufficent suspicion of the existence of such a force to render it most desirable that the scientific world should either confirm or explode the hypothesis of its existence, and, in the former case, study its laws, is hardly disputable.

From the Chicago Times.

"Nerve Atmosphere."

The fact that riotous outbreaks occurred almost simultaneously in London, Vienna, Dublin and New York has been noted as great favoring the hypothesis that there is some subtle and secret means of mental communication between human beings physically far apart. "We need only to suppose," says a cotemporary, "this globe to be surrounded by an invisible atmosphere which vibrates with the shock of mind as the air does with sound, to understand how a riotous spirit in New York can be transmitted to cities three or four thousand miles away, without the intervention of any of the ordinary means of communicating thought and emotion."

Apart from the fascination which such theories always posses for imaginative and unphilosophical minds, there are numerous recorded facts that seem to support this particular one, visionary as at first thought it appears to be. The argument from an epidemic mob or war spirit has its weight, but it is not nearly so strong as that supplied by the numerous recorded instances where distressing tidings have been borne long distances, as if upon the wings of light. Many of these might be cited, but one well-authenticated case will suffice. A number of years ago, a student in Amherst college left from a scaffolding and sustained an injury of the spine, from which he subsequently died. At the moment of the accident, the young man's mother, who was many miles distant, experienced a violent shock, and received a powerful impression that some dreadful calamity had befallen her absent son. She told her husband and induced him to consent to her immediate departure for Amherst.

Well-attested phenomena of this description present themselves by the hundreds. They cannot be set to the account of accident or the mere whimsies of disordered or highly-excitable minds. They are facts in the world of mind which remain to be scientifically sifted. They are a very different character, and far less questionable than pretended premonitions, which may generally be set down as mere forebodings for which there may be sufficent known ground, or abundant cause in the physical condition of the individual. We all have "premonitions," and that very often, nine-tenths of which prove false. Ten tenth which, prove true is trumpeted to the world as something extraordinary, whereas, in fact, there is nothing extraordinary about it. A colonel, about to mount his horse and lead his regiment into action, passed with one foot in the stirrup, rested his head for some moments in the pommel of the saddle, turned, re-entered his tent, and wrote, "Send Henry home with my body." He then mounted and entered the fight, and within an hour was shot dead. His case proves nothing with respect to premonitions, one way or the other. He may have been forewarned of his death, or he may merely have felt those apprehensions which most men feel on going into battle, or he may have known that he would be exposed to unusual dangers.

The colonel's "premonition" does not greatly tax our philosophy. It may be readily accounted for on known principles. Not so of the tidings communicated to the Massachusetts mother. Not so of the knowledge of his brother's death imparted to Louis de Francais,—supposing the story of the Corsican brothers to be founded on fact. These are facts which our philosophy has not yet succeeded in explaining, and which we are forced to refer to some supernatural or hypothetical medium or agent of transmission, unless we reject them altogether; and that we cannot do without rejecting the testimony of thousands who can have no adequate motive for practicing deception. The presumption against them is by no means so strong as it is against the reality of premonitions, because they do not presuppose fore-knowledge or supernatural interposition. They allege the communication of things past and known, and not of things future and unknown. They are, therefore, proper subjects of scientific inquiry.

Indeed, these phenomena are by no means wholly at variance with common experience. How often do we hear persons profess their ability to detect the presence of others near them, without the aid of the recognized senses. And how often do we feel one's company to be agreeable, or the reverse, when we have neither seen nor heard him, but simply know that he is near. Probably all persons who have performed literary labor can testify that when they are engaged in writing, the mere silent and apparently harmless presence of certain persons is extremely annoying and distracting, while the presence of others may be either a matter of indifference or a positive stimulus. These influences often appear to be wholly independent of previous impressions concerning the persons who silently exert them. These facts of common experience, as well as those of unusual occurrence before referred to, at least suggest that mind may act on mind in a way not familiar to us, if indeed they do not prove that it does so as at all times.

After making all allowance for imposture, the [illegible] of the "mediums" give color to [illegible] that mind can act upon matter, [illegible] in strange ways. [illegible] made by Mr. Home, in the presence of the English investigators, is thus described:

"A lever was provided, so arranged that an ordinary man pressing with his whole weight on one end of it would exert a pressure at the other end—measured by a spring balance—of from one and a half to two pounds. Mr. Home, by merely touching the finger of one hand to this lever, at a point the least favorable to himself, produced a depression which the balance showed to be equal to from three and one-half to six pounds."

The investigators, Huggins, Crookes, and Cox, were satisfied that in this and other experiments equally strange no deception was practiced, and two of them were of opinion that the results were produced through the agency of what they call a "nerve atmosphere," enveloping the bodies of all men, but more intense in some cases than in others. May it not be that they have only obtained a glimpse of the truth? May it not appear eventually that this "nerve atmosphere" is something more than a personal emanation or attendent of each individual? May it not prove to be a universal medium, through which mind can transmit influences to remote mind and matter? May it not be that the difference between Home and ordinary mortals is that he knows how to avail himself of this medium, while they do not? There would be nothing more wonderful in this discovery than in some others that have been made since the world began. There is nothing more inherently improbable about the existence of a nerve or aura mind atmosphere, than there is about the known connection between mind and matter. The power a man possesses to raise his arm is wonderful and mysterious. The power to raise a stick or a stone by nerve volition could hardly be more so.

We forbear to speculate about the possible fruits of the discovery and development of a hitherto unsuspected power of mind over distant mind and over matter extraneous to the physical organism. Mr. Home's lever experiment is suggestive. By a touch of his finger, he exerts a force greater than that exerted by the weight of an ordinary man's body. Is steam then to be superseded by will? Why not? And what limit can be assigned to the power? If a whale, with his inferior brain, can propel his huge bulk with a force equal to that put forth by a good-sized steamboat, why may not the nobler brain of man pull up mountains by the roots by sheer volition? Is the telegraph to be superseded by the medium? Why not? If the Amherst student, untaught in the use of the nerve atmospheric telegraph, could notify his distant mother that he was dying with a broken back, assuredly the coming man of Darwin will be able to transmit the market reports from Chicago to Hong Kong, to whisper the news to his friends at the antipodes, by agitating the mind air, as he will know how to do. But alas for the newspapers, in these days, when everybody will be in spiritino-telegraphic rapport with every where!

The Philosophy of Life—Spiritualism—solves the mysterious problem. A guardian spirit of the son impressed the mother with the fact. To her it was a violent shock—a veritable reality. —ED. RELIGIO-PHILOSOPHICAL JOURNAL.

From the Chicago Evening Post.

SPIRITUALISM.

A Lay Sermon.

A cable dispatch from London on Wednesday disclosed the fact that Professor Crooks, Doctor Huggins and Sergeant Cox, three eminent English scholars, have at last resolved to enter upon a calm and fearless examination of the claims of the phenomena of Spiritualism, especially the phase of those phenomena that are manifested by the somewhat famous American now in Europe, Daniel D. Home.

This determination should be hailed with warm approval by the thinking world. For some twenty years, now, the attitude of learned chemists, philosophers, and scholars generally, toward the development of this curious system which is called Spiritualism, has been simply disgraceful to science. Like common superstitious mortals, they have hesitated to cross what Emenemoser calls "the great ill-famed land of the marvellous;" when the principal purpose and mission of science is to demonstrate that there is no such realm within the sight of mortals. Compte is right when he predicates that all sublunary things are soluble in the crucible of the human brain, and that the realm of science has no horizon that can not be traversed. Called to the noblest mission under heaven, scientific men have sat down supinely in the presence of Spiritualism, turned their backs on it, and said, "We decline to investigate its claims, but we decide against the existence of the alleged phenomena on *a priori* grounds. It can not be that such things are not within the range of our own experience. That is all there is about it." Thus supreme science, when it should have been humble, has dogmatised; when it should have been alert and vigilant, has played the sluggard; when it should have been philosophical, has decided a grave question on the same grounds that Tycho Brahe decided that the earth was not spherical, and did not revolve around the sun.

Meantime, Spiritualism, has gone on from strength to strength. Nothing is to be gained by underestimating the number of its adherents or the rate of its progress. During twenty years, it has grown faster than any other American sect. From its origin with three persons sitting around an old table in Hydesville, N. Y., in 1848, it has grown to include millions, and is now sweeping over other countries like the wind. It has made tens of thousands of proselytes from every organized denomination, and has given little or nothing in return. It has scores of organs, and is bold, aggressive, and even bitterly belligerent in their character. It has its lyceums and trance-speakers in every ward of every city, and its open or secret circles in every country town. At every point of tangency with unbelievers, it is fiercely defiant, asking no quarter and giving none. And it numbers among its champions, not merely the ignorant and credulous, but very large numbers of intelligent and educated people. Such a vigorous system as this, neither Science nor Christianity can afford either to ignore or despise. They must meet it upon its own ground and fight it manfully, or it will have its own way.

Thus far, its claims have generally been met by sneers, and by supercilious dogmatisings about "inherent improbability." Instead of going at an investigation open-eyed, scientific men have scouted clairvoyance, clairaudience, psychology, impressibility, and all the more novel claims of Spiritualism, with simply "poh-poh!" It is high time this puerile method was abandoned, for the pooh-pooh era has passed away forever. The claims of the rappers, tippers, slate writers, and spirit-seers must be met upon their merits. There is no doubt that a very large proportion—possibly a majority—of the strange manifestations put forth by mediums, are either forgeries or phantasies, resulting on the one hand from wanton deception on the part of the performer, and, on the other, from illusion and delusion on the part of the spectator. The human mind strongly tends to absorb the marvelous, and, in its behalf to exaggerate what has thus been presented to the senses; and persons who fancy they are commissioned as telegraphic agents between the seen and unseen worlds—the land of bodies and the land of souls—must be subjected to an extraordinary and peculiar temptation to help the spirit messenger, and thus gratify the sitter and attest the genuineness of their mission. Frances Power Cobb's "unconscious cerebration" may also account for some things now attributed to spirits.

But after these considerations have had their full weight, and have accounted for all they can—after we have subtracted the results of imposture, insanity, vertigo, hallucination, the odic force, nervous eccentricities, and all unexplored muscular action, there still remains a large residum of well attested facts to be accounted for. Of this statement no sane person can entertain a doubt, who has made a fearless, conscientious and faithful exploration of the field. It is no longer safe to treat these facts with ridicule or with flippant indifference. Such men as Judge Edmonds, Professor Hare, and Professor Denton, as well as hundreds of thousands who know nothing about science, testify that they have witnessed phenomena which they believed not to have been produced by the ordinary agencies with which they are familiar; and many of the crowned heads of Europe, whose guest he has been, have already borne witness to his having seen Home's body carried about the room without visible power, and his hand lying unhurt in a bed of burning coals. Are these men all mistaken? Or do they all conspire to affirm a lie? If either of these hypothesis be true, it certainly furnishes one of the most remarkable examples of erratic mentality that the history of the world has known. Or, on the other hand, if they are not mistaken, and tell the truth, it is high time that such men as Faraday and Sir David Brewster in England, and Pierce, Agassiz and Felton in our own country, got rid of their wretched and ignorant affectations, and went seriously at the work of enlightening the people. Professor Crooks, the chemist, Doctor Huggins, the astronomer, and Sergeant Cox, the advocate, believe they have already discovered the existence of a sensitive nerve atmosphere enveloping the medium. Very well; so far, so good. Now let them press on, and ascertain and demonstrate how intelligence reaches out its lever through this delicate envelope, and moves on persons and things beyond. To be told that "it is electricity" is no answer at all. It is plain that during the next century the most startling discoveries are to be made in the recondite realm of psychology—in the shadowy region of twilight just beyond the solid plane where science has hitherto set its feet. In disclosing the method of the action of mind on mind, and of mind on matter, and, if possible, in reaching beyond and demonstrating the palpable after-life, is science henceforth to find its most eligible field and its grandest achievements. And on the verge of this untrodden world thinking men have long been encamped, waiting impatiently for a competent exploration to begin.

—W. T. Bishop, Jr., of Harrisburgh, Pa., writes as follows: "Dr. Child spoke here on Sunday, with acceptance. The pictures continue to be drawn at Mr. Potts. There is a marked improvement since Mr. P. saw you. New colors, designs, and more speed are developed."

—An old lady followed up an Episcopal bishop as he travelled through his diocese, and was confirmed several times before she was detected. She wished the ordinance repeated, because she "had understood it was good for the rheumatism."

—Dr. Franklin, when a child, found the long graces used by his father before and after meals, very tedious. One day, after the winter's provisions were salted, Benjamin said to his father, "I think, father, if you would say grace over the whole cask, once for all, it would be a vast saving of time."

—If you want to learn all about the growing state of Kansas, subscribe for the Kansas *Advertiser* published at Topeka, Kansas, by Ennis Piercy & Co., issued monthly, at 75 cents per year. It is invaluable to all who think of settling in Kansas, or who are investing their surplus funds in the lands of that promising country.

—READ the advertisement of that most wonderful work, JESUS OF NAZARETH.

The Rostrum.

THE LORD'S PRAYER.

A Lecture by N. J. T. Brigham, Delivered at Harmonial Hall, Philadelphia, May 14th, 1871.

Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION.

Oh, God, Thou who art the loving father of every spirit, help us to understand what Thou art; help us to know something of that life of thine, so pure and changeless forever. Teach us, oh, God, that Thou art the spirit of all harmony and life. When we understand thy nature, we shall not need to call upon that nature for love, for as the earth answers the springtime with its leaves and blossoms, so shall we answer thy spirit with our gratitude and affection. Teach us that thou art our loving Father, —not a great overruling power so far from us that we can only speculate upon Thee. Teach us that Thou art not so far from us that we shall seek Thee long and vainly, and find Thee not. When we know that Thou art our Father, then can we approach Thee; then can we feel within our lives that love that shall make life itself a benediction. Teach us to understand Thee through all aspiration, and the inspiration of a thousand years of intuition. Teach us to understand Thee so fully that there will be no room, no place in all our lives, to cherish feelings of wrong,—no place wherein can be developed the plants of bitterness and hate, for all life shall be full of justice and of kindness. Show us the unclouded face of Nature; help us to read the notes of the day and the midnight heavens, for thy language to us through all these things; so shall we understand thee, and life shall be full of patience, and hope, and strength and earnest purpose, that will melt away in its shadowy outlines, until in the place it once occupied shall stand the bright spirit of Love. So shall we be full of understanding, and also of the blessings of peace forevermore.

LECTURE.

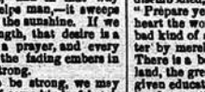
We will speak to you upon what has been called the "Lord's Prayer." It has been considered to be a model prayer, and men have taken it as such, and through every day are repeating it. Children's voices blend when night-time cometh, and they are singing to their innocent repose, these words. In churches this is reverently read, and in our own hearth, its words come like lingering echoes from far-off days, but how many of us are there who have felt the spirit found in these words? How many of us have waited sentence by sentence until we know just what each one means,—just what it is worth?

Before we speak of its own deep worthiness, it is necessary—although we have spoken on the subject of prayer—to explain what we mean by it. Prayer to us is a means by which we fly above the level of earthly circumstances, until, in a purer atmosphere, our spirits are purified. Prayer is not anything that changes any purpose of God; it is not anything that bends the Great Spirit nearer to us,—for should it do so it would prove him to be imperfect. We believe God is changeless, and if we could drag him down, it would prove that there was a lack of wisdom, as well as strength, in the Great Father, and then his goodness, his wisdom, and his justice could not be infinite and perfect.

Although we believe that prayer never did, and never can, change a law of God, because these laws are perfect, yet we believe in the utility of prayer; we believe that it has a divinely-beautiful purpose; that it is like an angel of which we have read, that came down to trouble the waters of a certain pool, until they were filled with healing power, and all those who were diseased, by going down when the angels had troubled the waters, were cleansed from their diseases. So prayer brings an angel that troubles the pool of the human spirit, and purifies all its waters, and our souls are clothed upon with garments of purity and peace.

Let any man or woman, in the midst of daily strife, in the bitterness and scorn that is so common in this conflict of this world,—let any man think for a moment of his mother who has passed on to the spirit land—of her mild, pure face bending over him with tender, deep, beautiful, reproachful eyes, just such as looked upon him in the innocent days of his childhood;—in the storm of sin if for one moment you can bring into your imagination the picture of that angel mother's face, how soon will that storm pass away! So in all the storms of life, the thought that our father, our mother, or those who have loved us dearly, are looking down upon us, will bring peace to us, and through the influence of true prayer, in our spirits cometh the baptism of purification,—and in that way we believe that prayer helps man,—it sweeps aside the clouds and lets in the sunshine. If we are weak and desire strength, that desire is a prayer. Every desire is a prayer, and every good and holy desire fans the fading embers in our spirits, and we grow strong.

While we are praying to be strong, we may feel about us the chains of some kind of bondage, and with every prayer there springs up a spontaneous effort to work out our salvation, and thus God through us is answering our prayers; so we lessen the distance between our souls and their highest ideal of goodness—which is God. We believe in this kind of prayer. It is a prayer without ceasing; and if we can thus pray without ceasing; if all our good desires, and every right impulse, is of itself a prayer, then with this understanding, we ask them to go into the depths of our subject, The Lord's Prayer, and weigh it sentence by sentence, and see how much wisdom, beauty, and meaning lie in these words of Jesus of Nazareth. When men repeat them and do not stop to think what they mean, it always seems to us like rattling the dead husks, but when we try to know what the meaning is, it is like going beneath the husks, and finding the golden grain that is there, which was hidden from our sight. To begin with the words, "Our Father who art in Heaven." Now, in these words, "Our Father," there is a meaning that those who believe that Christ is separated from our natures cannot receive. His life, in certain respects, was like our lives, his nature more beautiful, divinely gifted and harmonious, yet he was our brother, and bears the same relation to our spirits that the broad, deep, majestic river bears to the little stream that takes the same course and flows seaward, like itself. So in these two words, "Our Father," he expresses that which shows us there is no such distance between the teacher and the pupil as some have supposed. He had



yond this earth, and who only at stated periods condescends to look over the affairs of men. He is not a king, a ruler who keeps us down, and tempts those who seek him, and who is afraid that men might build up a Tower of Babel, so that they may get into heaven by some underhanded way. He is "Our Father," not as earthly parents, who are short-sighted, and indulge their children to do that which is not good for them. They dare not bring a present shade of disappointment to the child; thus selfishness goes forth like a fog, and clouds and darkens the brightest sky. Perfect love always seeks for the highest good of its object. Jesus taught us that as earthly parents were willing to give good gifts to their children, far more so was our Father in Heaven to do so to his children,—willing to aid them at all times. Even when he smites and chastens them, it is because he loves them. He chastens every son that he receives. He chastens all, therefore he receives all. We are called to work out our own salvation, with the understanding that we are not to bring God nearer to us, but to lift our souls nearer to God.

"Our Father who art in Heaven." What does that mean? One person says it means just this: Heaven is a place,—it is not on earth,—it is above the blue canopy of the sky. We know why this name was first applied to the sky. The ancients believed that above the earth was a solid firmament, and that this was illuminated by the stars which God had made for that purpose. This firmament was supposed to separate the waters above the earth from the waters beneath, and they supposed that the windows of heaven were opened when it rained, and the waters came down upon the earth. So, from this idea they derived the term *Heaven*, and it was spoken of as the place of abode for the good spirits,—and the heavens were stretched out above the earth, as the dwelling-place of the Great Spirit. So he was spoken of in the olden times as dwelling in the heavens. There are men who think that God comes down to visit us occasionally; so in their prayers they ask him to visit his earthly vineyard and see how matters are prospering. When they repeat the words of this prayer "Our Father who art in heaven," it seems to them like sending a telegraphic message to him from this earth,—to his far-off abode of bliss,—and in his exciting God.

We do not need to change these words, "Our Father who art in heaven." Jesus declared that "the kingdom of heaven is within you;" He did not speak of a city whose paving-stones were made of gold. If there was any such place, and men went there, even the most pious of them, they would dig up the stones and sell them.

Jesus knew what he said when he declared that "the kingdom of heaven was within you;" that it was the result of goodness and virtue, and everything that is good and right. Can we not understand that part of his Sermon on the Mount: "Blessed are the pure in heart, for they shall see God." The pure in heart shall see God, because he is within all the elements of purity and goodness, and when these are in our spirits, the kingdom of heaven will be found there. On the surface of a river, when it is pure, there is a reflection of the heavens, but when it is covered over with any impurity, you can not see anything of this. So it is with the human soul; if discord and impurities are there you cannot see God or heaven; it is because there is cause he is far away,—it is because there can be no clear reflection, and such a soul can not see or understand him as "our Father who art in heaven." If we purify our souls, and take away all discord, all evil conditions, and bring peace and harmony, then in the purity of the soul we see God clearly as depicted in the heavens. Then we are prepared for the next sentence, "Hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven."

When man understands God, it will not be necessary to hallow his name, to receive his spirit with reverence, for these will come from an understanding of his nature. You do not have to take a little child and teach it to admire the white and red colors of the rose; the beauty of the flowers calls forth its admiration more than any words you can use. So when man understands God in his heart he hallows his name. He sees in his nature the wisdom, the justice, the kindness of that soul of infinite harmony, and from the height and depth of his nature, he feels the spirit of reverence and prayer found regard that hallows the name of our Father in heaven, and asks that "thy kingdom come, thy will be done."

We know many persons who have said this prayer almost every day of their lives, and yet it goes from their lips perfectly meaningless. It drops like empty husks, and there is not anything there of fruit. Do they understand that when the Great Spirit of natural life gives the sunshine to the plants and flowers, it gives them a power to respond. So in our souls, when we realize this, we must respond. As John went forth, so must we, crying in the wilderness, "Prepare ye the way of the Lord, make straight his path, for the kingdom of heaven is at hand."

There is something more to do than merely to fold our hands, the very personification of religious indolence, and saying, "Thy kingdom come."

John saw the good time that was coming, and to-day the voices of spirits, embodied and disembodied, have taken up the cry, saying, "Prepare ye the way." When man says in his heart the world ought to be better, it is a very bad kind of a world. It will not be made better by merely saying, "Thy kingdom come." There is a better way. The liberalists of the land, the great philanthropists, those who have given education to the ignorant, freedom to the bondman, those who are laboring for all reforms, are saying in the right way, "Thy kingdom come." They are saying it with faith, because they are helping to bring it; they are the ones who are making the path straight—who are preparing the way of the Lord—and sooner or later they will be blessed with the coming of the kingdom of heaven. It is not for any of us to say there is nothing for us to do. We will look on at the great works of reformation and philanthropy that are going on in the world. How is the tallest building constructed? Brick upon brick, stone upon stone, timber after timber, and it rises, and when man looks at it in its magnificent splendor, he asks how it was constructed. Not alone the architect—the one who planned it—but every laborer, every hod-carrier, had his own work to do, and having done it, should have his own share of the praise. It is so as we are all helping to build the temple not made with hands, the temple of man's experience—man's wisdom. Let us remember that it is for each of us to say, "Thy kingdom come," and to say it actively by preparing the way, so that those who come after us may have the sunlight of truth on their paths.

Remember, then, always when you say, "Thy kingdom come," you are one who is to help bring it about, one who has a part to perform, a work to do in the great building. Then "Thy will be done on earth as it is done in heaven;" undoubtedly this not only refers to the conditions of peace and happiness that are called heaven, but to that place of existence where the disembodied spirits of men learn the excellence and wisdom of that country where the will of God is done more fully. These words bear a weight and meaning in themselves, and how many, think you, can say, when some great trial or temptation comes, "Thy will be done." Instead of going quickly to his work in the purpose of this, they pray to have it as they wished or prayed that God will add their desires and bring them some coveted blessing. We know, for a certainty, that the most terrible curse that could fall upon the children of men, would come if the prayers of men were answered always. Oftimes, that which we hold from us, for which we most earnestly pray, if it could come to us, would bring the greatest weights of misery upon us. When we repeat this prayer with our lips, let us feel it in our hearts, and know that when we have done all that we could do that seemed to be right, though our desires were not gratified, though our work was a failure, there was nothing more for us to do, we may know that "there is a destiny that shapes our ends, rough hew them as we will."

We should then be prepared to say, "Not my will, but thine be done." We sometimes believe that we could shape our lives and sunshine, but it would be like one who takes a forester, and thinks he will care for it and develop its most perfect life; so he keeps it where the sun can not fall upon it; in a conservatory where the air is warm; but the tree is not so perfect as it would be if it stood out on its own hill-side, where sunshine and the rains, and winds, may bring out its beauty and strength.

If we had only sunshine in our lives, we should never know what life meant. We need sorrow, just as the balloon needs ballast, and it is that which keeps us from going too high; it is that which keeps us from forgetting what we are, and if we really appreciate this, we can all say, "Not my will, but thine be done."

Some say, "If there is any truth in Spiritualism, why is it that spirits permit those whom they profess to care for, to have so many sorrows, so many disappointments and trials? We answer, because they do not profess to be wiser than God. They know that disappointment and trials are necessary to round out our lives into harmony. These are the means of bringing out your strength. There is a path that is best for you to walk in, and side by side the spirits walk all the way, and they seek to bless you, and they can often do this in your trials and sorrows, more than in anything else, it is through these, that you often receive power to do right and triumph over wrong. Then you should say even in the midst of all sorrowful as well as joyful experiences, "Thy will be done on earth as it is done in heaven."

"Give us this day our daily bread."

Some say here was a temporal, an earthly point in the prayer of Jesus. Perhaps this is true—still it has a deeper significance than that for us. Swedenborg believed that the Bible was a book of correspondencies. There is almost always one truth that underlies another,—so this part of the prayer, "Give us this day our daily bread." We know that in order to keep up the physical vigor and health, it is necessary for the body to be fed daily. We can only do our work properly when the demand for food is supplied. You may remember when the Children of Israel were fed with manna in the wilderness, it fell every day, that they could not gather any for the next day. The element of purity and goodness, and when these are in our spirits, the kingdom of heaven will be found there. On the surface of a river, when it is pure, there is a reflection of the heavens, but when it is covered over with any impurity, you can not see anything of this. So it is with the human soul; if discord and impurities are there you cannot see God or heaven;

—we call them our compositions. When we catch the echoes of some mighty strain—when we hear vibrating through the corridors of our brain some grand and noble peal, we write it down, and call it our composition—it is but the vibrations of the land of music—it is but the chiming of the spheres, world upon world, and as these vibrations reach us, we catch the faint echoes, and thus do we make our shadow music in imitation of the realm of real music above. And so is it with all our gems of genius. We are not original creators; we are capable of all thoughts and all being, but we are endowed with these thoughts—we are endowed with this being, with this intellect; we derive it all from the great Fountain of Light, and that Fountain of Light deigns to let down the cup of inspiration through the hands of his ministering angels. These ministering angels are the spirits of the sixth sphere.

And there are others who, having performed their labors on earth—having bestowed upon this earth all the ministration that is entrusted to them—pass on and again become dwellers on the threshold. But this time they are dwellers on the threshold of those vast regions, those glorious realms of which we have spoken; where those do succeed that have overcome the world, where all of earthly knowledge and earthly duties are completed. Spirits who come to earth do tell us, like those spirits of the old Ohio woods, that they do behold with the eye of their spirits, open from time to time, tall, splendid angels, radiant and shining faces, glorious beings that seem to connect them with the vast world, which they only dream, but of which they know no more than that shining rays of light come from these vast places and penetrate to their worlds. These are spirits of the seventh sphere, and here our revelations cease. It is enough for us to know that our planet is a small, a very small speck in those illimitable realms of space of which mighty suns are the luminants, and vast revolving satellites are the shadows. It is enough for us to know that all these are before us, that the mountains of progress are for our feet to tread, that the conditions are born here on this earth—born through just such love as makes your patient, toiling mother endure the waywardness and fretfulness of the unconscious infant, even as our Father bears with us, as our Almighty and unknown God holds us up, with our pride and our weakness, our folly and our ingratitude, and still leads us forward through trespass and disgrace, through penalties and suffering, from one glory to another, and permits us, in the midst of our earthly darkness, to read the shining pages of such revelations as these to cheer us on the way, and give us courage and consolation for life and its evils—to throw them all behind us, and to be assurred that whilst our feet are pressing this earthly sward we are pressing on so long as we are in the path of that duty which consists of a duty to ourselves and our neighbors—passing on to conceivable glories from which there is no regression—from which there is no turning back. And though we have to win every step of the way, is it not worth the trial, is it not worth the battle, is it not worth the conflict?

If I have been permitted, then, this night to open up before you but a few pages of this glorious gospel, let me close with a narration of a very brief picture that was presented to me, to show you and to tell you why it only was to me to-day. It was given to me, some years ago, to remark why so much of penury, sorrow, poverty, hunger, and want crowded upon the unfortunate inhabitants of the cities—why such distress and sorrow was theirs, when the islands and continents in the far-off realms even of this earth, full of beauty, full of food, had room for all, harvest grounds for all, wealth for all? I murmured because the providence of the All-Father had not better, as I deemed it, disposed of his treasures, and given this vast store of wealth, and room, and food, and land to all his starving creatures. And then it was given me to behold the curtains of four centuries rolled back, and perceive the vast continent of the New World then unknown. I beheld the glorious forests, the primeval woods laden with fruit, and well stored with food for man, beast, and bird; I beheld the gigantic rivers, a thousand miles long, teeming with the grand fisheries—the magnificent hunting-grounds untrodden by the foot of man—the beautiful bowers, the blossoms, the gorgeous skies above—the silent stars, the only watchers of the vast continent—and none to possess it but the wild beast of the forest or the wilder savage of the woods. And again I murmured, and again I compared the wealth and luxuriance of this wonderful New World with the suffering of the overcrowded cities of the Old, and yet another picture was open before me. I beheld the birth of the new world, the spiritual world which permeated it; and there I saw how busy were spiritual beings toiling to cultivate this land, how carefully they guarded and tended and disposed of the forces of nature to irrigate the ground. They were the ministers—the unseen, viewless, but constant ministers—who administered the machinery of creation, and were the engineers that were working the grand law of progress. They had been ministering in this fashion century after century; thousands of years before angelic beings had stored, and cultured, and planted that land; and again I murmured, Why such waste of effort? And now the curtain rose, and the misty forms of the future dawned upon me, first of the solitary pioneer, and the lonely woodman, and next of the earnest crowds that were obeying the silent voice of the Infinite, who, in the order of progress, had mapped out the line of creation, and the march of progress Westward. I saw them pressing over the roads of destiny on to the New England shores, and stretching away in vast irrigating tides of population into the forests that the angels had guarded, on to the plains that the angels had cultured, into the bowers and gardens, and gathering the blossoms that their kind hands had tended—to possess the mines that they had discovered and stored up with wealth and treasure—to possess the goods which were all and each marked and labelled in the laboratories of Creative Wisdom and put aside until the fulness of time should come when man's hand was fit to receive them. I saw the guardian spirits of the ages whispering monitions into the ears of the pioneers, strengthening their hands, sustaining them in toil and hardship, leading them forward to possession of their great estate in the New World. And this lesson was given me to show me how the brighter and better continent of the spiritual world had been guarded, cultured, tended, and planted with the blossoms of human souls—had been prepared with all the love and wisdom of the great creative providential Father against the hour when the revelation was fit for man to receive. That hour is the nineteenth century. We stand in the dawning of this bright and glorious morning, and it is now given us to know what the All-Father and his ministering spirits have been doing. The land of our inheritance, the new world, has been revealed to us, and the spirits of those that men have called dead are the Columbuses that have sailed over the ocean of death, pressed to the shores of the spiritual continent, and now return to pour the treasures of its knowledge and its beauty upon this starving, ignorant, darkened, and material age of ours. This is the scheme as it has been revealed to me, and thus do I close the revelations that have been permitted to us in a few brief glimpses of the land of the hereafter.

—Benevolence sees very little original or other sin in the world, but a great deal of error.

From the Kenosha (Wis.) Telegraph.

LITERARY.

The Bhagvat-Geeta.

The Mahabharat is a poem said to have been written about five thousand years ago, and to consist of over a hundred thousand metrical stanzas, giving the genealogy and general history of the house of Bauarut, and relating more particularly the dissensions and wars of the two great branches of it called Kurroos and Pandoos. The Pandoos had been banished from Hastenapoor, at that time the seat of Government of Hindostan, and, after a time, the exiles returned with a powerful army, to avenge their wrongs, and assert their pretentions to the empire by right of their father. The Bhagvat of Geeta opens here, and is an episode, "called 'The Geeta of Bhagvat,' which is one of the names of Kreeshna. Arjoon is represented as the favorite and pupil of Kreeshna, here taken for God himself, in his last Ootar or descent to earth in mortal form." It is in the form of dialogues by Kreeshna and Arjoon, in eighteen lectures. It was translated from the Sanskreet by Mr. Charles Wilkins, in 1784, and published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India, Warren Hastings, Esq. An edition of only 261 copies was published by subscription at a very high price, in London, in 1785. The copy before us is a reprint from the London Edition, and is published by the Religio-Philosophical Publishing House, Chicago, S. S. Jones, Proprietor. It is a 12 mo. of 129 pages, paper and print fine, bound in embossed cloth, with gilt back. Price $1 25, postage 12 cents. We received the book with compliments from S. S. Jones, and in return tender him thanks.

We have been very much interested, in reading, hastily, the Bhagvat Geeta. We had seen notices of it, and had read quotations from it before its republication, and when there were but few copies of it in the English language extant, which had excited our curiosity and anxiety to read it; and, as it was written in the oldest known language, the Sanskreet, or as is more usually written, Sanskrit or Sanscrit, and an extract from one of the oldest, and possibly the oldest, written work in the world, we became the more interested in reading it. And when we found that in ethical, moral, religious, and spiritual doctrines it anticipated much, and perhaps in some instances surpassed, Judaism and Christianity, we became deeply interested in it. It has been said that Kreeshna became incarnate, and was born of a virgin. And those who claim that history furnishes evidence of at least seven Saviors of the world, each of whom became incarnate, and was born of a virgin, reckon Kreeshna as among the seven. Kreeshna fully and clearly taught the doctrines of re-incarnation and immortality.

Those who were able to distract or abstract their minds from things of sense, and contemplate the Deity without regard to works or reward, and were in Kreeshna and he in them, would pass into eternal life without having to become re-incarnated. But those who could not, or did not, and died without doing so, would have to become re incarnated, and some would have to become again and again re-incarnated before they succeeded. And by learning devotion and spiritual application of soul, and laboring with all their might, they become purified of their offences, and after many births, made perfect, and would at length go to the supreme abode.

Kreeshna thus taught the doctrine of immortality more clearly than it is taught in either the Old or New Testament. And, as the Bhagvat Geeta was written hundreds—thousands—of years before either the Old or New Testamend, Kreeshna could not have been indebted to either for the doctrine of immortality. The only question which could arise in this respect is, whether the Bhagvat Geeta is what it professes to be. And we believe that every one who has examined the subject, and is capable of coming to an intelligent conclusion, admits it.

It is generally claimed by believers in Judaism and Christianity, that people are indebted to the Bible—Old or New Testament, or both—for all the knowledge they have of immortality. On the other hand, a few have claimed that all there is valuable in either Judaism or Christianity was obtained from Egypt or India. The burning of the Alexandrian library has done much to prevent the world from obtaining a knowledge of the history, literature, arts, science and religion of Egypt. It is thought, however, that investigations that are being made will lead to a knowledge of much of them. With Hindoostan it is different. Libraries still exist there, containing ancient works, and access may be had to them. And there are many learned Brahmans who can assist in translating and interpreting them. And if the essential doctrines of Judaism and Christianity were anticipated and taught in Hindoostan long before either had an existence, the facts will soon be made known. On the other hand, if the Bhagvat Geeta is not an ancient work, it will fail to be received as such. The world will not long be kept in the dark or be deceived, but will ere long obtain a knowledge of the truth. And the truth of history, of literature, of science, of religion, and of things spiritual, is what we should all desire, for it will make us free and wise unto salvation.

Letter from George Armstrong.

BROTHER JONES:—Sunday July 9th, a number of the friends of religious progress, met at Lamont school house, seven miles south east of Milford, and organized the Prairie Green Society of Spiritualists, for the purpose of investigating and disseminating the truths of the spiritual philosophy. The following officers were elected for the ensuing year: President, George W. Good; Vice-President, J. W. Hudson; Secretary, George C. Armstrong; Treasurer, S. P. Hunter. Spiritualists in other portions of the country, are respectfully invited to cooperate with this society, and thus aid in bringing before the people more generally lecturers and mediums. For a long time orthodoxy has had its own way—mostly berating Spiritualists, and misrepresenting and falsifying Spiritualism, and it is time for a hearing of the other side of the question, again. There are many who are tired of the old truths, who are seeking to free themselves from the thraldom of a theology which has nothing better to give in answer to the important query, "If a man die shall he live again," than that, "The living know that they shall die but the dead know not anything, neither have they anymore a reward, for the memory of them is forgotten." Eccl. ix. 5. Whose souls are hungering for the spiritual food, which Spiritualism alone can give, and as we have received bountifully, let us give. "For it is more blessed to give than to receive."

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CHICAGO, AUGUST 5, 1871.

A SEARCH AFTER GOD.

NUMBER I.

CAN GOD POSSESS AN ATTRIBUTE COMMON TO HUMANITY, IN AN INFINITE DEGREE?

It has been wisely said that the moment you define God, then you lose him. The definitions given in regard to this personage are so varied and conflicting, that any one can gain but little, if any, information in reference to him by perusing them. It is useless to seek for him amidst the scintillations of those master minds that have existed in the past, for the views entertained are so contradictory in character, and so little elaborated, that they would do nothing but embarrass and confuse. There are, then, no lights now burning that can so illuminate the world that Deity can be seen, his nature discovered, and the character of his operations acknowledged. All is dark,—yea, impenetrable darkness on all sides! while the surging billows of superstition and ignorance render the night still more hideous! Is this condition of affairs always to remain? Will this darkness continue? Tell me, watchman, what of the night? No reason, no logic, no practical philosophy, nothing can flash forth an idea that will so illumine the world that God can be seen and recognized. He who can define Deity, must do so from actual knowledge, or not at all. What merit has your idea of God? Have you seen him, heard his voice or felt his influence? No! How can you define what exists only in the imagination? To prove the existence of a God, it must be done by language—simple words—and not by sight, hearing, or feeling.

1st. The feelings bear evidence that they have never sensed the existence of an Infinite God.

2d. The sense of hearing never recognized his voice, or even a whisper.

3d. The sight never detected his presence.

Supposing you wished to prove the existence of a person in a very dark room; you would do it through the instrumentality of the eyes, ears, and sense of feeling, or the action of the mind, reasoning from analogy, etc. If all these means failed to detect him, you would conclude no person was present. In endeavoring to establish the existence of a God, all the senses fail us,—totally fail us,—and we can only use words to present him to the minds of the people. An idea of God, if expressed at all, must be from a human standpoint. We cannot step outside of ourselves in applying attributes to Deity. In defining him, we only enlarge certain attributes of humanity. In a previous article we alluded to that fact, and in this we desire to still further elaborate.

The idea, then, of a God must be expressed in language that mortals can understand. What right has any one to say that God is all-powerful, omniscient, and omnipresent, or, as Prof. Denton declares, is Infinite Good? If you apply the attributes of humanity to a God, what is he but an enlarged man? If you apply one thing, or one quality, or one condition, that man possesses, to God, *you must all!* If you say he is Infinite Good, you could as reasonably declare that he is Infinite Evil. Now, just look at the absurdity of forming a God out of human attributes! You only take certain traits of man's character or condition, and apply them to God! Man is good, hence, having language that you can comprehend, you say God is Infinite Good. Why not call him Infinite Evil? You say he is infinitely merciful. You enlarge the mercy and tender feelings of man and apply them to your God. Because man can hate, murder, cause suffering, etc. One is just as much practiced as the other. Why not say God is an Infinite Hater? Again, in making, or defining your God, you extend your own attributes too far. You do not crystallize or form a being that can act. Why extend those attributes throughout all space? A being that fills immensity can not move; from the very nature of things, he can act only within himself.

In the formation or defining of God, human language and human attributes, the *wise* philosopher says, must be used. You say God possesses power, which is an attribute of man. Why not say he has an appetite, as well? Why stop with infinite power when we can as reasonably state that he has an infinite appetite? You must not stop, when you "make up" your God, with just such attributes as you deem fit to apply to him. There is a vile monster; his eyes gleam with hate and anger; a frown is on his countenance, and murder in his heart; his soul is a licentious pool, full of all manner of unclean things; his conscience is perfectly calloused; he is a hard-hearted wretch—a demon of the lowest order; yet he is a man! By him stands an old veteran in the cause of reform; how brilliant his eyes, expressing the lofty emotions within his soul!—and his countenance is all aglow with love for humanity. He constantly labors to benefit all, and his works of love can be seen on every side. Which of these men does your God resemble?

A God possessing any attribute of man is an impossibility! In seeking him, you do it through yourself. The moment you apply your own attributes to God, you destroy him effectually, for you limit him. If you say he has all power, we will declare emphatically that *he has not*, for we possess some power, in which event your God is not all-powerful.

A God to exist at all, and be infinite, must exist entirely independent of the attributes of man, and possess nothing in common with him? Prove this? Why if God possesses the characteristics of one, show me the person. You extend certain attributes to an infinite degree, and call them God. What man will you use? Is there a man in existence whose attributes you would be willing to extend to form a God? Tell me, pray. No! that man does not exist now, and never did exist, whose attributes you would be willing to enlarge and form a God therefrom. If no such a man in existence, how can you form a conception of that which does not exist? There is no one in existence possessing the attributes of God in a finite degree, and yet perfect in those attributes. How, then, are you going to form a conception of Deity when nothing exists to form a conception from? If you can form no conception of him, how will you define him?

To define God, and assign him attributes common to humanity, you must have those attributes actually in existence. How can you reason to show the nature of God, only from that which already exists? Why do you apply to him power as one of his attributes? Why stop there? Why not say that he is an infinite being, with passions to eat, drink, etc.? Reason to some effect, and if you wish to enlarge *one* of the attributes of man in your God, *you must all.*

It has been said hundreds of times, that the mind can not comprehend God. Then, how can language define him? Can the mind define that which it can not comprehend? As well describe a man you have never seen. If language can not define Deity, the mind comprehend him, the eye see him, the ear hear him, or the feelings sense him, where is your foundation to rest when you endeavor to prove his existence?

If a God, then, the question now is, has he any of the attributes of humanity? If we establish the fact that it is utterly impossible for him to possess any of the attributes common to humanity, we are doing away with an Infinite God. The idea of the existence of a God, originates from mystery and our own ignorance. The Negro who could construct his own rude hut alone, carrying stones to build its walls, in size in proportion to his strength, if transported to this country, and shown the stones in the Court House, would at once conclude that the man who built that must be as large as a mountain. We form a conception of God from our own surroundings and the circumstances of life. The Negro makes him a large man; but the various philosophers of the day have improved on that, simply enlarging the power, goodness, mercy, and intelligence to an infinite degree.

Again, if God possesses the attributes of man, would he not be like him in his various acts? Would he not lie, commit murder, and steal occasionally? Why, your mind would revolt at such an idea. Man does all those things, and he originated from this God, you claim! Where did he get the impulse to do these acts, if not from God? Did not the impulse to murder originate from him, the same as that which induces you to give alms to the beggar? Why not then say that God is both good and bad; forgiving and revengeful, the same as a man. But if he is Infinite Good, the same as Denton declares, there would be no room for the bad. If you make a God from a human stand-point, do n't select just such attributes of man as suit you, and apply them to him—but enlarge the whole man. To say that God is Infinite Good, is a meaningless term. If a Deity exists at all, you must look at him through your own senses, or grasp him with your own mind.

(To be continued.)

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The Search After God

Will terminate, we think, before it reaches the sixtieth number. We will in summing up, *clearly* and *distinctly* present the world with an Object, Element, Principle, or Quality of the Universe,—*that which takes cognizance of all things.*

Henry Ward Beecher Studying Agriculture Under Difficulties.

Henry Ward Beecher finished his professional labors for the season last Sunday, and taking Greeley's "What I Know of Farming" in his carpet-bag, has gone to his country home at Peekskill for the summer. Mr. Beecher is quite as much of a poet as a theologian, which accounts for his selection of reading matter for vacation.—*Tilton's Golden Age.*

Although we have had the the pleasure of perusing the *Golden Age* for some time, and although we have often found articles therein which we did not believe were *well stained* with truth, we are inclined to accept the above quotation. Just think of it! this eminent divine rusticating among the hills and lawns of the country, with Horace Greeley's work, "What I Know of Farming," under his arm. We are somewhat acquainted with the author of this book, having had the pleasure of hearing him lecture at Crosby's Opera House in this city, where he waddled on to the stage, putting us in mind of an "overgrown babe." His lecture was good, and was thoroughly systemized and arranged previous to venturing before a highly critical audience.

In what condition will the illustrious divine of Plymouth church be after reading Greeley's agricultural works? Can he preach "Christ crucified" successfully after his mind has been occupied in digesting a treatise on turnips, cabbage (both early and late), beets (especially dead beats), drainage, onions (with and without scent), various kinds of grass, etc.? How will all this mix with the "fall of man," the transgression of Eve, the perfidy of the serpent, Job's boils, Jeremiah's Lamentations, Ezekiel's Prophesies, the Vicarious Atonement, the passage of the Egyptians out of Egypt and the vision of Daniel. Will he not become confused in preaching, after he reads one of Greeley's letters to an inquiring mind, which is as follows:

New York City, July 1st, 1871.

DEAR TETHARD: Sugar beets are an excellent fruit to raise. Plant the seeds early, covering them with the quality of sugar you desire to make. If you should desire to raise molasses, cover them with the sorghum, New Orleans, or Havana molasses—depending on the quality that you desire. Plant the seeds the first of April, and tap the trees the following spring, and you can obtain all the molasses you want.

Yours truly,

HORACE GREELEY.

Will such teachings as that mix with old theology? Will not Beecher stock fall when the two assimilate? Really, Greeley's knowledge of agriculture is as popular as Beecher's religion, and when the two affiliate in the massive brain of the latter, we fear his mind will not correctly comprehend the beautiful teachings of Job, or the sublime utterances of Balaam's Ass. Beecher is eccentric, and to mix the eccentricities which he already has with Horace's, will make him still more so.

If Mr. Beecher had taken, in connection with this excellent treatise on agriculture, Greeley's last theological lecture, and read the two in connection, he would ere this have been a fit subject for the lunatic asylum. He can discuss the tariffs, protection for home manufactures, the Ku-Klux, but he is out of his element,—just as much as a fish is when out of water,—when he leaves the terrestrial or things sublunary, to discuss the celestial or things visionary. Really, these erratic notions of this eminent politician, his agricultural venture, and latterly his theological peregrinations, together with his aspirations for the Presidency, have rather muddled his mind, and he presents a strange appearance. Greeley the politician—the agriculturist and chemist—the theologian,—ah! not being right on the "God question," and fearing that he would be in favor of engrafting his mythical creature in the Constitution, he is not our candidate for President. We wait now with intense interest to see the effect of his agricultural work on the mind of Beecher. Perhaps he will on his return pray for the vegetable kingdom as well as the animal, but whether he will pray to Greeley's God, remains to be seen.

Many years ago, it was quaintly stated that Beecher swore—uttered an oath, one common to a driver when trying to render a balky horse more tractable. A correspondent of one of the secular papers has been giving his acts of life a chemical examination, and bursts forth with: "People think it is dreadful in the worldly to use vulgar oaths, and shock their esthetics. But when we see the Rev. Henry Ward skipround on the verge of profane expressions, what can be said? If that eminent divine would look a little more closely after his own morals, he would not cut so many didos—let his sympathies run away with him—as if he, puny mortal, could alter the inflexible moralities. Is there no one enterprising enough to reform him? He keeps many a soul on a see-saw of doubt and confidence about him, hardly knowing where to locate him, instead of commanding unqualified respect, as a man of extraordinary talents should. Perhaps he has not tilled his own soil as he should have done is why he is now studying Greeley on agriculture."

The remarks of a recent journal, that it would be 'worth going all the way to Heaven for,' to see the city missionary who died of starvation meet Mr. Beecher with his $20,000 salary, were much to the same point, so far as proving that Mr. Beecher would be none the worse for more humanity and less popularity.

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Letter from Thomas Woodliff.

BROTHER JONES: Shall I give you a detailed account of what I have lately passed through? But why trouble you with it? You are probably aware of the power of spirits. I am only known as a druggist, and cannot find any spirit to help me except one who took me to an insane asylum in this State, there to pass through an experience which would make a man shudder. Why I was taken is still a mystery. I am known here as a quiet man, and I was forced to act like a madman. I was forced, you understand, to personate a maniac. So well was it done that I underwent an examination before two *learned* physicians, who gave testimony in court, and I was pronounced insane. You can form an idea of the process of pronouncing judgment in such a case.

This little farce being ended, I was then a raving maniac; but "there was method in the madness." To enumerate all the mad sayings, would be of no use, but I am aware of the manner and the effect of it all. In the asylum I was also excited,—not violently, but more in a humorous strain. Thrown into a cell, on a stone floor, with little comfort, I assure you, I passed the night and day, and still another night. The scenes which I witnessed would make a sensitive person tremble, but the same power upheld me that forced me there. I was well enough, of course, but the physicians kept me three weeks, to see if a recurrence of mania would appear.

Being at home in my store now, I thought I would drop you a line. You can make any use of this you may see fit.

Yours in hope of a happy life,

THOMAS WOODLIFF.

Colfax, Cal.

Reply:—Your experience was doubtless severe. The superficial reasoner would pronounce it the result of a belief in spirit communion.

In all ages of the world spirits have communed with mortals. Insanity has prevailed in all ages. Spirit obsession has also been common with all people. Sometimes such obsession has been by intelligent spirits, who could, and did, give the world much light and knowledge, in regard to the future life; at other times ignorance on the part of the obsessing spirit, attending like ignorance on this plane of life, the result, as might well be expected, was persecution and death to the poor obsessed medium.

The morning of an age is now dawning in which intelligence prevails to a greater extent than in the past. Obsession is recognized as a species of spirit control, as common in the past as now, but not understood.

Spiritualism, so called, has enough intelligent men and women for its devotees, to look upon all such obsession as has in the past been denominated insanity, as intrusion by ignorant spirits, which exists by and in conformity with well-known laws upon the spiritual plane of life, and sufficiently known upon this to be effectually treated and cured.

In a *few more* years, the philosophy of spirit control will be so well understood and acknowledged, that the strait-jacket and cell will be entirely dispensed with. Healing mediums will then be resorted to as a mode of immediate and perfect relief in all such cases.

The obsessing spirit being, for the time, *reincarnated* in a physical form, can only be reached and expelled by another spirit, through a medium on the material plane of life.

The law of spirit control and power, heretofore a sealed book to mortals, is now rapidly being unsealed, and its beauty and excellence is becoming apparent to our understanding.

However severe the ordeal through which you have been compelled to pass, nevertheless, to you, and the world, it will add a chapter of benefits. There are mediums who give immediate relief in such cases.

We trust that these few remarks may elicit thought and provoke comment from thinkers.

Mrs. Laura Cuppy Smith.

It was our privilege, on Sunday, July 23rd, to listen to a touching, tender, and earnest soul-appeal from this noble woman, in her lecture of that hour, based upon the scriptural account of "The Ten Lepers." She most eloquently depicted the state of Christendom at the advent of Modern Spiritualism, showed how blank skepticism had spread its dark pall over the land—the churches gave no proof of immortality, but imposed a barren form of belief—doubt and despair had taken possession of the human soul—when twenty-three years ago, the spirit-world began this great and glorious work, which had converted thousands of Infidels through its ministry, and lifted to the rostrum the child of fifteen years, as in the case of Cora L. V. Scott, and poured the burning eloquence of this new inspiration into the hearts of men. She plead her cause (for no one can help seeing she has made it *her* cause) with all the heroism of a consecrated life, and bewailed in most touching earnestness, the apathy, indifference, carelessness, and selfishness of those thousands of nominal Spiritualists, who, having drank at these spiritual fountains, and been freed of the leprosy of skepticism, now fall back into their comfortable seats, pander to the demands of the dissenting world, and forget the great work for humanity.

She plead the cause of our speakers and mediums in words of very fire, showing how they had left all, choosing lives of self-sacrifice and martyrdom for the truths of this angel-ministry, and pointed her hearers to the fact that many of them did not own one inch of ground in this great land, or even the means to bury their cold bodies when the necessity comes!—and all this, in this land of wealth and prosperity! She almost tearfully begged all Spiritualist to forget their paltry difference, their unworthy divisions, and unite in this great work which has been put in our hands by the angels. She pointed to the fact that while the sects were uniting, and against us, we had suffered these dissensions to estrange and divide. She believed that recent attempts to prevent the "exercise of mediumship, were a presage of what would surely come upon us in the future, and we would yet be forced to unite in self-defense, and to save us from persecution.

Mrs. Smith is one of the most chaste, earnest, and eloquent of speakers—her eloquence being not of the artificial kind, but deep, soulful, and convincing. She is a speaker that must wear well. Her delivery is of that sort that it does not distract the mind from that which is vital in her discourses, but carries with it the very essence of conviction, in that it confines in her own appearance all that she claims for this gospel of peace and good will to man. We are sure no society can afford to lose the faithful services of this devoted teacher, and we hope an effort will be made to push on our work with renewed enthusiasm.

"The World moves."

We are glad to chronicle the fact. Galileo first discovered this, but was soon compelled to renounce the position he had so wisely taken. Notwithstanding science has fully established this peculiarity on the part of Mother Earth, there are fools even now extant, who would deny it—and not long since, we heard an eccentric, but "well to do" farmer, declare that such a "revolution on its axis" was an impossibility, as "all the water in yonder pond would be spilt when it got round on the other side." This theory on the part of scientific men, received a tirade of abuse, which, if the earth had been modest in turning round, would have resented the insult by stopping awhile. Thanks to her, however, "she still moves." All facts, however born, must be tried in the crucible; must receive a certain amount of vile condemnation. A fact connected with religion, or one which presents an idea antagonistic to orthodox theories and views, will not readily receive the attention of scientific men. Generally, scientific men are moral cowards. They cater to religion; take stock in the Vicarious Atonement, or desire to use the blood of the lamb for chemical purposes, on their characters. In England, however, three scientific men have stepped forth, and with implements of investigation, are determined to test the character of the manifestations. One, Mr. Crookes, is a practical chemist, and is aided by Dr. Huggins, the eminent astronomer. The former, with his crucible, will be able to tell whether they belong to things terrestrial or sublunary, while the latter, accustomed to peering among the stars, can decide whether the phase of manifestation have a *celestial* origin. We patiently wait for the report of these scientific gentlemen. Perhaps like Professor Hare, they will come forth full-fledged Spiritualists, and will astonish the world by the announcement of the fact.

In this investigation, these scientific men expect to be able to prove, no doubt, that there is a "nerve atmosphere" surrounding each person, which, influenced by the mind, enables Home to accomplish all his wonderful feats.

Mediums in Chicago.

MRS. LORD, that truly celebrated medium for physical manifestations, holds seances, and is convincing many of the truth of spirit communion. Every one who can make it convenient, *should visit* her seances.

MRS. A. H. ROBINSON, 148 Fourth Avenue, gives daily evidence of the presence of spirits, to old business men with advice, which leads to success in legitimate business enterprises.

Her powers as a successful medium in various phases are unsurpassed. Thousands in all sections of the country, are being cured of the various ills that flesh is heir to, by the most simple remedies, prescribed by her while holding a lock of the sick person's hair, without her ever seeing the patient.

Full direction for sending to her for a diagnosis and prescription, will be found in this paper.

THE BANGS CHILDREN have suspended their seances until cooler weather.

CHARLES H. READ, a splendid physical medium, is now holding seances in Wisconsin.

DR. MCFADDEN holds seances every evening, at 343 West Madison Street. He is like many other mediums, *especially queer.* But so far as our knowledge goes, he gives all who attend his seances, their money's worth. He is worth calling on for the oddity of the thing. In saying this of his seances, we mean no disrespect for his phase of mediumship. It is the right phase in the right place. Our spirit friends know their own business, and use mediums fitted to accomplish the object.

There are many other very excellent mediums, of different phases, whose addresses will be found in the Medium's Register, for Chicago.

A Spirit Artist.

Bro. N. B. Starr, of Port Huron, Michigan, made us a fraternal call a few days since. He is looking remarkably well for a man of his age—sixty-seven years.

Mr. Starr was developed as a spirit-artist eight years since. During that time, he has been controlled by eminent artists in spirit-life, to execute hundreds of portraits of spirits, which have been recognized by friends, and a very great number of landscape paintings. We have labored with Bro Starr during the last year or two, trying to induce him to locate at this great and growing *spiritual center*—Chicago; and it it is with pleasure that we announce, that it is probable that he will do so at no very remote time.

Compensation for Kindness.

A few days since, a good Spiritualist, acting in good faith, sent us a letter for publication, which we published in our last issue, extolling a lecturer (not a Spiritualist) who had visited his town, and given a discourse on "Free Moral Agency Doctrine." Now we learn that the said lecturer spares no pains, in public and private, to traduce the character of mediums and Spiritualists!

We with pleasure publish communications from our friends, but we respectfully ask them to be cautious in their laudations of men of the stamp referred to. Our paper is the friend of mediums, and will not knowingly lend its columns to praise their traducers.

Letter from Mrs. A. Le Flora Hill.

ED. JOURNAL:—We do not wish to part with the paper—like to read the articles it contains, but do not endorse the "Search after God." We would have liked that if Mr. Francis had found some kind of a God. But I think he is not going to do it. It is a most dreadful thought, to me, at least, that there is no God to aid this world of toilings, suffering mortals. As I understand it, Spiritualism teaches us that the bad can come back, as well as the good spirits, and that we are all more or less subject to the different influences of these spirits. If so, there seems to be a great necessity for a God. The testimony of spirits does not agree with regard to this subject,—some saying there is a wise and loving Father, whom we should worship, and others, like Mr. Francis' spirit guides, seem to laugh at the idea of there being one.

Mr. Jones, how are we to reconcile these discrepancies? We, that is, my husband and self, believe in the beautiful Harmonial Philosophy, but are only beginners in the faith,—only lately having the satisfaction of witnessing spiritual manifestations. How do we know that Mr. Francis' guide is infallible? Mr. Jones, please answer these few questions, and in the meantime, I hope Mr. Francis will find a God, for I think this world needs one.

MRS. A. LE FLORA HILL.

Eden Prairie, Minn.

REPLY: As the magnet is attracted by, and subject to, the *lodestone*, so we mortals are attracted and subject to the *Great Positive Mind*—the Infinite Father.

The nature of matter and the nature of mind are but little apprehended by the *finite* intellect of man.

God and *Nature—matter* and *mind* are one—that is to say, there is one eternal, omnipotent *substance, which is Love,*—that has a real existence; its *minimum* is *matter*, its *mediate*, or *intermediate* is *mind*, and its *maximum* is *God!* The *higher comprehends* the *lower*, and *infiltrates* itself into every *molicular atom* and *monad in existence!* So an intelligent spirit taught us in our early investigations into the *philosophy of life*—Spiritualism.

While we can not fully comprehend that which is *illimitable* and *boundless*, yet our *conception* of the *idea* advanced is sufficiently definite to awaken in our minds a realization of a *loving Infinitude*, of which we are integral parts—and as a *member of ourself* is loved and cared for by *self*, so we feel that we are loved and cared for by the GREAT POSITIVE MIND of the Universe—God. This thought awakens in us the spirit of love and adoration for *all beings*, as

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

—[ED. JOURNAL.

Dr. Dake.

The Analytical Healer, Dr. Dake, is now operating in Michigan, and for a few weeks, can be consulted at the Everett House, East Saginaw. A rare opportunity for invalids in that vicinity.

☞ That bothersome habit of using tobacco, can be effectually cured by using Mrs. Robinson's *Tobacco Antidote*, according to directions.

For sale at this office. See advertisement in another column.

☞ The first page of the JOURNAL contains interesting extracts, showing which way the "wind blows."

☞ There will be a three day's meeting of Spiritualists at Bethany, Mo., commencing on the 29th of September, and closing on Sunday, October 1st.

☞ We have two able lectures,—one from Dr. Underhill, the other from Mrs. J. H. Stillman Severance, that will appear soon.

LITERARY.

The American Odd Fellow, for July, comes to us under new and more favorable auspices. Orange Judd, whose name is synonymous with success, has assumed an active interest in its publication. This magazine, which has always been a favorite with us, will now become still more attractive, and should be read by all members of the order. It also possesses genuine value as a family magazine. Published by the A. O. F. Association, New York City.

A Few Thoughts For a Young Man. By Horace Mann. Boston: Horace B. Faller, Publisher. Chicago: S. C. Griggs & Co.

This delightful little book was in very great demand years ago, over twenty thousand having been sold when first published, and there has always been a demand for it. Mr. Fuller has got out an edition which does credit to himself as a publisher.

Historic Americans. By Theodore Parker. Boston: Horace B. Fuller. Chicago: S. C. Griggs & Co.

Theodore Parker, the varied and profound scholar and eloquent pulpit and platform orator, was the object of intense hatred and abject fear on the part of the orthodox ministers and their bigoted followers in the city of Boston, who dreaded the power of his great intellect, the influence of his noble life, and united their entire strength to kill him, and finally succeeded in their object. They could not have done it surer or more certain had they assassinated him on the street. They drove him to a foreign country in search of that health and vigor which would once more enable him to stand up in their midst and combat them as effectually and manfully as in his better days. But alas, the venomous shafts of hatred and malice had sunk so deep into his sensitive nature that even the sunny skies and balmy air of beautiful Italy could not restore his exhausted constitution. His beautiful spirit freed itself from the worn-out mortal form, and found its peers in a more congenial clime on the *other side* of life, where, we have no doubt, he is happy, and from whence he is to-day influencing for good those he left behind, many of whom are beginning to appreciate his noble qualities, and listen to his teachings. His name is gradually occupying that high place in American literature which of right belongs to his great genius. The book before us contains lectures on Franklin, Washington, John Adams and Thomas Jefferson. The lectures are a very valuable addition to our historical biographies, and will be fully appreciated by the readers of the JOURNAL, and by all who do not allow their bigoted religious prejudices to warp their judgment of the author.

The Journal of Speculative Philosophy, published quarterly at St. Louis, Mo., is intended as a vehicle for such translations, commentaries, and original articles as will best promote the interests of Speculative Philosophy in all its departments. The number for July is replete with solid matter that can feed the reflecting mind. Two dollars per annum. Wm. T. Harris, box 2296, St. Louis, Mo., Editor.

☞ We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

—Read "JESUS OF NAZARETH."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

HARRISBURG, PA.

The Potts Family—Dr. Barr, Dr. Fahnestock and J. J. Reilly.

On the 15th and 16th of July, we lectured in the hall of our good brother, Dr. Barr. We are sorry to say that this indefatigable laborer was quite unwell, so that he could not be out in the evening. We had our young friend, J. Jefferson Reilly, a test medium, with us. On Saturday evening, a good and attentive audience assembled to hear us talk on the question, "What is Spiritualism?"

On this occasion we spoke for ourselves, claiming that all that related to man's spiritual nature in the past, the present, or the future, belongs rightfully to Spiritualism; that all that is good, and true, and valuable, in the religions that have existed in the world, is of this character; that Spiritualism is a great system of eclecticism, gathering all the good of the past systems, and adding something to these that is more comprehensive, universal, and far-reaching, than any system that has ever existed in the world, being not only adapted to the entire man, but to all conditions of humanity, and hence its great and unprecedented popularity. Meeting as it does the demands of humanity, we predicted that it was to be the religion of the world; that it would absorb the good of all forms of religion, and infuse such vitality into them, as to enable them to throw off all the husks and superficialities that have gathered around them.

At the close of our lecture, the spirit of John Pierpont spoke eloquently through our young friend, Reilly. Patrick Ocer also came and spoke a few words through his medium, Andrew Potts.

On Sunday morning, we visited the rooms of our excellent friend and brother, Joseph Potts, and were much interested in seeing the wonders there. We counted over twenty pictures of various sizes hung upon the walls of the room. Quite a number of friends came in, among them Dr. Fahnestock and Dr. Barr. These pictures are very unique and original, and as Mr. Potts remarked, "They show one thing, that spirits are no more perfect in their artistic skill than mortals."

Nearly all the pictures now there, have been produced entirely by spirits out of the form, without the aid of mortals, except to supply the paper on which they are drawn.

During the morning, we were invited, with Dr. Fahnestock and others, to an upper room, where the drawings are now made. On the bed we saw a large roll of paper about ten yards long. When this was opened, we discovered at the end that had been rolled in, three very curious and interesting pictures,—we think the best executed of any that we have seen. They had been drawn, apparently with the paper rolled up. There was another picture commenced at the outer end.

On returning to the lower room, we witnessed a number of experiments by Dr. Fahnestock upon the mediums present, and were ourselves subjected to these. We gave a communication from Dr. Hare, on the subject of the "Will," which he declared to be the nearest omnipotence of anything he had yet discovered. He stated that the power of the will depended in a great measure upon the number of faculties which co-operated in the action. A single faculty alone, produced an impulse, generally brief and inefficient; well arranged cooperation of the faculties, produced a powerful and continued action of the will.

He congratulated our friend, Dr. Fahnestock, upon the great work he was doing, of disabusing the beautiful science of Somnambulism of many of the crudities and superstitions which had been thrown around by ignorant and superstitious persons, and often fostered and encouraged by the more intelligent, who have attempted to explain its marvels to the world. We feel deeply indebted to the Doctor for his suggestion in our own case, having been suffering the greater part of the time for three and a half years with our poisoned hand, except when under the influence of spirits, and in a partially somnambulic state.

He assured us that we could throw off all the influence except in that hand, and leave it in a state of unconsciousness. We did this, and for more than a week have been exempt from pain, although the hand still remains swollen and inflamed. We shall have something more to say upon this subject in a review of the Doctor's book.

Patrick Ocer came, and gave some curious manifestations of his power to move physical bodies. On Saturday evening he said we would find something in our hat this morning. Buttons were flying around the room in a very singular manner; at least a dozen were found in different places. We found two in our hat. Four or five were placed in different parts of Mr. Reilly's clothing, sometimes in the seams of his coat, where there was no opening by which they could be taken out; two were brought home in that way. One was seen flying across the room, and then lodged under a metal plate that was screwed on to hold the cord of the window curtain. This was forced under here, so that it required considerable power with a knife to push it out. A ten cent note was found in the hat of a gentleman present.

We think our readers will be interested in the following

HISTORY OF THESE MEDIUMS;

William and Andrew Potts are twin sons of Joseph and Eliza Potts,—the latter deceased about four years ago. They were born in York County, Pennsylvania, in January, 1840. They were bright and healthy children. At the time they were about fourteen years old, the parents heard of Spiritualism, and very wisely did what every family should do, held circles at their house.

The boys were soon developed as mediums, first by tipping the table, and afterward in various other ways. Andrew was treated physically, and some very strange phenomena occurred about him. They held their circles regularly up to the time of the war, when they were suspended for a time. Since then, they have been held regularly.

William saw and predicted many events during the war. He saw printed letters which he could read. Neither of the boys have had much education.

About two years since, William's hand was moved to draw pictures with a pencil, and in August, 1870, the spirits commenced drawing in the house, without his presence or assistance. A large picture, which was presented to us in September last, was commenced by William's hand, and finished by the spirits. At this time they required pencils, and seemed to prefer having them sharpened for them. A paper was tacked upon the wall, or laid on a table or the floor, and the room was locked; and the father was requested to keep the key, and to enter the room several times a day. William and Andrew were working at their trade, that of carpenters.

Since about the first of October, 1870, the spirits have dispensed with pencils altogether, and now they make drawings, with four or five shades of color, and all that is necessary, is to place paper in the room. They say that they obtain the colors from the atmosphere. The pictures are not remarkably artistic; they are very peculiar, and when examined with a magnifying glass, appear to be done rather by dots than lines.

They have made a number of portraits of members of the family, and others, some of which have been recognized. The best portrait we saw, was that of Mr. Legrist, who is said to be the artist. There is considerable writing on some of the pictures, which is more euphonious than correct. One of the pictures was, by request, placed in a frame, and covered with a plate of glass, since which, it has been altered considerably, and improved.

Of late the directions have been to get a large roll of paper, and lay it upon a bed in the third story room. This is the roll we referred to above. Several pictures have been taken off of the original piece, which was twelve yards long. Fifty or more of these pictures have been drawn. They are of various sizes—some much more elaborate than others. There seems to be an improvement in the work as it progresses. Sometimes the spirits seem to be dissatisfied with the picture, and they have the power of removing it from the paper, either in part or entirely. Scarcely a day passes without something being done, though sometimes they work much more rapidly than at others.

Brother E. V. Wilson and F. B. Dowd have visited these rooms. We have a picture which we shall be glad to show to any of the friends. Andrew's mediumship is of entirely a different character. During the past two years he has been very much influenced by a spirit named Patrick Ocer, a genial and witty Irishman who was killed upon the railroad, near Harrisburg. We cannot detail many of the very remarkable phenomena, some of which Brother Doctor Barr has published from time to time in the local papers and in this journal, giving accounts of some of the startling occurrences that have taken place through this influence. An interesting volume might be made, and we trust the Doctor will prepare this for publication, as it will be a valuable addition to our literature, and furnish important facts in the history of this great movement.

Among the first startling phenomena, was the bringing of money, and dropping it upon the table in the circle at mother Hopkins's; since that the finding of many articles, that had been buried, by spirits, some of them a very long time. Andrew made a very brief, we might well say flying, visit to England and Ireland, while under the influence of this spirit. When under this influence, his voice and features are changed, and the power of moving physical bodies in the presence of this medium, is exhibited almost all the time.

The father, Joseph Potts, a niece Lucinda Potts, and these boys, live together in very plain style, and every one must be impressed with the candor and honesty of the whole family.

In the afternoon, we held a large public circle, at which Mr. Reilly was entranced, and after a short address on the general subject of Spiritualism, "Ocean" came and gave several tests. It was excessively warm, and the conditions were not very favorable. In the evening a violent storm reduced our audience, yet it was an attentive one. Dr. Hare took up the theme on which we had spoken on the previous evening, and gave some practical and valuable suggestions in regard to Spiritualism, and what it had done for him in this life, and in his present condition. He declared that it was of the highest importance for each one to ask themselves, what Spiritualism is doing for them? To know that every step they make in the unfoldment of their higher nature, would open to them still grander and more glorious fields of truth.

He stated that the value of Spiritualism was not realized, till they had entered the other life, and then when it was too late; there were often regrets for lost opportunities, and many were compelled to labor to finish up the work that had been left undone on earth.

We have not room here even for a synopsis of his able and eloquent appeal. We never felt more fully conscious of spirit influence, than upon this occasion; and we can speak as freely of this discourse, which we listened to with pleasure and profit, as though it had been given through another organism.

At the close of the lecture, Mr. Reilly was again entranced, and Father Pierpont uttered some very radical and wholesome truths, and then "Ocean" came and gave a benediction.

Four o'clock the next morning we were at home.

MRS. E. MANIFOLD,

Medical, Clairvoyant, and Healing Medium. Parties at a distance examined by lock of hair. Price, $1.00. Prescriptions, $1.00. Magnetic Remedies sent to all parts of the country. Address Mrs. E. C. Manifold, P. O. Box 1094, Rockford, Ill.
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GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services. v9 n8 tf

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THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Buggies of the Best Styles; Platform Spring Wagons, with two or more seats, with or without top. This wagon is an improvement on the old two-spring wagon, and as a business wagon, or for family use, is unsurpassed. Best quality of stock used, and first-class workmen employed, and all work WARRANTED.

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NOTICE OF MEETINGS.

Ohio State Association of Spiritualists.

This Association will hold its Fifth Annual Convention, on the first Saturday and Sunday of September next, in Roberts Hall, Milan, Ohio, commencing at 11 o'clock, A. M. Each local society, and children's progressive lyceum is entitled to four delegates and two additional for each fifty members or fraction over the first fifty.

Important business will come before the convention, and every society and lyceum in the State is earnestly requested to send a full delegation.

The well-known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as possible. Eminent speakers are expected, who will be duly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritualists and liberalists to meet and renew their strength at this annual reunion.

Milan is situated three miles from Norwalk, on the Lake Shore R. R., and all trains are met by the Milan hacks.

HUDSON TUTTLE, President.
GEO. W. WILSON, Rec. Secretary.
EMMA TUTTLE, Cor. Secretary.

Mason and Dixon's Line Camp Meeting.

There will be a Grand Camp Meeting of Spiritualists at Havre de Grace, Maryland, commencing at two o'clock, in the afternoon of Wednesday, August 23d, and continuing over Sunday.

It is designed to make this camp meeting the grandest convention of Spiritualists ever held in the world. Good speakers, test and physical mediums, will be in attendance and no pains will be spared to make this the most interesting, instructive, and harmonious gathering in the world.

On Friday, the third day of the meeting, there will be an exhibition of the Children's Progressive Lyceum, in all its workings. This exhibition will be participated in by several lyceums. Lyceums from every locality throughout the United States are invited to attend and take a part. The Philadelphia, Wilmington and Baltimore Railroad Company, have agreed to carry passengers to and from the camp meeting at reduced rates.

Come one, come all, bring your tents, blankets, and provisions, and let us have a time long to be remembered.

For particulars address Moses Hull, or James Frish, Baltimore; A. P. McCombs, Havre de Grace; or H. T. Child, M. D., 634 Race St., Philadelphia.

Grove Meetings in Wisconsin.

At Geneva, Aug. 12th and 13th, Saturday and Sunday.
At Oakfield, Saturday and Sunday, Aug. 19th and 20th.
At Baldsburg, Saturday and Sunday, Sept. 2d and 3d.

J. O. Barrett, State missionary, and Mrs. Mattie Hulett Parry will be present at all these meetings.

Dr. E. G. Dunn will be present at the meetings in Oakfield and Beaver Dam.

Obituary.

IN MEMORIAM.

Passed on to spirit-life, Sunday evening, July 23d, Dr. R. W. Carpenter, of this city, in the 49th year of his age.

All Sabbath day as the church bells were tolling, he was slowly and surely crossing the Great River, on, on to the shining shore beyond; and as the last rays of the setting sun stole into the apartment, they rested like a glory on his noble brow—shrine from which the spirit had just departed.

It had fallen to his lot to suffer great pain and bodily anguish, and often during hours of distress has the agonizing prayer burst from his lips, "Oh, my Father, let this cup pass!"

Every pang was borne with patience and fortitude, cheered by a faith which points to a bright future after the struggles of earth-life.

Dr. Carpenter was an enthusiast in the cause of Music, and it was fitting the summons should come while listening to harmonious strains, that his soul might be borne in its upward flight on the wings of celestial melody. Every evening during his sickness, his heart was cheered by music, evoked by the rare powers of his beloved daughter Blanche, and as piece after piece was given, she always closed, by his request, by playing Beethoven's "Sonata Pathetique."

Whenever music is cherished, will his name be a household word, for he achieved more to make the Reed organ a success than any other man in the whole country. His inventions, the Vox Humana Tremulo, and La Campanella, are unsurpassed in beauty and expression, and have created a new era in the history of Reed organs. Henceforth all music will have for us a new significance, for we shall feel the highest and holiest emanate from him.

As his wife, I can bear willing testimony to his remarkable purity of character, his kind, loving regard and thoughtful solicitude, which I feel is not withdrawn by the change called death, but will ever be extended to us below.

Only recently a convert to the beautiful philosophy of Spiritualism, it was a source of infinite consolation to him during his hours of illness, and was a faith especially suited to his pure spiritual nature, and is now of inestimable value to his friends left here, who know his love shall never be altered—that still the protecting care will constantly be thrown around them.

It was his lot to pass away amid kind friends, at the residence of his son-in-law, Mr. L. P. Dodge, of Chicago, surrounded by manifestations of affection and love. The soul of harmony and song were developed in him in a remarkable degree, and his improvisations on the Reed organ were at times wonderful, and haunted the memory. Never was performer more completely "en rapport" with instrument; and even now when the notes of his beloved organ is touched, we shall feel his spirit communing with us through the medium of his favorite instrument.

ORGAN VESPERS.

Soul of my soul—my joy—my tears!
I tune thy strings for mortal ears.
O breathe once more a solemn dirge
Through thy deep notes, O harp of mine!

Bending I list to music soft,
Sounds wafted from thy home aloft!
Not half their glories can my thoughts control;
When shall they hear the immortal anthems roll?

Afar from man, yet near to thee,
O God, the source of harmony!
O lift the veil that darkly lies,
Hiding their holies from these eyes!

E. R. C.

SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post-office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

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Original Essays.

Written for the Religio-Philosophical Journal.

HOUSES FOR GOD.

By Mrs. M. S. Kelso.

In this, as well as in other nations, we will not fail to see, in every city, town and village, at least one house for God, and often many more, according to the wealth and population of each particular locality, for be it remembered, that wealth is required to build a home for God. In a city of eight or ten thousand inhabitants, we see no less than eight or ten costly edifices whose spires tower high toward the heavens. These houses have been built for God to live in, and in which his peculiar and chosen people are to worship him. Our white cravatted clergymen and long robed priests collect thousands, and even millions of dollars into their coffers for the purpose of building and ornamenting these houses, which God does not need, and never will use. This money, if appropriated to charitable purposes, would accomplish untold good for humanity. Is it not a heathenish idea, a species of idolatry, to suppose that God, the great Author, not only of this little earth, but of worlds, and countless systems of worlds, would deign to come into one of these vain and aristocratic churches every Sabbath, and meet the pride and vanity which assemble there? Do the wealthy members of the different denominations contribute all the means by which these costly edifices are reared? Is not the poor man, who earns his bread by the sweat of his brow, called upon to contribute a portion of his hard earned means to the support of the gospel? Is not the widow taught that she must contribute her mite? It matters not how she may have to toil far into the small hours of the night to earn this mite, while her shepherd is comfortably ensconced between the soft cushions of the celestial city, to which he expects to go, or rather, of the gold with which its streets are said to be paved. Not only do they receive the widow's mite, but they receive cents from the grasping hand and from the lowest dens of crime and iniquity. Indeed, I believe in many instances, blood and murder are woven and interwoven into the walls of these houses.

Let us now see in what the gospel consists. Does it not too often consist of tea and coffee, wine and cigars, tobacco and whiskey, on the one side, and on the other, of fine laces, and silks and satins and jewelry, and false hair and trains and corsets, and, indeed, many other things which are not only unnecessary, but really injurious and demoralizing to themselves and the religion which they seem so sanctimoniously to embrace? Is the gospel of Mammon? The Sabbath is a day upon which the members of the different denominations appear upon dress parade, and the house of God is a grand saloon in which the latest fashions are exhibited, and of course, it is a glorious occasion! The gentlemen are out in their gayest and most fashionable attire. The ladies are perfect butterflies. Their heads—inside of which their brains are supposed to be—are covered with heavy braids, made of flax or hemp or bark, or human hair, often taken from the diseased bodies of the living, or the decayed bodies of the dead. Their waists are compressed to about one half their natural size by a corset, and their feet are encased in shoes far too small. And, by these restrictions, they prevent the free circulation of the blood in the extremities, and also its perfect aeration in the lungs. Hence, from the top of their heads to the soles of their feet, they soon become one complete bundle of disease, as well as of vanity folly and ignorance. Those who are convinced of the injury done to their health and happiness by the fashionable dress of to-day, have not the moral courage to strike from their bodies these fetters, which fashion binds upon them, and stand forth in their true womanhood, free! Oh, where there are, however, who, either wilfully or through ignorance, say, by their dress, "Mr. God, I know you are all-wise and all-powerful; I respect you very much, and have come here to worship you. But you made a great mistake when you formed me. You did not put hair enough on my head. You made my waist and feet too large, so that I am compelled, myself, to change these defects, and mold the offending parts to suit my more fastidious taste."

Thus it is. Thousands, and even millions of dollars are carried into these houses for God, every Sabbath, in the form of dress, and it is a glorious thing to be a wealthy Christian on that day. But where are the poor? As these Christians roll by in their costly carriages, where are the sick, the suffering, the broken hearted, the dying? Where are those who are kept away from the house of God, because, forsooth, they are poor; who, should they attend in the humble dress which they would be compelled to wear, would cause a great turning up of pious noses, and a general disappearing of scornful faces behind fans? Where are the hundreds of poor, ragged, half-starved children, who are found in the fashionable thoroughfares of our large cities? Where are the poor, misguided, fallen women, who are living lives of crime and shame? I ask, where are they, while their seducers, their destroyers, with heads erect, walk boldly into the house of God, take their seats as members in good standing, and engage in the mockery called worship of God? But their victims may not be seen there. These Christians—so-called—especially the female portion of them, would hold up their hands in holy horror should a fallen woman appear in the house of God. Religion is not for such as they. Hell is good enough for them. These Christians, who tell us that religion is free, and talk so much about the efficacy of the blood of Christ, say, by their actions, that only Christians can enter the city

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Historical.

The following interesting chapter in the history of our state, the just tribute to a grand old chief, from the well known pen of the Hon. Anson. Miller, is taken from the *Lakeside Monthly* for July. It is given in full, as its perusal will richly repay our readers. We wish Judge Miller would write the much-needed history of Illinois. His long residence in the state, thorough knowledge of its affairs and people, and his undoubted fidelity and ability, qualify him eminently for the work.

SHAUBANEE, THE INDIAN CHIEFTAIN.

Memorials for the worthy dead are among the most grateful offerings of the living. We have just witnessed a most beautiful and impressive illustration of this, in the sublime spectacle of national devotion on Decoration Day, when patriotic millions, through the breadth of a continent, garlanded the graves of their fallen heroes, and emblemized their love and admiration of the gallant dead, and the cause for which they yielded up their lives, by gifts of the season's choicest flowers. Such manifestations of gratitude and affection enshrine the spirit of patriotism in the public heart, perpetuate the memory of illustrious deeds, and excite to life and power the ennobling emulation of excellence.

The renowned chieftain, the subject of this article, was a generous and devoted benefactor to the frontier inhabitants of Illinois in times of danger and distress; and though born and bred in a region hostile to our country, and trained by an early life to war against it, he became a most reliable and efficient friend of the early settlers in the west.

Shaubanee* was a native of Canada, a Pottawatamie Indian, born and early settled in the American Revolution, probably before 1780. The Pottawatomies at that time had numerous bands and divisions, located in Canada, Michigan, Ohio, Indiana, Illinois, and other states of the west. They were powerful men, above the ordinary size of Europeans, exceedingly athletic and muscular, courageous and formidable in war, and intelligent above the average of their savage neighbors.

The Pottawatomies, Menomonies, Sacs, Foxes, Chippewas, Ottawas, Kickapoos, Shawnees, and other tribes of the west, spoke dialects bearing a strong resemblance, and having a common origin in the old Algonquin tongue.

The Pottawatomies in Illinois, occupied the region around Lake Michigan, and on the Illinois and Fox rivers, and south of this as far as Peoria, and west as far as Rock River, that being the line between them and the Winnebagoes, who spoke the Sioux language. The Pottawatomies emigrated from Canada at an early day in the history of the northwestern territory, and their different tribes were controlled by local leaders. Big Thunder, a gigantic chief, lived on the Kishwaukee, and had his seat at what is now the beautiful town of Belvidere. Caldwell and Robinson, intelligent and judicious half-breeds, managed the affairs of the tribe at and around the old French post of Chicago, and on the Des Plaines River, and Shaubanee as peace chief, and Waubansee as war chief, exerted their influence generally over the different localities.

The Black Hawk disturbance became serious in 1831, but was easily quelled by force. The war broke out in earnest, however, in 1832. Black Hawk, whose Indian name was Mucata Mohicata, had been an associate of Shaubanee under the great Tecumseh in the Indian wars of the South, and that between the United States and Great Britain in 1812 He was an old warrior, nearly or quite seventy years of age at the time of which we write, the indomitable chief of the Sacs and Foxes, a band of lofty bearing and great force of character, who had been engaged in war from his youth. His chief town, a large one, had been located on the east bank of the Mississippi, on and near the present site of the city of Rock Island; his home had been burned, and he and his tribe driven west of the river,—his former home being claimed by the United States under treaty stipulations which Black Hawk declared were obtained by fraud and force.

In his contemplated raids against the whites east of the Mississippi, he had hoped for aid from the Pottawatomies and Winnebagoes, and had sent embassies to these tribes to enlist them in his enterprise. Earnest appeals were made to Shaubanee by his old companion in arms, but in vain. A grand council of Pattawatomies was held on the Des Plaines River, a few miles west of Chicago, and by the influence of the old chief, Shaubanee, Obazeet, who had been engaged in war from his youth, the chief town, a large one, had been located on the east bank of the Mississippi, on and near the present site of the city of Rock Island; his home had been burned, and he and his tribe driven west of the river,—his former home being claimed by the United States under treaty stipulations which Black Hawk declared were obtained by fraud and force.

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Previous to the breaking out of the war, Shaubanee crossed the Mississippi into Iowa, near the Des Moines River, where he had a long and serious interview with Black Hawk. He brought the chief to desist from his threatened invasion, and warned him of the certain destruction of his power in case of hostilities. He told him the Americans were a great and good people, as numerous as the leaves in the forest, and that they were invariably the rulers of in the whole country. But Black Hawk, burning with revenge and bitterly complaining of the injustice of the United States' agents, and of the bribery and corruption of Keokuk, his rival, whom he charged with stirring treachery, selling his lands and home for pay, where he had no authority, rejected all counsel, and reckless of consequences, announced his determination to recross the Mississippi and assault the whites with implacable resentment.

Shaubanee, thus finding Black Hawk and his braves eager for bloodshed, and the war inevitable, hastened back to Illinois to warn the frontier inhabitants of their approaching danger. He proclaimed to them that the determination of Black Hawk had determined to make a fearful slaughter of the defenseless, and that the only safety of the people was to leave their scattered homes, and to assemble in the forts where they could be protected by stockades, and other defenses. The old chief sent out his sons, and others of his family and tribe, and went himself, riding night and day, to give the alarm. Some heeded it; others were incredulous. It was spring time, and the people were ploughing and seeding, and unwilling to leave their fields. Shaubanee found the families of Hall, Davis and Pettigrew residing together in one house on Indian Creek, a tributary of Fox River, some fifteen miles from Ottawa, and in the vicinity of what is now Mansontown. There were between fifteen and twenty persons in these families. They were earnestly warned by the chief as he approached them on his panting horse. He told them to flee to Ottawa, where they could be protected; that no time was to be lost, as Black Hawk's warriors might attack them at any moment. But they could not realize their danger, and he left, beseeching them anxiously and with tears. Had the whites been the chief's own kindred, he would not have been more solicitous for their safety. Many lives were saved by these warnings.

Black Hawk re-crossed the Mississippi early in April, 1832, and he and his warriors were soon upon their track of desolation. As in all Indian warfare, no mercy was shown to age, sex or condition. After some fighting in the Rock River country, some seventy of these savages, in their course of havoc, descended on the little settlement at Indian Creek, so recently and earnestly warned of impending danger, and in the open day massacred the helpless inhabitants of the cabins of Hall, Davis and Pettigrew.: All the male, fifteen persons, men, women and children, were scalped, and their bodies mutilated and left exposed in the most shocking [illegible]ns present at the attack es[illegible] little son of Hall, sprang [illegible] creek, breaking his arm in [illegible] brush and flood wood, and [illegible]ing, reached Ottawa. The other [illegible] of Mr. Hall, aged fifteen and sev-

* This name has had a variety of spellings, as Shabonee, Shabbona, Shabbona, Shaboo, etc. The Indians pronounced the word as if spelled Shaw-baw-nee. The orthography adopted gives the true pronunciation, and it is the same, with the change of one letter in the last syllable, recommended in Prof. Hennessy of Illinois' song, which, and Sober History of De Kalb County, among other sources, facts herein have been obtained.

enteen respectively, had fled to the chamber and concealed themselves in bed, where, after the destruction below had ended, they were discovered by two young Indians, who claimed the girls for wives, and to secure their prizes, hurried them up the Rock River into Wisconsin. Rewards for their rescue were offered by General Atkinson, and the girls, after a captivity of fearful experience, better imagined than described, and fortunately the fate of few, were found, purchased and returned by the chiefs of the Winnebagoes, employed by Colonel Gratiot, and ransomed by him with articles of finery and valuable property, for the ransom of the captives.

Soon after Stillman's defeat near Rock River, Shaubanee rode into camp at Dixon, then called Dixon's Ferry, the headquarters of the army, in company with the Indian agent, Pierre Menard, son of a well-known pioneer of the same name, the first Lieutenant Governor of Illinois. Some of the militia there, being excited by liquor, declared that they had come to the Rock River country to kill Indians, and that they would kill Shaubanee, and demanded of Menard why he brought an Indian into camp. He replied that the chief was one of the best and most active friends of the whites, and that he would defend him at the hazard of his life. Mr. John Dixon, the first white settler of the Rock River valley, whose house was headquarters, rushed quickly to the rescue of Shaubanee, and took him to his family room, closed him in, and guarded the door for his safety. Governor Reynolds made Dixon's house his headquarters, and there he and other leaders met Shaubanee.

It is worthy of remark, that when Black Hawk and his braves went up the Rock River Valley, before military operations had far advanced, they called at Dixon's, and the honest old man, Dixon, whom the Indians called Na-chu-sa, (white hair head) and conversed with him in the most friendly manner. That venerable gentleman, now nearly ninety years of age, recently informed the writer that among other officers at his house during the Black Hawk war, were two young lieutenants of the United States' Regulars; Robert Anderson, the hero of Fort Sumter, and Jefferson Davis, ex-president of the so called Confederate States. These brief associates, little dreaming of their future antagonism in a desolating civil war.*

After the capture of Black Hawk and his son Nanotah, and the prophet, Thomas (the prophet's bookkeeper (white Cloud), Naxope, brother of the prophet, and second in command to Black Hawk, Wisshick, a sort of chief adjutant, Pomshoe, a veteran brave, and Poweshiek, adopted son of the prophet, and a leading young warrior, who, with others, were taken as hostages to Washington and Fortress Monroe, and upon the close of the war, the national administration reserved from sale for the use of the Indians certain lands, the beautiful grove in De Kalb county, known as Shaubanee's Grove, his place of general residence for many years Here he had a fine spring, delightful woodlands, and here his family raised corn and made sugar, and he and his tribe rode over the adjoining country in pursuit of game. The government also gave him an annual pension of two hundred dollars which was continued till his death.

Subsequent to the treaty the Pottawatomies relinquished their lands in Illinois for an extensive land reservation in Kansas, then a wild, but now near the present capital of that state, and Shaubanee removed with his family and tribe. He could be found hostile Indian bands, with reservations near the Pottawatomie Reservation, which made his new home very unpleasant. One of his sons was killed in a difficulty with his inimical neighbors, and the young old chief in the fall returned to the grove with his family, consisting of his last wife, Pokanoka—his first wife being buried in the grove—his sons and daughters, his sons-in-law and daughters-in-law and grandchildren, numbering in all about thirty persons.

After a few years, Shaubanee, at the solicitation of his tribe, returned to Kansas, when it was reported at Washington by persons wishing his valuable grove, that he had abandoned it. The grove was then put into market and sold, and when Shaubanee returned to Illinois, he found, to his inexpressible sorrow, that his old home was gone, and he wept, saying, "All gone—Shaubanee got no home now!" He said that he loved this grove, that his first wife and some of his children were buried there, that he had lived there, and wished to die there and be buried with his dead; but that he had lost all, and was very poor. He then removed to the Illinois River, east of Ottawa, where the citizens of that town and vicinity raised money by subscription and purchased for him a tract of land in the timber on the river, and erected suitable buildings thereon for himself and family, where he ever after had a permanent home

Shaubanee, though nearly sixty years of age at the time of the war, "as then in the prime of vigorous manhood. He was a large and portly man, well built, both for strength and agility, courage and dignified in his manner and bearing, and truly one of Nature's noblemen. His broad and rugged face was energy expressive of kindness, sincerity, sound judgment, and that nobility of character which he ever exhibited in a remarkable degree. He was honest and honorable in his dealings, and a highly social and agreeable neighbor, His sons were much like him. Smoke, who would probably have succeeded him as chief, is described as "a magnificent fellow, tall and well proportioned," with fine and manly features, a model young brave—distinguished, like Uncas, of New England fame, for his laudable temperance in the rejection of all intoxicating drinks. This promising young man died in Iowa, where Shaubanee watched over him with all the solicitude of a loving father. The whites sympathized with the afflicted chief,—attended kindly upon the son in his sickness, and buried him with respectful funeral rites. The old chief often alluded to this with gratitude and tears. He said, "White man much good to Smoke, take care of him sick, and when dead put him in a box"—describing the coffin,—"then one white man bow down over Smoke and say, O God! O God! O God! White man much good."

Sometimes the old chief attended religious meetings with his family, and was always particularly careful that the young should be attentive, and behave with propriety.

Shaubanee had many anecdotes of his old leader, Tecumseh, whom he admired as a man of integrity and honor, and a warrior of consummate ability. He said that at a council on the Wabash, during a thunder storm, the lightning struck a tree near by and set it on fire. Tecumseh at once rose, approached the tree, and lit his pipe, assuring the wondering chiefs that the Great Spirit had sent them fire at his request, that they might light their pipes at the sacred flame. Having learned from the British officers near Detroit that there would be an eclipse of the sun on a certain day, Tecumseh told the Indians, some of whom had disobeyed him, the Great Spirit was displeased with their conduct, and on that day by hiding his face from them. When the day arrived and the sun began to be darkened, the disobedient Indians besought their chief's pardon and his intercession with the Great Spirit. He said light was soon graciously restored, and ever after Tecumseh commanded the most implicit obedience of his people. Such were some of the means through which this most gifted and powerful chief secured and maintained the marvellous control over the Indians from Canada to Florida, and combined them against the government of the United States.

Shaubanee's description of the memorable battle of the Thames, in which Tecumseh fell, leaves no doubt that the lion-hearted Shawnee chief was killed by Colonel Richard M. Johnson. Shaubanee acted as one of the aids of Tecumseh, and was standing near him at the time of his encounter with Johnson. Tecumseh sprang forward to cheer on officer riding a gray horse, and raised his tomahawk to kill him, when the officer drew a pistol and shot him. Shaubanee said that Tecumseh had been wounded in the battle a number of times before, but the officer on the gray horse killed him. Of this he was positive, and spoke from actual knowledge, and his statement agrees precisely with the account of Colonel Johnson, who said he rode a favorite gray which had been mortally wounded, and was killed at the time he drew his pistol from his holster and shot Tecumseh. After the fall of Tecumseh, all, as Shaubanee related, fled in dismay. "Indians and red coats all run, Shaubanee push a shoe" (Shaubanee ran too.) "He never more fight Mericans! Ugh, never, never!"

After a brief illness, Shaubanee closed his life of varied fortunes, at his home on the Illinois River, July 19th, 1859, aged more than fourscore years—one of the last famous chiefs of a race rapidly disappearing before the march of civilization, and traveling toward the setting sun. He was buried amid the tolling of bells, in the city of Morris, where a large concourse attended his funeral. When the tidings of his death were announced through the state, all acquainted with his early history felt the loss of one entitled to a grateful remembrance; a noble chief, worthy of a monument inscribed, "Sacred to the memory of Shaubanee—the friend of the whites."

We give place to the foregoing, as of general interest to all of our readers, but more especially to those residing in the northwestern states.

Judge Miller, of Rockford, our friend, is a ripe scholar. His amiable companion is a Spiritualist, of scholastic ability not inferior to her husband. She reads and admires the JOURNAL, as most clear-headed and right thinking people do.

Judge Miller is undoubtedly the right man, in the right place, at the right time to write up a creditable history of Illinois. Such a work is very much needed. It is, in fact, demanded.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, AUGUST 12, 1871. VOL. X.—NO. 21.

HURL THEM DOWN.

[The following lines are from a volume of poems by Prof. Wm. Denton, which he has just placed in the hands of the printer.]

When presidents heed not the popular will,
And senators care but their pockets to fill;
When law-makers are but blind partisan hacks,
Who care for a man but the sum of his tax,
Though nations may ring with their lordly renown,
Their villainies sentence them; hurl them down!

Though palaces rise if the king only wot,
And ignorant multitudes think him a God,
The time has come by for such fanfaronade,
Henceforth let him work at some man-blessing trade.
A king is but civilization's old clown—
A clog to humanity; hurl him down!

Proud priests of the "bloody faith," dealers in lies,
You've b'asted the green earth and darkened the skies,
Created the devil and made for us hell.
The people are rising, they're cast off your spell,
And Justice exclaims with an ominous frown,
Too long have you bowed to them; hurl them down!

Great God of the orthodox, cruel and grim,
The devil's an angel compared unto him;
The jailor of hell, as relentless as fate,
Eternity cannot his cruelty sate;
The Lord or Jehovah of Jewish renown,
Humanity rises and hurls them down.

AS TO A GHOST.

A Big Sensation at Germantown, Ohio.

A Reliable Ghost Story that beats Baron Munchausen.

Five Hundred People Visit the House.

S. S. JONES—DEAR SIR:—I herewith transmit you for reproduction in the RELIGIO-PHILOSOPHICAL JOURNAL, the 5th page of the Cincinnati *Commercial*, containing a full and detailed account of a most remarkable and startling phenomena that occurred in this vicinity.

Germantown is situated South-west of this city, at about the same distance as it is from Dayton.

This occurrence has produced a profound sensation throughout this neighborhood, and the statements contained in the *Commercial* can be relied upon as being correctly reported, as they were furnished by Mr. W. M. Ampt, who resides in Cincinnati, and is the Prosecuting Attorney of Hamilton County.

Very respectfully,

A. D. SHIVELY.

Xenia, Ohio, July 28, 1871.

(Special Correspondence Cincinnati Commercial.)

I arrived in Germantown Tuesday evening last, late at night, to take up my summer quarters. Before the "bus" that conveyed me from the depot at Carlisle Station on the Cincinnati, Hamilton, and Dayton Railroad, a distance of four miles from here, arrived, I overheard conversations among the other occupants of the vehicle, from which the inference was readily drawn that something highly sensational, if not real, had occurred in the vicinity of Germantown, and that the matter, whatever it was, had caused general excitement in the town and neighborhood.

But before telling you what I found to be the case upon arriving at my place of destination, will you hear something of the history of the town itself?

GERMANTOWN

Is a quiet, unassuming little town of, say, sixteen hundred inhabitants, situated in the southeastern part of Montgomery County, Ohio, twelve miles southeast of Dayton, and fourteen miles from the Cincinnati, Hamilton and Dayton Railroad.

It lies in the Twin Valley, a sort of a sub valley to the Miami Valley, is surrounded on all sides by hills, from which you see the town almost at your feet, and from one of them your vision ranges a distance of five or six miles in front of you.

The town is one of the oldest in the valley, having been laid out as far back as 1819; and originally gave promise of some local importance as a place for business, but the new channel of commerce and trade, called the Cincinnati, Hamilton and Dayton Railroad, which was built at a distance of four miles from it in 1853, left it high and dry, and since that time it has done little more than keep its own.

It is, however, a very pleasant place to live in. You can live long, well and cheaply here, and have the utmost assurance when you die of going straightway to heaven.

The town is regularly laid out, the streets are abundantly shaded with trees, the houses are mostly of brick, and almost every one has a fine yard of grass, trees and flowers.

Many are born here, and few, if any, die, so healthy is the place. It is, however, a good place for a boy to leave as soon as he is old enough to run away from his parents, which latter is the best thing for him to do if his parents insist upon holding on to him.

Arriving late at night, I heard of what seemed to be a great "sell," the nature of which is fully disclosed hereafter by the story of witnesses to the matter, and on the next morning found upon inquiry that the report was fully corroborated in town, and in fact that the subject was universally talked about. In a word, the report was that from Friday, July 21, to the Monday following, at noon, the house of a young farmer named Benjamin Stiver, had been visited by something invisible, incomprehensible, intangible, mysterious, which had everything its own way during that period, night and day, at intervals. Barrels were upset, crocks tumbled over, milk spilled, potatoes thrown about, rubbish in the cellar piled up in the milk-trough, heavy stones moved from their places, teakettles thrown from the stove, chairs thrown about the room, Bible thrown from the bureau, and when put back immediately thrown down again; guns moved on the floor or from their places, a feather bed thrown from the bed into the middle of the room, shoes thrown about, tables upset in their very tracks, quick as lightning, barrels rolled away, stoves knocked over, and lofty tumbling generally indulged in for several days.

There was no stopping on Sunday, as you will see from the sworn statement. Whether this was a violation of the law against "common labor" on Sunday, I leave for my friend, Mayor Davis, to decide.

A momentary consultation was had on Wednesday morning, and John Zehring, Esq., a merchant of this place, who had already satisfied himself of the facts, and myself, concluded to get the story from the eye-witnesses themselves, and then if it seemed proper furnish the *Commercial* a reliable account of the affair. Wednesday afternoon we took a horse and buggy and started for the scene of the fantastic tricks, which are quite graphically set forth in the statement of the eye-witnesses.

THE HOUSE,

A mile and a quarter north of Germantown, is a plain country farm house, built of wood. It fronts to the east—is two stories high and has a basement below. The declination of the ground is slight from the back part of the house downward toward the front.

The basement is on the east side of the house, and back of it on the west side are the spring-house and cellar proper, both being of small dimensions, the spring-house being in the northwest corner and the cellar proper in the southwest corner.

The first story has a sitting-room, kitchen and bed room. The porch on the front or east side of the house runs along in front of the kitchen, and in front of a hall leading to the sitting room.

The second story has a hall and several rooms.

There is but one stairway leading from the first to the second story, and but one from the first story down into the basement.

The basement may also be entered from the east side by a door under the porch. The house is thirty-five feet front.

THE STIVER FAMILY

Is one of the pioneer families of this valley, emigrating from Pennsylvania as long ago as 1806. They were all farmers, and their descendants have lived within five miles of their first settlement—occupying the original farms. They are thrify, industrious, and successful farmers, in good circumstances, and have the universal respect and confidence of the whole neighborhood for honesty and truthfulness. True, they have not seen as much of the world as your young America, but every one concedes that they fully understand how to take care of number one.

THE CAUSE

Of the mystery, whether celestial, human or infernal, no one understanding the facts in full pretends to solve.

Our local philosophers, of course, collect every evening in front of our dry goods stores, and sitting cross-legged on store boxes and benches whittling pine sticks and smoking bad cigars, try to explain the mystery.

They advance the theory that it was a connivance among the Stivers to get up some excuse for sending away the boy Pontius, whom they had taken to raise, and they are met by the statement of witnesses, whose veracity they can not impeach, and by the improbability of such an explanation, in view of the facts themselves.

They suggest the probability of some one wishing to buy the farm, and to get it at a low figure, seeking to injure its reputation as "haunted;" and the answer is, that the owner of the farm himself, Samuel Stiver, sr., is one of the eye-witnesses to the transactions detailed.

The statement of Benjamin Stiver, accompanying, was written down by myself, in the presence of the witnesses and John Zehring, Esq. Read the statement for yourself.

W. M. AMPT.

Benjamin Stiver says he lives in German Township, about one mile and a quarter north of Germantown, Montgomery County, Ohio. Have lived in the house I now occupy for over five years. Have lived in this township from my birth. Am twenty-nine years old. Am married.

Charles Pontius, a boy nine years old, has lived with me since February last, about six months. He lived with me up to last Monday, the 24th day of July, 1871.

On last Friday, the 21st of July, my wife and her sister went down cellar, and they observed that the top crust of two custard pies was removed. By the crust I mean the skin usually over that kind of pie. They were not disturbed otherwise. The pies then looked fresh—the crust or skin was missing and could not be found. There were also four apple pies sitting on the same board with the custard, and each contained marks which appeared to have been made by thrusting the thumb and fingers through the center. Ten or fifteen minutes after a tub full of potatoes were found scattered all over the cellar, appearing as though pitched about by some one, and the tub was tipped over. We found also a dish-rag and an old pot under a bench in the cellar, removed from their usual place of keeping. A loaf of bread placed on the same board with the pies appeared to have a piece bitten off. The pies and bread were all sound when placed there. The dish-rag, which was kept on the top of a hogshead, was found missing four different times in succession, and was picked up under brush where we first saw it. A few minutes afterward it was missing each time. The potatoes we picked up at least six times, and put them back into the tub, and when we came back into the cellar, upon hearing the noise, we found the potatoes scattered, as at first. There was no one in the cellar at the time who could have thrown them about.

We heard the noise in the cellar, being in the kitchen right over it, and the noise resembled the throwing of potatoes and the upsetting of a vessel. When we heard the noise we always went down to see what the matter was. The parties in the house then were myself, wife, her sister and the little boy Pontius.

The cellar is divided into three parts—the cellar proper, the basement and the spring-house. The basement, which is under the kitchen, is where the potatoes and pies were.

After supper a few minutes we found that eleven crocks of milk were upset, and the contents all spilled out. One only was left. These were in the milk trough. We also found a large crock of milk and a small tub of milk, which were sitting upon a platform about fifteen inches higher than this trough, upset and rolled down into the milk trough. The large crock and two of the milk crocks were broken.

There was nothing wrong at supper time with any of the crocks. The little boy Pontius was the first to inform us of this. The crock which had not been upset in the spring-house, was taken by my wife into the basement cellar and placed in the window, when she went out to milk, and when she came back she found it upset, also. This all took place before 8 or 9 o'clock, our bed time. We are sure that none of the family could have done any of the damage. We thought at first it was done by a muskrat, and did not suspect anybody.

On Saturday morning following, the milk of Friday evening's milking was placed in the spring-house. There were seven crocks, and they were put on the platform before referred to. About ten or fifteen minutes after I went down, and discovered one crock upset. This was before breakfast. Right after breakfast my wife went down, and saw two more of them upset. The remaining four she placed in a tub in the basement cellar, and they were upset one after the other by about 11 o'clock, as she found them when she went into the cellar; none of them were broken. She took the crocks all out, as she had found them upset, and placed them beside the tub; and afterward she found every one of them removed from the place where she had placed them.

The next time she went down cellar before dinner she found the tub upset and the milk spilled on the floor. There were four or five gallons of milk in it. The tub was a large washtub. In the morning she also took a six-gallon stone jar about fifteen inches high, weighing eighteen to twenty pounds, and put in a half bucketful of water, and put in her yeast crock, so as to cool the yeast, and she found it upset after dinner.

The Saturday morning's milk she put into crocks, and these were set into a tub of water in the basement cellar. Three of the crocks were carried up on the porch, and when they came for the fourth they found it upset. My wife was standing upon the front porch and saw a half barrel tub, which contained a bucket full of water, running near the house. This tub was standing under the water spout in the yard, and the tub in the spring-house which had, in the meantime, been carried to the door of the basement at its side, and a large crock, were also upset.

My wife next discovered, about 4 P. M., a fruit jar thrown from a mantel piece, six or seven feet above the floor, down on to the floor. This was in the basement. My wife heard the noise, being on the porch. She went down and saw what it was.

Right after this, there were two stones—one weighing twelve or fifteen pounds, and the other six or eight pounds,—thrown off the bread box in the basement. The bread box was on the floor. She and the boy Pontius were in the basement at the time, and saw them pitched off. One was lying on top of the other, and they were pitched about four feet. The lid of the box on which they were lying was about one foot and a half broad by three feet in length. They were both twelve or fourteen feet from the box when the stones were pitched off. They at once put them back, and she carried up some fruit jars, the boy having gone up stairs to take care of the child.

When she went back into the basement she was going to lift off the lid from the bread box, and just as she touched the lid, the stones, lid and all slid off on to the floor. Both stones are flat limestones about two inches thick, one about a foot square, and the other about eight inches square. There was nothing in the box except bread. The basement is so light that you can see a pin on the floor while standing up. There are two windows, and the door was open, and the window shutters were also open.

Saturday evening my wife being afraid, sent the little boy over to my brother's, a distance of three or four hundred yards, for me. The boy came back, and I staid to finish my work.

Before the boy was sent, and while he was gone, (which is about fifteen minutes), she heard all kinds of noises in the basement which seemed like the throwing of bricks, boards, tubs, boxes, lids, old pieces of iron and crocks—making a general racket and confusion. And this continued until 5:30 P. M., after the boy had returned.

I got back to the house at 6:30 P. M., went into the basement and found a lot of rubbish, split milk, old pieces of iron, potatoes and other things scattered around on the floor promiscuously. The bread-box was turned upside down; a keg of soap-grease was turned upside down also.

From the basement I went to the milk-house, and found rubbish boxes piled up in the milk trough three feet high—such as crock lids, boxes, kegs, brick-bats, broken crocks, boards, the old hat before referred to, and a small box of lime which had been for months in the basement part of the cellar on a bench. The latter was found in the milk-trough in the spring-house, lime and all. A box of plasterers' hair which was kept in the cellar proper was also in the milk-house. A crock of pickles which had been standing by the milk-trough was found in the milk-trough. I pitched everything out of the window of the mill-house. I carried the rubbish from the basement, and found one of my vinegar barrels leaking. I had five of them in the basement. I took enough vinegar out to fill up one of the other barrels, and bunged the leaking one up tight as I could, and set it up on end to prevent further leakage. This ended Saturday.

My wife on Sunday morning took six crocks of milk, her Saturday night's milk, and put them into the basement. A few minutes after I went down and found two of the crocks upset and the milk spilled. The boy Pontius had just got up and was in the kitchen when I went down. My wife was washing her dishes at the table. She was standing between the upright door that opens into the cellar, and the sink in the corner of the kitchen. These were ten feet apart. There was a crock standing in the sink and a lid on it. She was standing near the cellar door, in range with it and the sink, and she heard the lid on the crock fly over her head down into the basement cellar, and heard it land on the ground. A mouse-trap, which she a few minutes before had placed on a platform at the top of the cellar stairway was thrown down into the basement. The boy Pontius was sitting rocking the child near the sink at the time the lid flew down cellar. She went out of the kitchen and when out of doors heard a noise and rattle, and when she came back found two skillets which had been standing on the platform where the mouse-trap was, down in the cellar broken to pieces. After she came back she had hardly gone into an adjoining room when she heard a racket. She returned to the kitchen and found the crock in the sink which had been covered with a pie plate thrown on the floor and the milk spilled. She then sent the little boy to my brother Samuel, about 8 o'clock, to have him come over, as she was afraid to stay alone, I having gone to my father's. When my brother Samuel came, he heard some noise in the cellar, and went down, and found the lard can lying on the floor, flattened very much at the top. It was a new tin can, and was in good order before. He set up the can on the floor, and laid the lid on, and started up the stairway, and he had not got up before he heard the can fall over again. He went back and set it up again. The top part only was mashed; the bottom was all right. He started up the stairway, but did not get the cellar door closed before it fell a third time. My bull dog—a very large dog, and one of the best watch dogs in the country—was lying under the bench where the can stood in the first place, and did not take any notice of the falling. The boy Pontius was up stairs all the time.

In the cellar proper there was one empty barrel, and two lard firkins, filled. They were tumbled over, which was heard by my brother, my wife, and the little boy. These firkins and this barrel were several times set up, and they tumbled over each time again.

The little boy went to the cellar and saw the barrel tumble over, and the boy dodging back at the moment the door flew shut, no one having hold of it at the time, and there was no one in the cellar proper at the time. The cellar proper is ten by twelve feet, and in the southwest corner. By this time I got back myself from my father's, and found the mouse-trap at the bottom of the stairs as stated, and the lard can in the basement thrown over. I set it up and put on the lid, having straightened it as well as I could. I put the mouse-trap in its place at the head of the cellar stairs, and went into the cellar proper; found the lard firkins and barrel up-side-down; set them up and went up into the kitchen. My brother Samuel, wife, and my sister Sarah and the little boy were there talking over the affair. The boy went out with the child into the yard, and I heard a noise at the basement window, which appeared to be made by one tapping on the glass or sash. Went down and took the window out; saw no one, and sat down on the cellar steps half way up. These steps lead from the basement into the kitchen, and the cellar proper is on the opposite side of the basement from the stairs, and on the same level as the basement. While sitting there, heard a noise in the cellar proper. Went there and found the barrel upset, and I said, "What do you want? What are you hunting? What shall I do?" Received no answer; closed up and went up stairs. This was about 11 A. M.

After dinner, while I was picking berries, some distance from the house, the boy was at the spring at the northwest corner of the house, and when he was coming toward the east side of the house, the vinegar barrel, which I on Saturday had bunged tight and set up on end, was thrown over, the bung out, and the vinegar spilled.

My wife instantly called up the boy to the porch to take the child. He came and took the child and sat down on the porch, and while she was in the cellar a candlestick with candle and an egg on the sink in the kitchen fell off. She heard it, and coming up from the cellar, saw them on the floor.

The sink is right by the door that leads to the porch where the boy was sitting. My wife, after coming up out of the cellar, went to the porch where the boy was still sitting with the child, and came through the kitchen in so doing; and while she and the boy with the child were on the porch, she heard the coffee-pot and a crock fall from the cooking stove in the kitchen on to the floor. The crock was broken and the coffee spilled. There was no one in the kitchen at the time, and there was in fact no one about the house except she, the boy and the child. The door leading from the kitchen to the porch was wide open at the time. Right after this, while the boy was sitting on the porch, and she was cleaning up the rubbish in the kitchen, she heard a noise down in the cellar, and sent the boy down, and she went down also with the child in her arms and to the cellar proper, and there found a keg of pickles turned up-side-down. It was a half barrel keg and was half full of pickles. The pickles were scattered over the cellar, basement and milk or spring-house.

Nothing more occurred until toward sundown Sunday evening.

I was then at the barn, my wife in the barnyard milking, and the boy was on the porch holding the child.

He hallooed, "There goes the tea-kettle." My wife also heard the noise, and she came up to the house, and as she approached the house, she heard the boy say: "The baby got a lick," and had hardly said this when she said: "There, it got another one;" and when she got to the house she found the tea-kettle thrown on the floor, side of the stove. It had been sitting on the stove, nearly filled with hot water.

This was about sundown. Afterward the boy went to bed up stairs, in the southeast corner of the house. I and my wife were in the kitchen, and heard a noise, which appeared to be in the hall above the kitchen. This sound appeared to be made by the throwing of a shoe. Just about this time came my father, Samuel Stiver, sr., and my mother. Just as they came we heard a similar noise up stairs. I and my father started up found a boot and a powder horn out of their place, one of them several feet; went to the room where the boy was sleeping; there was a can and a large crock of molasses on the table and also two crocks of preserves. We put the preserves under the table, and took the can and large crock down and took them to the barn. Father went back fast to the house and he heard a noise again up stairs, much louder than the other one, so loud in fact as to shake the windows. He went up fast and mother followed; found the two preserve crocks rolled to the opposite side of the room, the sweet potato box turned upside down, four or six brooms thrown down. Mother said to the child Pontius, in father's presence, "Ain't you afraid to stay up here alone?" He replied "No." He had been in bed only about fifteen minutes. He was covered up head and ears. The boy got up, and father and mother and the boy all came down stairs the boy going first. When they got down into the hall below they heard another noise, and father ran up stairs and found another box turned upside down. Father came down again. We then sent the boy, my wife and the baby to my brother Samuel's house, and we then went to work to take out of the house everything in danger of being broken. We took out dishes and packed them in baskets, and while we were doing this my wife returned with brother Samuel, leaving the boy Pontius and the child at brother Samuel's house. While we were carrying the dishes to the barn the boy Pontius came back and said the child was sick, and my wife went to brother Samuel's, and the boy remained. Within a few minutes after his return there was a general tumble again, which continued, at intervals, for nearly an hour. A bench in the sitting-room, where the bread was placed, which had been brought up from the cellar when the bread was removed from the house, was turned completely up-side-down, on the very spot where it stood. Then a large rocking chair bounced from the side of the sitting room, toward the center of the room, up-side-down, a distance of five or six feet, father and mother and myself being within four feet of it at the time and no one else being in the room. There were two lights in the room at the time. Then the small rocking chair was turned over. The family Bible, which was on the bureau, fell on the floor, no one being within its reach at the time. Mother picked it up and laid it back, and it fell again immediately after she had removed her hand from it. The balance of the chairs, six or seven, commenced turning somersaults in the room, and the cradle turned over and father replaced it, when it turned up-side-down again without further notice. I went into the bed room and got my rifle and shot gun, and took them out and fired them off, so as to avoid danger, and when I got back I took out the clock from the bed room, and while on the porch heard the nicknacks, toys, etc, about fifty in number, swept from the mantle-piece to the floor, a number of which were broken.

No one was in the room at the time. When I was taking the nicknacks out, the light, which was on the dough-tray in the bedroom, was thrown off to the floor and put out. I took out the tray, and while gone the bench on which the tray was standing was turned upside down in its place.

While we were carrying the bureau and cupboard from the sitting-room to the yard, we heard a noise in the bed room; father went there, followed by mother and the boy, and father saw the quilt, which had been placed by me under a chest after they were discharged, moving away further under the chest. He saw them move eight or ten inches.

The shovel, which probably produced the noise, was moved a distance of three or four feet, and a crock which contained nails, was upset.

This was the last on Sunday night. About ten o'clock everything was again quiet, and continued so until Monday morning at eight o'clock.

[Concluded Next Week.]

—Read "JESUS OF NAZARETH."

The Rostrum.

PROGRESSION.

Lecture, Delivered By Mrs. J. Stillman Severance, at Rockford, Michigan, June 25th, 1871.

Long ages ago, our earth was a crude, unrefined mass of matter. No beautiful verdure covered its bosom, no animal life existed upon its surface, but the coarse, barren rocks were alone—everywhere.

By and by, the action inherent in matter, —constant motion among its particles—refined it to the extent that vegetation was produced, but so nearly allied to the earthy matter upon which it grew, as to be scarcely distinguishable therefrom. As this crude formation of vegetable life, by its action of growth and decay refined matter still farther, it fitted it to manifest itself in the formation of beautiful ferns, and various vegetative forms were produced,—each finer than the one preceding it, taking ages for matter to develop sufficiently to be capable of producing even the least perfected and simplest of animal life. But the law of progress was then, is now, and ever will be, *action, action.*

Little by little, step by step, up the ladder of progression Old Earth moved along. Poisonous vapors filled the air, poisonous weeds grew upon earth's surface, producing poisonous reptiles —all in harmony with each other—and each doing its work of refining the crude conditions of the planet, and each by its formation, growth, and death, giving birth to higher life and greater beauty, by constantly changing conditions and assuming new forms, as change is progression, until man is produced, which is the highest form of animal life capable of being grown upon this planet, embracing the elements of all below. He is truly said to be an epitome of the universe.

The first development of the genus homo, was not such as we behold to-day around us,—forms of symmetry and beauty, forms with faces lighted up with the clear brightness of cultivated spiritual natures; nor were they forms such as we have been taught to believe our first parents were, by the Eden story, but such as, could we see them to-day, would be transported through the world as an exhibition of the wonderful freaks of nature, or natural curiosities. They were crude, coarse, mammoth productions, corresponding in the human species, with the coarse flags and gigantic trees in the vegetable, and the huge leviathans and mastodons in the animal, creations. It is a law of nature, that coarse material is correspondingly slow in action.

The first forms of man being coarse in texture, were slow in process of change, hence did not become ripe for future life or higher forms of existence nearly as soon as now, and longevity was the general rule. Man's life was counted by centuries instead of years, as now.

The refinement of matter does not cease with the formation of man, even in his present high condition, but constantly every particle in the human being is in motion, and fine matter is formed, not visible to the coarse, material eye, which we call *spirit matter.* This is the next grade above the physical. Every portion developes a corresponding spirit matter, which at the separation of the spirit and body by death, is attracted together particle by particle, forming the spirit body, and the texture of the spirit bodies are as different as that of man in the form physical are different.

As action refines matter, it follows that the action of any organ or part, will eliminate more spirit matter from that organ or part than it will from an organ or part that is inactive; as for instance, a man works his front brain—his reasoning faculties—far more than any other portion of his brain or body, developing more spirit matter from those organs, so that when the spirit separates from the body, you will find the spirit body with a disproportionate development of frontal brain, while the least active portions of brain and body are very defective, making an inharmonious, unbalanced spirit. A man who lives on the animal plane, indulging only appetite and passion, with no aspiration above the sensuous gratifications, on entering spirit-life, will find himself with the base brain, little intellect or moral development, and has a very different formed head from that he possesses here, caused by the intense action at one point, developing spirit matter, while there was so little action at the other parts, that but little spirit matter was formed.

The same with the body. The spirit limbs and all its parts, are the outgrowth of the corresponding part in the physical, hence you see what change of form may be ours on entering spirit-life. A person with finely formed limbs here, by non use of them, may find himself almost a deformity there, hence the importance of the harmonious action of every organ and part of brain and body, in order to have a well-formed spirit.

These ideas may seem strange to some of you, but are they not reasonable? What better method have we of accounting for the birth of the spirit, except from the body. I have seen this process go on; have seen the spirit matter separate, particle by particle, from the body, standing as a vapor around the body, and then, by the law of attraction, every particle was attracted to particle, and formed the spirit body, and there it stood, a separate existence. The purity or impurity of the physical, also effects the spirit matter eliminated, so that with some very impure organizations, the spirit body is formed, and spirits are diseased when born; diseased hereditarily from the body that gave it birth, as a child is diseased from the condition of its mother, and must go through a process of purification there, analogous to disease here, which need never leave home, had the individual lived properly. You see the close connection, my friends, of the spirit and body, makes bodily health of the utmost importance, and physical and mental culture, a promoter of spiritualization and beauty in the blest hereafter.

Every grade of development of matter has an expression true to that degree of development. As matter becomes more developed and perfected, the form of expression is higher and more perfected, until voice is reached in the animal—the first, perhaps, a slight tone, but becomes better and higher.

The same species of birds sound the same notes, sing the same songs; the different members of the same species of animals, giving the same expressions, and varying in pitch, and, perhaps, volume, until we come to man. Here, we have in the earliest races, very imperfect language, little expression of countenance, because the earthy element in the ego predominated over the spiritual, but as the races became more advanced, more spiritualized, language became more perfect, emotion greater—and often more can be conveyed in a look, by one whose spirit controls the physical, than could be conveyed by words. But there is a deeper, fuller, sweeter language, where soul speaks to soul through the law of sympathy, and this is the most expressive language that can be used, and sound, would mar the harmony. Oh! the eloquence of silence, when soul communes with soul, with the dear invisibles who hover around us, invisible to gross mortal sight, but seen by the clear spiritual eyes of those who, although wearing the garb of mortality, may yet live more in the spiritual realms than earthly habitations.

Man having a religious nature as well as an intellectual and social, at all ages of his development, had religious ideas corresponding with his degree of unfoldment and his surroundings, and the growth of the human race may be likened to the growth of a child. The first instinct of childhood, is the idea of self-sustenance, peaceably, quietly, with no idea beyond, no robbery of its neighbor, or thought of accumulation for the future, and where this is obtained, satisfaction is the result. So with the early race,—simple, child-like, living upon the fruits of the earth, without utensil of husbandry, or implement of war, they lived—almost vegetated —simple-minded, harmless, ignorant.

The next organs developed in the child, are the selfish, acquisitive, destructive, faculties. The child observes something, it wants; tries to possess it, if it is withheld, will struggle to obtain it; becomes angry; screams, strikes, and will only be satisfied to obtain it, and then looks around for something more to acquire, and is devoid of aught but selfish feelings.

So with the early race in their development. The acquisitive, combative, and destructive faculties, are developed, and they make wars—often each other, pillage and plunder, and their Gods are Gods of war and peace, battle and conquest.

The child still grows, full of selfishness, passion, and its will power is developed. It is made to recognize the right of the parent to rule. Physical demonstration must teach it what obedience means, because it is incapable of perceiving anything higher. Parental authority, the rule of force, absolute control, enforced obedience, is necessary and right for the child, and it acts thus, and so, from the hope of reward and fear of punishment. It has not learned the laws of kindness yet, but is selfish, tyrannical, —will return blow for blow.

Thus it was at the time of the Mosaic dispensation. Selfishness, war, rapine, and murder, was the law of the land,—an eye for an eye, a tooth for a tooth, blood for blood. At all periods of time, there is some one person, more advanced than the rest, more born in power, and at that time, Moses took the rule in his own hands, with the "Thus saith the Lord," for without thus appealing to their ignorance, he could not have controlled them, and he taught them that instead of many Gods, there was but one, and in him was embodied their highest ideas of perfection. They made a letter their own image, as every one who believed in a God, always embodied in him his highest ideas of goodness and power. Theirs was a God of war,—cruel, vindictive,—given to anger, unmerciful, unlovable in character,—selfish in caring for a special few, and hating the creation at large. Hence the terrible cutting rages, awful carnage, bestiality and crimes that were perpetrated by the direct command of their God,—who was only an incarnation of their own selfish natures,—by catalogue appalling to read, but shows us through what terrible conditions man has come through the ages to his present state.

As the child grows in years, his love of the beautiful, his reverence, his benevolence, is developed. He loves to listen to tales and parables, and by them, principles are illustrated, and adapted to his comprehension; and a teacher is necessary to feed his higher growth, and as every demand has a supply somewhere, a teacher is obtained. He is taught many beautiful lessons. He delights in kindly acts, has tender sympathies for the suffering, and will fight the one who causes it. He has all the lower faculties active, but these others awakened also, and expressing themselves. He goes to school, loves his teacher, and takes him for a model. He believes if he is good, and learns his lessons, he will have a prize when the term closes. His teacher tells him so, and he never questions his word; does not know why things are as he tells him, but enough that he says it, and when any question is raised on any subject, he closes with, "It is so, for the teacher says so."

As the races advanced, and the earth progressed, there came a demand for something higher and better than the Mosaic laws and rules, and to meet this demand, the spirit world set about them to bring a teacher before the people, that would teach a better doctrine, and from a humble maid, the Virgin Mary was prepared for the mission of maternity, having pure body and mind fitted for this great work, which was to usher in a new dispensation; and according to the laws of nature, from superior conditions a superior child was born—not perfect, nor devoid entirely of the failings of childhood. But the mother, being spiritually impressed, and filled with pure love, gave to her child a being of high order, and of a beautiful nature. With his sensitive, spiritual organization, it was no difficult matter for the higher intelligences to speak through him, and enunciate in parables and beautiful figures, sublime truths to the people. He taught doctrines opposed to the "Thus saith the Lord," and the old cry was heard,

"Ye have heard it said, An eye for an eye, and a tooth for a tooth; but I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you."

His life in the darkness of that age, was like a ray of light in a darkened room—brilliant, beautiful. He had the power of adapting his teachings to the child-condition of his hearers, but he was so far in advance of them, that few could appreciate him, and fewer still live up to the doctrines he taught, and he was maligned, scorned, shunned, and treated shamefully, accused of being a wine bibber, seducer, and finally, of making the Son of God, while humanly he told them he was the son of man,—worshipped him in sorrow at his loss. In the negative condition they were in mourning for his death; his spirit was able to manifest itself to them, and he met with them at various times and places, appearing to them and then vanishing out of sight, thus proving the spirit and immortality day by day; but I need not go on with this tale of glorious martyrdom, for you are all familiar with it, but skip over a space of years until the despised and crucified was adored as a God. The Catholic Church was inaugurated, claiming to be based upon his teachings, where he and his followers were worshipped, and the church had a creed—a measure that all must come within, and the right of private judgment was denied the common people, the priests being the ones capable of understanding and rightly interpreting the word of God.

They believed in salvation through the blood of Christ, and looked to be his followers, but they had not advanced far enough to appreciate the loving spirit and higher teachings of the Nazarene. But their creeds and measures could not stop the growth of now and then a soul who would see new light—would perceive a new truth—and put forth that thought, and through persecution and death, mark another mile-stone on the road of progress.

From Catholicism Protestantism was born,—a step in advance, to be sure. Protestantism maintains strongly the right to private judgment in matters of religious faith,—providing you think just as I do,—denies the power of the priest to forgive sins, and expects salvation through repentance and the merit of the blood of Christ.

In the Protestant church we have sects innumerable almost,—founded on some slight interpretation of light, some little growth beyond the previous measure, for, mind you, just so soon as any person perceives a truth in advance, if only a step, of the creed enunciated, he is scouted as a heretic and branded as mad, but by his persistent efforts and advocacy, by perhaps sealing it with his blood, one step is taken in the advancing position.

Each sect, believing they had all of truth, set stakes and said to the spirit of progress, "Thus far shalt thou go and no farther;" and after heart-rending persecution and torture, perhaps the rack and gibbet, in consequence of defending a certain newly-found truth, as soon as that was established and generally recognized, they treat in the same manner any person advocating ideas in advance of them. They would, amid trials and great suffering, flee their country, to escape tyrannical persecution for conscience's sake, and then established the same tyranny there over others differing from them. They would sing psalms to Christ, and live the law of Moses and Christ on the brain, but Moses in the heart.

It is soul-sickening to trace the progress of truth through the ages, and note the religious wars, bloodshed and carnage of the churches, fighting under the banner of Christ, who said: "Put up thy sword." "Love thine enemy." "If a man smite thee on the right cheek, turn to him the left also, etc." But in all these expressions of character, the condition of the people was manifested—their degree of growth exhibited; each acted true to their organization, and could not receive a truth beyond their comprehension; their selfish natures were still predominant, and their intellectual, hence they could only assimilate ideas corresponding to their own growth—must have some person, some book, as authority, and "thus saith the Lord" determined all questions.

As the child grows to manhood, his reasoning faculties are developed—the last of the faculties to reach its full growth and strength. He must then, when he is told a thing, know the reason for it—the why and wherefore; must have it proved by actual demonstration; can not take father, mother, or the teacher, as authority longer, on any subject, but must know himself—must have demonstrations that he can see, feel, hear, smell, or taste, as it is only through one of these senses that we can receive any positive knowledge, and from facts form theories and conclusions.

The same with mankind, as they advance from one step to another,—from one belief to another,—finally coming to the manhood of the race, the era where the demands of reason must be met—proved, and immortality must be established before the test of reason all the theories of the churches faded like mists before the morning sun.

They found in these sacred oracles the most contradictory statements, absurd conclusions, immoral teachings, and obscene language, ignorance and superstition made knowledge strangely commingled, but nowhere proof of immortality even, much less light on the conditions of the future state; found that from this same book—said to contain all mien ever need know—were taught different and contradictory doctrines of the duties of life, rules of moral ethics, etc; found that the salvation of the world was based upon the birth and death of Christ, who was said to have been conceived without a father, sent by the Lord of heaven and earth to be slain to appease his own wrath, and pacify him in his anger against the creatures of his own hand. These seemed to the reasoning mind like child stories—absurd notions—opposed to natural laws and scientific facts, and the enlightened world was fast running into materialism. The greatest minds of the world were, for lack of proof to the contrary, denying the facts of immortality, and adopting the belief that all there was of life was this brief existence on the earth, and that man, like the flower of the field, was cut down and returned to the elements that formed him. The intellect was untempered by the spiritual nature, and lacking intuitive feeling, was cold, calculating, devoid the religious element.

To meet this demand for proof came Spiritualism with its positive demonstrations. Those who had reached the manhood plain were ready to receive in its broadest philosophical sense, because it could be proved. Spirits came to us—could be seen, heard, and handled. They brought to us proof of immortal existence, and oh, the joy it brought to the weary, waiting heart! How the mother rejoiced to know that the dear jewel, the household treasure, that she had consigned to the dark, cold earth, but in hopeless despair, was not there in the clay tenement, but that her child had only laid off its earthly existence,—its outer garment, the shell, the chrysalis,—and was clothed in spirit form of beauty and grace, and was still hovering around, clasping her neck, caressing her, pressing the indescribable kiss upon lips and brow, and although, perhaps, unseen, yet seeing and felt, loving and beloved, watching over the dear mother, nestling beside her when at rest, in the still hours of the night, and waiting to enjoy her presence forever, when she shall have donned her better garments, and taken the little boat-ride across the bright river. What a reversal the mother's joy as she feels the patting of little hands upon her cheek and brow, hear the patter of little feet upon the floor, and perhaps listens to whispers of love from the dear ones not gone but changed.

Then the rejoicing of our spirit friends over the success of this not trans-Atlantic cable of their line from that land to this! They who had been watching with interest and anxiety every effort of humanity to creep, to stand alone and walk, and the suggested struggles and uncertain steps,—how they rejoiced that a few even could receive the proof of immortal existence; that they could reach the manhood of man, call of the future life, comfort the mourner, and inaugurate a new era in religious faith,—or rather substitute knowledge for faith,—that they could through their chosen mediums heal the sick by the laying on of hands, give sight to the blind, make the deaf to hear, and the dumb to speak. But how was this new dispensation, this advance step received by the people generally? With the same spirit manifested all through the ages towards the new; the same spirit manifested toward Christ when he was upon earth, and the cry went up "Behold he hath a devil; he is insane; he talketh with familiar spirits; crucify him, crucify him!" The world had grown beyond the rack and similar tortures, but to the keener perceptions of the spiritually-minded there are equal methods of torture; the fiery tongue, the tossing of the head, the averted face, the turning aside, as though fearing contamination,—is there not torture in all this?

[illegible] the first to appreciate the [illegible] mediumistic [illegible], the first to follow his [illegible] the sign following them that [illegible] those that believe; for he said his followers should do all the things that he did, and even greater things. Where are the persons in the church that heal the sick by laying on of hands, open the eyes of the blind, make the lame to walk and the deaf to hear? Where are the believers? Verily, only among the Spiritualists; and were Christ to come upon earth at the present time, on the most unpopular centuries ago, he would be called a Spiritualist medium, crazy, fanatic, a free-lover, and every other opprobrious epithet the Christian church knows so well how to use, and the church doors would be shut against him; and if he spoke to the people, it would either be from the Spiritualistic rostrum, or beneath the free, blue canopy of heaven. But why is Spiritualism so obnoxious to the world,—to the churches? For just the same reason that every advanced belief or idea has always been—because it is beyond the growth or comprehension of the people who oppose it. It is not their fault, but misfortune. They judge from their own point of observation, and if not very elevated, the scope of their vision is not great. They are not to blame because they cannot receive a quart in a pint measure. The child must have garments adapted to its size; the garments of manhood illy fit the growth of childhood, but must be fitted larger and larger as the child grows in stature; while adult must not forget that there are others who must go through the same process of growth, and not condemn their clothing because he has outgrown it.

Different beliefs are the outgrowth of the different degrees of development of man, and belongs to him at that stage of growth; and persons who will now condemn others for their belief, however childish it may appear to them, any more than a baby for wearing the garb of infancy; only be sure and have a garment ready for him when he has outgrown the one he now wears. We can also promote his growth by healthy action, by presenting proper food, that his spirit can assimilate as soon as it is capable of doing.

But what better is the world for Spiritualism? What better, you may ask, for any truth,—for any great light that has ever burst upon it? What has it done?

It has saved the world from materialism; it has comforted the mourner; it has bridged the dark gulf between the seen and the next, and lighted the dark passage. It has taught the glorious doctrine of eternal progression, shown us the condition of those who have passed beyond the portal, and proved the doctrine that is destined to free from crime, to a great extent, the inhabitants of earth,—that there is no escape from the penalties of violated law, as in the physical or moral law, that Christ's or any other man's death cannot change the result of our actions, but for every transgression suffering follows, not as a punishment, but as the result of a natural cause, and through that suffering we learn lessons of wisdom and progression, and are taught a purer, higher life. It not only doctrine that throws all the responsibility upon the individual, better calculated to make man strive to learn his relations to his fellow man, and to the surrounding universe, than the doctrine of vicarious atonement—the belief that although we have spent a life of wickedness and shame, of debauchery and crime, that we can, by just a prayer of faith, be absolved from all consequences, and be in just as high and happy a condition as though we had lived a moral, upright life, and labored unceasingly for the welfare of our human brotherhood?

What has Spiritualism done? Ask the hearts of motherless children that have been made glad, and whose feet have been directed in wisdom's ways by the counsel of their spirit mother,—who have been staid from entering the path of shame, whose end is ruin, by the interposition of her loving presence, counsel. Ask the husband, when he lays in the grave the form of his loved wife, what he would take in exchange for the comfort of knowing she still lives and watches over him—that he can get from her counsel and direction in the uncertain path of life, and feel her interest in him is the same as before. Fathers have been reclaimed by their spirit children. Case after case might be related to show the blessings coming from the kindly interposition of our blessed spirit friends.

What done? The Spiritualist was the first society, first organization, that recognized woman's equality with man in its deliberations upon the rostrum, as first to call her to the responsibilities, and claimed the same compensation, for its speaker. The cause of woman's enfranchisement, which is a popular theme to-day, has only reached its present status through the untiring energy of the Spiritualists; and now as with temperance, anti-slavery, and kindred reforms that the churches opposed till they saw they were marching along and could not be stopped, then, to save themselves from being crushed beneath the wheels of the car of progress, they pushed aboard, with a "Hurrah! how we temperance men, or we anti-slavery men have triumphed!"

To-day some of the churches which are farseeing enough to know that woman's suffrage must come as a natural result of the era of progress in which we live, are trying to father the cause, and would ignore all Spiritualist efforts in that direction.

What has Spiritualism done? Look at the Progressive Lyceums scattered here and there over the land, our first institutions where the moral, intellectual, and physical natures are harmoniously developed, and the child's mind grows untrammeled by sectarian views, and unfettered by creeds and dogmas. If every Spiritualist parent's children could have the advantage of this school for growth and free investigation, how long, think you, would the orthodox church hold sway over the people? how long before the glorious light of the Harmonial Philosophy would dispel the dark clouds of old theology, and illume with its brighter beams the darkened minds of the people? Then let us appreciate and work for the Lyceum. Let us sustain, by every effort in our power, this school for our blessed little ones, and the rising generation will bless our memories for saving them from the blighting influences of orthodox teachings. They will look back to the pleasant hours spent in answering questions, reciting beautiful sayings, and singing sweet songs. Angels ever bless the Lyceum!

What done? It has advocated free speech and a free platform. Having no creed, code, or measure by which it can limit man's growth in any direction, we find great diversity of views and opinions. As no two persons look precisely alike, so no two have the same organization, if left unrammeled no two will think alike, and this diversity of opinion and freedom of expression stimulates thought, arouses intellect, and develops truth.

Our free platform is our glory, and I had the honor of attending the first convention where the problem of offering a free platform to the world,—where any person, if they will, can express their thought,—was tried, and it has proved a glorious success, and to-day it is our boast that we will hear patiently and respectfully the honest views of any man, be he Pagan, Catholic, Protestant, Mormon, or Infidel; and we even invite them to join with us in the solution of all great moral questions, and our march for greater light and more truth. No church can boast of this. They dare not thus open their doors to the free investigation of any question, and it would prove their overthrow, for in free combat the more advanced ideas always come out in the ascendancy, for the action of matter, be it mineral, vegetable, animal, or spiritual always refines, develops, and causes progress.

But the greatest of all. Spiritualism has taught us charity; that every soul sees true to its organization and condition, and hence deserves no condemnation. It teaches us when we see the poor outcast, that it is our sister or brother, especially claiming our sympathy because of their misfortunes. As a sick child will be more tenderly cared for by its parents, so the poor unfortunate needs sympathy, kindness, and the helping hand and loving heart. Heeding Christ's injunction, "Let him that is without sin cast the first stone," would keep us and all others from condemnation; for who of us are faultless,—who without sin? It teaches us to respect all churches, all institutions, as useful and right,—not for us, but for those who have not outgrown them,—and that it would not be wise were it possible, for us to overthrow them, but rather do the work of prophets of old, point to the people that they will cease to be of use to them. As the chicken cannot remain in the shell after incubation, neither can a person remain in the churches after he has outgrown them. Then, educate the people; teach them the highest truth; lay before their minds the most advanced doctrines, and the prophecy of the future, and above all the most exemplary, useful, and beautiful lives, and know that as soon as they are sufficiently grown they will receive these doctrines, and every mistake they make, every fault they commit, will serve as a monitor to teach them the better way, and through the suffering it will bring, will develop them to higher conditions.

Let us remember the watchword of progress is action—moral action, mental action, physical action, and, above all, harmonious action. What we most need is courage—true moral bravery that will stand for the right though the heavens fall, for I tell you, friends, that the hour is coming that will try men's souls.

The time is coming when the great contest between radicalism and conservatism, Spiritualism and Catholicism, will leave no neutrals any where. The conservative, unprogressed in the churches, will go with the Catholics; the liberal element will join with us, and then will come the final struggle between the powers of darkness and slavery, and woman will then come in with her saving power, and forever after hold her place in the government.

Then let us labor diligently to strengthen the forces of freedom, for many of us now living will have to take part in this great conflict.

Spiritualism has taught us the use of animal magnetism in healing the sick, and above us the laws of its operation; has explained the philosophy of many well-known facts, and enabled us to regulate, to some extent, and use for the benefit of mankind, this unseen power in nature, as well as electricity, and offered another element of science in the hygiene practitioner. It has explained to us the laws by which psychometrist can read the character and spiritual conditions of those with whom he comes in rapport; can open the sealed book of the past, and read the impressed events have made upon the individual; see their adaptation to surrounding forces and objects, and direct them in their efforts at self-culture and improvement. This power alone is destined to do more to elevate and improve the human family than all the preaching in the orthodox churches. It saves us from inharmonious unions, by teaching us the laws of adaptation, and in the present confused and inharmonious conditions in social life, every where, is the hope for the world. Its is knowledge of the greatest importance. It also enables us to find our proper sphere of labor, and protects us from imposition, fraud, and deception, by being able to know the character of those we come in contact with.

Letter from I. T. Maulsby.

* * * * If Mr. Babcock on the Brinkley College affair, will bear close scrutiny (as we hope it may,) we intend ordering quite a number of copies for gratuitous distribution amongst the benighted and unfortunate votaries of Orthodoxy in our own far off Western Territory. Ours is a most glorious philosophy, and the Journal is one of which we are proud. I take a number of papers, but when mail day comes, I look most anxiously for the Journal, and when my eye catches a glimpse of it, I can scarcely restrain myself from its perusal until I have read business letters. I always read it before any other newspaper,—thus you may understand by my appreciation of it, we have not much phenomenal Spiritualism here, yet many of the best minds, and persons of the first respectability (very many of them) accept our philosophy. Thank all the benign powers for the glorious truths of Spiritualism! Col. Reuben Riggs, Hon. S. W. Brown, Receiver of the U. S. Land Office here, myself and others, intend making up a sum of money and sending for a quantity of reading matter to distribute among the people. In this city G. T. McConnell, Esq., Clerk of the United States District Court, and his most excellent lady, are earnest Spiritualists (particularly Mrs. McConnell). Judge Lancaster, formerly member of Congress from this Territory, and at one time Judge of the District Court in one of the Western States accepts and rejoices in our Angelic Religion. He stands No. 1 at the bar here, and in the city of Portland, Oregon, Col. Riggs, one of our most esteemed and substantial citizens pecuniarly and otherwise, is an ardent Spiritualist. Hon. Samuel W. Brown, Receiver of the Land Office here, and one of our most estimable, amiable, and excellent citizens, as well as Mrs. Brown, his loved and loving wife, sympathize strongly with us. Mrs. Brown is one of the most Christian, motherly, and sisterly women I ever knew. May the good angels ever be with her. There are numerous good Spiritualists here, and in a short time we shall have a place of meeting at our command, and then we shall worship under our own vine and fig tree, having none to molest or make us afraid. I have stood here almost alone, but daylight is at length showing itself, the recruits are arriving, the ranks are filling up, and in a few years time we shall present an unbroken and formidable front. Of one thing I am certain, no church organization in this city or Portland presents in proportion to its numbers so much learning, wealth and intelligence as the Spiritualists do. God favor the right! Our Orthodox friends seriously err in this, that each rejects the good with the evil of the other. We should keep our prejudices in abeyance, accept the good and eschew the evil everywhere.

I. T. Maulsby.

Vancouver, W. T., July 13th, 1871.

Letter from Orson Gibbs.

Bro. Jones:—Inclosed you will find five dollars, to pay on my arrearages; it will not pay up, but please be patient with me, for I am poor, and I will send you the balance as soon as I can, for we are lost without the Journal. You will find fifty cents in this for a new subscriber.

Napoleon, Michigan, June 30, 1871.

All right my brother. We are quite well satisfied when our friends do the best they can, by paying a portion of what is justly due, and express an intention to pay the balance as soon as practicable. A part of a loaf is better than no bread.—[Ed. Journal.]

WITCHCRAFT IN MODERN EGYPT.

Communication from D. White, M.D.

BROTHER JONES: You will see by the inclosed slip from yesterday's Du Quoin *Republican*, that some of the inhabitants of Franklin County are but little, if any, in advance of their Asiatic ancestors eighteen hundred years ago. The same spirit that mobbed and murdered Jesus Christ, and other reformers, exists in that community at the present day, and I doubt not that if that good man should appear in their midst but that they would murder him as before, because the doctrine he preached is not in harmony with their low, ignorant, animal organizations. His was a mission of love, —theirs of vengeance. They claim the *name*, but deny the *spirit* of his teachings. "By their fruits ye shall know them."

While New York City has recently witnessed the same intolerant spirit in the Roman Catholic Heroclans; southern Illinois, the Egypt of America, is going through the same ordeal, led on and upheld by Protestants whose pious zeal is altogether ahead of their knowledge. The days of superstition and ignorance, that disgraced this country in the time of the Salem witchcraft, so called, are about to be introduced by these modern Egyptians, under the auspices of the professed followers of the "humble Nazarene."

While the orthodox churches are sending missionaries among the heathen in foreign lands, I hope and pray that the light of modern Spiritualism may be shed abroad among these native heathen, and obliterate the darkness that surrounds them.

Yours truly,
DANIEL WHITE, M.D.

Du Quoin, July 23d, 1871.

ARTICLE REFERRED TO.

Dr. Malloy, from Frankfort, reports great excitement in that county, about eight miles from that place. It seems that the cause was primarily the affliction of the Misses Williams. The belief has gained abroad, and is now general, that the girls' derangement was the evil result of their attendance at Spiritual sittings, and, this being the case, a desire to break up these sittings has been growing for some time. One night recently, a number of the inhabitants of that section congregated into a mob, and made descent upon a house at which one of the meetings was held. The meeting was broken up very summarily, without serious damage to any one. It seems that the mob were intent upon scouring one or two particular individuals, but in this they were to a large extent foiled. This act, of course, caused a very great deal of excitement, and steps were taken to arrest the raiding party. Some of them were caught, tried, and bound over to the court.

The Doctor states that although there has, as yet, been no serious injury done to any one, the prospects are that a disturbance will soon occur which will result somewhat differently. The friends of both sides are generally prepared for rough work, and a slight offense set on the part of either is all that is necessary to cause a collision. It is to be hoped that the law will be enforced, and all parties quieted before anything of this nature occurs. As is the case with nearly all mobs, there is no justification whatever for a crowd of men to break in upon and rudely disperse a peaceable assemblage of fellow men, and the participators in the act should, if found out, be dealt with harshly.

In regard to the Misses Williams, the Doctor states that they are now well. He says that the reason given by Mr. Williams for allowing his daughters to make such public exhibitions of their affliction was, that he was perfectly convinced that the girls were bewitched; and that he permitted their exposure simply to convince the people that such was the case, in order that the person who put the spell upon them might sooner be detected. He states also that Mr. Williams was supported in that belief by a very large number of people who witnessed the girl's actions.

REMARKS.—Poor old Williams is consistent with the religion taught him. His "large number of people" who back him in that belief, must be near the same kingdom—of ignorance. The mob in New York was composed of *Christians*—the Catholic branch; they would have none of the Orangeman's religion celebrated. The mob referred to in southern Illinois were Christians also; they would have no Spiritual manifestations—naught but Protestant Christianity would do for that pious community.

A PROPOSITION.

Letter from Fisher Doherty.

ED. JOURNAL.—Will you please give this an insertion in your widely circulated and valuable paper, and thereby serve the cause of truth.

Having been very much annoyed for some time, by artists in different parts of the country making imitations of spirit pictures and then offering to bet from one to five thousand dollars that they can detect the trick and explain how it is done, in order to forever settle this controversy, and to prove whether they mean what they say, I submit the following propositions to any and all photograph artists and men of science, and also to the Photograph Association of the United States:

I will deposit in the hands of a committee or back from one to five thousand dollars, for the benefit of the widows and orphans of our city, they putting up a like amount, and if they do not say trick or humbug, they will be entitled to the money, to be used for the above purpose by the committee chosen.

I will, in addition, deposit in the hands of the committee one hundred dollars, to pay the expense of any artist that they may select, to be paid if he is successful in detecting any trick.

The following rules shall govern the investigation:

The test shall be made at Nos. 94 and 96 East Washington street, Indianapolis, Ind.

The artist must be selected and endorsed as a competent man, and I will select an artist, not a Spiritualist, to follow the investigation, to see that no result is destroyed. Their duties shall furnish the plate, prepare the same, and do all the work. The spirit artist will do nothing connected with his hand upon the camera while the exposure of the plate is being made.

Time will be given to make a thorough examination of everything in the room, and all persons will be excluded except the artists and the mediums.

The test shall not consume over half a day.

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"There appeared in these our days a man of great virtue, named Jesus Christ, who yet living amongst us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples called him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the colour of palmtree full ripe, and plain almost down to his ears; but from the ears downward somewhat curled, and more orient of colour, waving on his shoulders. In the midst of his head goeth a seam, or parting of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in colour to the hair of his head, not of any great length, in the midst of an innocent and mature look; his eyes grey, clear, and quick. In reproving, he is terrible; in admonishing, courteous and fair spoken; pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In person of body well shaped and straight; his hands and arms right and delectable to behold; in speaking, very temperate, modest, and wise. A man for singular beauty surpassing the children of men."

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MEDIUM'S DIRECTORY.

[PUBLISHED EVERY OTHER WEEK.]

The Religio-Philosophical Journal desiring an especial friend for all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their place of residence correctly registered.

☞ It is lamentable to fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are in their secrets. The names of such persons will be dropped from this Medium's List as soon as we have evidence sufficient of their indulging in such malpractices.

It should be borne in mind that mediums visiting medium cities for the purpose of speaking—as to speak—which aid or destroy the power of spirits to control the medium visited; he or she that uses medium gifts as a field to cultivate personal ambition, and build up to themselves a home and profit, is unworthy.

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CHICAGO, AUGUST 12, 1871.

A SEARCH AFTER GOD.

NUMBER LI.

CAN GOD POSSESS AN ATTRIBUTE COMMON TO HUMANITY, IN AN INFINITE DEGREE?

The avenues we have traveled during the discussion of this subject, have been numerous, still there remains many points to critically and carefully examine. To-day it is no less true than a thousand years ago, the people are not willing to relinquish their pet theories, or eradicate from their minds ideas that have been transmitted to them by their ancestors. The child of to-day has deep and vivid impressions made upon his plastic mind through the instrumentality of a mother, or some kind, sincere, ardent friend, and it is difficult in the future to eradicate the false or pernicious ones that may have been made upon it. It is often said that that or this idea is too iconoclastic or radical in its nature, which may mean, perhaps, that somebody's pet theory is going to be overthrown thereby. The various Christian churches have presented to the world their codes of doctrine through the instrumentality of the Bible,—on that they have planted their standard of belief, founded churches, established missions and reformatory schools, and now have in active and efficient labor, 61,000 ministers of the gospel. The liberalists discard nearly all the cardinal points of the Christian religion. The various churches, however, sincere and ardent in their belief, still cling to the traditional statements as recorded in the Bible; yet they are willing to give the declarations it makes a very liberal interpretation, and now the account of the Creation is regarded as a myth; Adam and Eve as the characters in a romance; that has no foundation in fact; the tree with its forbidden fruit to dazzle the eyes of God's children, no sensible person, to-day, entertains the idea that it ever had an existence. All these are readily discarded by those who look calmly and rationally at the statements made in the Bible, and then compare them with the revelations of science or the dictates of common sense. All have vanished! passed away, and the sensible, reflecting mind, or careful observer, regards them as myths.

The world is making rapid strides, when it is liberal enough to admit there is no personal devil. A century ago, it would have been terribly shocked, a sensation would have been created, and persecutions at once commenced against him who would have been bold enough to declare that no personal devil with a cloven foot, horns, and a caudal appendage, commonly designated a tail, existed. Had we been publishing the JOURNAL then, advocating liberal sentiments and advanced ideas, and taking the position that no personal devil existed, what a storm of hisses would have been raised! and how much indignation manifested, and we presume there would have been many that would have immediately discontinued taking this paper. "A devil—why, no devil!—that is contrary to all preconceived notions—such ideas are horrible, and well calculated to injure the morals of the people." On all sides we would have been denounced.

This devil is an orthodox institution. It has had an existence for a long period of time in the church, and to-day, it exists there, possessing vitality enough to cause all the evil there is. Not only is the devil an orthodox institution, [illegible], and a caudal appendage, [illegible] also a mechanism of the [illegible] liberalists of the land reject [illegible] of them cling with remarka[illegible] e latter. They have injected a being whom they have been taught to fear, and admire and love his opposite—God. All our ideas of the Creation, the devil, and God, originated from the churches. The account of the Creation has been improved by geology so it bears no more comparison to the original narrative as given through the instrumentality of that indefatigable lawgiver, Moses, than an ox team does to a train of cars! The Devil has been critically examined by common sense, thoroughly tried in the crucible of reason, and is now regarded as a myth. No improvement has been attempted on him. Why did not the liberalists improve his nature, and make a devil out of him that would be well received by humanity, instead of banishing the poor fellow forever? But there was an account of Creation! Creation was a fixed fact, but the account has been wonderfully improved, and many dates changed. There was an *account*, also, of the creation of the devil, but his creation was not a fixed fact, hence no one could improve upon it. But here was God; not like the earth or the devil, he steps in and is put down in the list as the Creator. But the account of him as given in Genesis, has been radically improved, and his personality has been banished by many, and in place thereof, the attributes of humanity have been enlarged to an infinite degree, and a God made therefrom! This improvement has been of slow growth. First recognized as a person, possessing omnipotence and omniscience, and talking with humanity, he gradually faded away into a *principle*, pervading the whole universe, and animating all things in existence. This, indeed, was a rapid stride. Although improved, modified, changed in nature and character, he still is the same mysterious personage, whom humanity desire to worship. Standing now alone in the universe, monarch of all he surveys, with no Satan to constantly embarrass him, we wonder if he do n't feel quite differently from what he did when he placed the happy pair in the Garden of Eden, where wooing birds, murmuring springs, sweet scented flowers, and balmy breezes, were theirs to enjoy! Well, the account of Creation improved, the devil banished, and now God presents no such appearance as he did when perambulating the Garden of Eden! Why, many churches for years have worshiped a Personal God! If no such exists, are they not idolaters? Please tell us, will you, if the Chinaman bowing down to his Josh is not an idolater? You would regard him as such. If we should worship the Egyptian Sphinx, the Golden Calf, Josh, or some carved image, you would regard us as a heathen in the strictest sense of the term. With our eyes closed, our attitude presenting a venerable appearance, and our voice sounding as sanctimonious as when a Catholic priest pardons the sins of the erring, we would be regarded as a heathen when prostrated before an image, engaged in religious devotion! Yes, a heathen! What are those who to-day are worshiping a Personal God? Are they any the less heathens, idolaters, and unchristian in every sense of the word? The only difference between them and the Chinaman, one presents his God in tangible shape, while with the other, it is only a picture of the imagination. Is it safe, then, to worship any God? Why not worship? Why not bow down in humble adoration, and pray? Oh, prayer, the outgushing of the soul; the aspiration of the mind going out in silvery streams of love toward what the mind knoweth not, you serve a specific purpose! There is solemnity in prayer. Under its influence, the whole nature at times alters. The countenance changes, and becomes grandly illuminated, the eyes burn with a lustre that seems to have been kindled by charity and love, and the voice goes forth in tremulous emotion!

We never deride prayer. To some souls it is a necessity. Whether bowing to a carved image, the orthodox God, Father God, or Mother Nature, or to any of the various gods that have been created in the imaginations of men, the effects are the same,—the appearance of those engaged in such devotional exercises are precisely alike. But are not all idolaters? You say, "I worship the Divine Architect of this earth, hence I am no idolater." But we declare that spirits—personal beings—are the builders, and our theory has been beautifully endorsed by Mrs. Emma Hardinge in an address lately delivered in England, which is as follows:

"If I have been permitted, then, this night to open up before you but a few pages of this glorious gospel, let me close with a narration of a very brief picture that was presented to me, to show you and me why it only comes to us to-day. It was given to me some years ago, to remark why so much of penury, sorrow, poverty, hunger and want crowded upon the unfortunate inhabitants of the cities,—why such distress and sorrow was theirs, when the islands and continents in the far-off realms even of this earth, full of beauty, full of food, had room for all, harvest grounds for all, wealth for all? I murmured because the providence of the All-Father had not better, as I deemed it, disposed of his treasures, and given the very more of wealth, and room, and food, and land to all his starving creatures. And then it was given me to behold the curtains of four centuries rolled back, and perceive the vast continent of the New World, then unknown. I beheld the glorious forests, the primeval woods laden with fruit, and well stored with food for man, beast, and bird; I beheld the gigantic rivers, a thousand miles long, teeming with the grand fisheries, the magnificent hunting-grounds untrodden by the foot of man, the beautiful bowers, the blossoms, the gorgeous sky above, the silent stars, the only watchers of the vast continent, and none to possess it but the wild beast of the forest or the wilder savage of the woods. And again I murmured, and again I compared the wealth and luxuriance of this wonderful New World with the suffering of the overcrowded cities of the Old, and yet another picture was open before me. I beheld the interior of this New World—the spiritual world which permeated it; and there I saw how busy were spiritual beings toiling to cultivate this land, how carefully they guarded and tended and disposed of the forms of nature to irrigate the ground. *They were the ministers—the unseen, viewless, but constant ministers—who administered the machinery of creation, and were the engineers that were working the grand car of progress. They had been ministering to this fashion century after century—thousands of years before people's lives had stirred, and cultured, and planted that land.*" In an address delivered in this city she said: '*Worlds shall bow to the nod of man.*"

Will you now worship the Creator of this earth because you are not wise enough to comprehend its origin? Will you worship the [illegible] of spirits which she, with us, declares *administers the machinery of creation*, so far as this earth is concerned? If you do, are you not an idolater in the same sense that the Chinaman is? But you may say, "I do not endorse the theory of the spirit that has such complete and masterly control of the organism of Mr. Francis, nor those that sustain him through the mediumship of Emma Hardinge. I have a theory of my own, do my own thinking, pray when I desire, and worship in a manner that suits my own mind." Glad you do! If you traverse the various avenues of the earth, penetrate it from center to circumference, and then travel among the spheres, you will when you reach the seventh, find those who can control the movements of this earth with the same ease that a child can a top. We have heretofore fully elaborated on this point, and our readers perfectly understand our position.

A spirit says to us, "I will pray to *my* guardian angels, to my spirit friends, to those whose loving kindness is always extended over me,—but never to that which only exists in the imagination, and of which I have not a particle of knowledge."

The *Banner of Light* contains the following characteristic and sensible prayer:

"Most holy angels! O ye great, and good, and beautiful souls, who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy, your love, your wisdom in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—all ye who have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritual life, let flow upon us the waters of a celestial baptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a haven of restful labor evermore. Come to us, Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Elizabeth Browning, Theodore Parker,—all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the Infinite. Come to us, and bring to-day the holy shew-bread of the sanctuary, and break it upon the curb-stone to feed the multitude of the present age. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen."

In the formation of a God, then, we must so crystalize him that he is an object suitable to worship, and when engaged in prayer a representation or image thereof must exist within the mind. What is the difference whether the image is within the mind or has assumed tangible shape and is present before you? Really, seeing but little, if any, difference between the worship of the Hindoo or Chinaman and the Christian, we propose to leave that part of the subject and branch off in another direction.

In the formation of a God, as we have said before, human attributes must be used, the only thing required being to extend them to an infinite degree, and the job is complete, and you can kneel down and successfully worship! But what of such a God? The world to-day recognizes such a being, worships him, pays him constant homage, and has erected thousands of churches dedicated to his praise. But, as we have said before, if you assign him one quality common to humanity, you must all. There is no half-way ground in this grand crystalizing process you have so boldly inaugurated. Be true to yourself, to common sense and sound reason, and when in a period of your investigation, you see fit to apply one attribute to God that is common to humanity, *you must all*; or will you, like the confectioner who takes just such colors as suit him to adorn his candy, select from the human family just such traits of character as suit you in making a being to worship?

Wherein are the attributes of man like God? *Only in those that are termed good.* You enlarge your own good traits of character, and make a God therefrom—an Infinite Being! Would it not be just as reasonable for me to enlarge the evil propensities of mankind, and make a God therefrom. You say that God is infinitely merciful, good, kind, generous, omnipotent; and if so, his omnipotence, so far as his tender attributes are concerned, can only work in that direction. But we see more evil than good on the face of the earth. No one is without sin. All live in glass houses. Take the preponderance, and you can draw this conclusion therefrom: God is infinitely revengeful, is evil in nature, unkind and ungenerous to all his children. Why do we come to this conclusion? We judge from humanity. The acts of life show it. The lies that you have told, slanders that you have uttered, deceit that you have practiced, and meanness that you have been guilty of, plainly establish the fact if you attribute your existence to him. He who declares that God is infinitely merciful, can not sustain his position any easier than he who declares that he is infinitely bad.

To define God by applying human attributes to him, is to make no God at all. They say he is *unchangeable*. Not a man in all Christendom possesses that quality. That would destroy God's omnipotence at once; you limit him—his power. No being can possess all power, and still be compelled to remain unchangeable. If unchangeable his power is limited. The two definitions contradict each other. There is a man before us. We will declare that he possesses *all power*, and is *unchangeable*. Do not these two terms contradict each other? How could he possess all power, and still not have enough strength to move? pray tell me.

One says God is good; another says he is bad. One says he is merciful; another says he is revengeful. One says he is true; another says he is a liar. One judges of him from a benevolent standpoint; one from the other. The army from which the latter judges is the largest, and is it not entitled to equal credit? In making a [illegible] are constantly [illegible] humanity.

Cabinet Seance.

Mrs. Maud Lord held a cabinet seance at Mrs. A. H. Robinson's, 148 Fourth Avenue, on Wednesday evening, August 2nd, which was attended by many of the best citizens of Chicago. A committee of skeptics securely tied Mrs. Lord, with her hands so fastened behind her that she could not move them from their confined position. No sooner was the door of the cabinet closed, than hands were thrust out through an opening in the door of the cabinet, which opening was screened by a black curtain, to exclude the light from the inside of the cabinet, it being light in the double parlors occupied by the audience.

Hands of various sizes were thrust out of the aforesaid opening, and faces of spirits of different ages and sizes, were shown as visible as if yet in mortal form; one face with closely shaven beard excepting a moustache, others with full beard, others of youthful appearance, others of females—one venerable spirit, with long gray beard, strongly resembling that of a certain member of congress, whose beard, not long since, was the subject of criticism by General Ben. Butler. We trust, however, that none of our readers will imagine that it was the spirit of General John F. Farnsworth, the gray-bearded M. C. referred to. He would not be there if he were in spirit-life—not he—besides, he is in the flesh, and not likely to be *very spiritual* for some time. We only say that the venerable spirit's beard was very like the General's.

The very instant that these faces and hands were thus shown, the door of the cabinet would be thrown open, when the medium would be found tied exactly as the committee of skeptics left her. Musical instruments were played, bells rung, and many things done common to this class of seances.

The seance continued about two hours, to the delight of believers in spirit communion, and to the astonishment of skeptics, who without a dissenting voice, conceded that the medium was honest, and that the manifestations were genuine, and free from all suspicions of fraud and collusion.

The Spiritual Analyist and Andrew Jackson Davis.

The last number of the *Analyst* comes to hand laden with criticisms from the pen of E. S. Wheeler, on the writings of the Poughkeepsie Seer.

That's right; cut right and left, Brother Wheeler; let the world know that you live! But what a pity it is that you have not been the author of as many grand productions as Brother Davis; then some critic could get a hit at you. But as long as you will persist in a masterly inactivity, so far as any literary production is concerned, you are safe—perfectly so. Write a book, Brother Wheeler, and give some critical pen a chance to stab you. Several, no doubt, are waiting for the opportunity.

We wonder what Brother Davis thinks of these troublesome critics—Wheeler, Toohey, Powell, and others. We wonder if he ever says "Shoo fly," or does his *knows* itch when he reads their fulminations as if an Illinois ox-fly was around.

We have always admired Brother Davis, and have sometimes somewhat envied him in his happiness, but since the critics have been buzzing around his ear like a June bug around a potato vine, we feel that he is pestered enough.

Brother Davis, we leave you with the calm satisfaction that you still live, and that our shelves are adorned with all your publications; and if you should ever wish to brush off your critics, as a milkmaid would a troublesome fly, the columns of the JOURNAL are open to you; but if you persist in letting them *bite* you, they will, like a Chicago Muzquito, become more bold and more troublesome, and in order to appear learned many will criticise you.

We hope the *Analyst* will be able to withstand the shock of this criticism. Its predecessor was killed thereby, and its editor badly injured, and was compelled to go to Europe to recuperate. Some kinds of criticism are poisonous, and nothing but a bath in the Thames, or the genial air of Italy can thoroughly eradicate it from the system.

Testimonial to Bell A. Chamberlain.

The Spiritualists of Des Moines, Iowa, held a picnic on the 26th ult., adjacent to the city, which was well attended, and passed very pleasantly, young and old enjoying themselves in swinging, games of croquet, and listening to a brief address from Mrs. Bell A. Chamberlain. At the close of the meeting the following expression was unanimously adopted as their estimate of Mrs. Chamberlain's labor whilst amongst us:

Resolved, That the lectures delivered by Mrs. Chamberlain in our hall, during the past four weeks have met and now meet our warmest approval, both as to matter and manner, and as a lecturer we cheerfully commend her as an able exponent of our philosophy, and a lady worthy the confidence of those among whom she may be called to labor. Not the least attractive phase of her efforts is her success in clairvoyantly, describing the spirit friends of persons in the audience. That our regrets at parting with her are modified by the assurance that she is in the hands of those guardian spirits who have been her guides in the past, and who are pledged to be her "rod and her staff" in the future—to their care we entrust her, regretfully reciprocating herkind farewell.

Resolved, That this our expression be published in the daily *Register*, RELIGIO PHILOSOPHICAL JOURNAL, and *Banner of Light*.

E. M. DAVIS, President.

July 26th, 1871.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order is given by those in arrears, [illegible] made to square up in full,

Albert F. Crowell

Is the son of our late esteemed friend and brother, Charles H. Crowell, deceased, formerly a member of the firm of William White & Co., of the *Banner of Light*, and nephew of Mrs. Conant, so widely known among Spiritualists.

Albert is now sixteen years of age,—a bright, intelligent young man, of fair education, and a very good penman.

He writes and desires a situation with some good man that has a good business, who will give him a situation that will qualify him to become a useful business man.

Albert reminds us of a conversation he had with us in the presence of his now deceased father, some four years since, of his then childish desire to go West with us, etc.

The appeal is so frank, and so forcibly reminds us of that father's friendship, that we feel impelled to request such men as we have before referred to, with whom he may be useful, and who in turn will be kind and fatherly to him, to write in regard to giving the *orphaned son of Bro. Crowell* a situation. He desires to make himself useful at such business as requires talent and activity.

We have no doubt but what hundreds of our readers are in want of the services of such a young man—of Albert especially, under the circumstances.

Address Albert F. Crowell, care *Banner of Light*, 158 Washington Street, Boston, Mass.

Widow's and Orphan's Fund.

Mrs. Stone, a widow lady, donates fifty cents to aid in sending this paper to poor widows and orphans. Thanks! the "*widow's mite*" goes forth in such cases to comfort and bless, and like "bread cast upon the waters will return after many days." Blessed are they who feed famishing souls!

Dr. Perkins, of Kansas City, sends twenty-five cents to aid in the *free* circulation of the JOURNAL.

W. F. RHOADS, of Mount Pleasant, Mo., donates one dollar to the *Widow's and Orphan's Fund*, to aid in circulating this paper free to that worthy class. He will receive the blessings of their guardian angels, as well as the thanks of those who read the JOURNAL at the expense of that *fund*.

Letter from W. W. Hathaway.

BROTHER JONES:—I did not fully realize how much I prized the JOURNAL until I missed it yesterday,—Sunday. It did not come last week. Possibly my orthodox friends at the post office did not get through with it. Please send a number in its place, and oblige.

Respectfully yours,
W. W. HATHAWAY.

Davenport, Iowa, Aug. 1, 1871.

REMARKS.—Your loss, Brother, will be their gain—so you see there is good in all things. The thief gained Paradise because, forsooth, he was a thief, and as such, was crucified along with Christ. The thief although very pious, may be saved from the ignorance he has inherited from pious parents, through his theft in stealing and reading the RELIGIO-PHILOSOPHICAL JOURNAL. "Great is the mystery of *godliness*" It is with pleasure we send extra numbers in all such cases.—[ED. JOURNAL.

Spirit Likenesses.

The ambrotype likeness referred to below, is a very distinct likeness. We know Bro. Doherty, and rejoice that he and his partner are having good success.

BROTHER JONES:—I herewith send you a recognized spirit picture, which was obtained this day by Messrs. Doherty & Powell, of this city. I forward this result, with the understanding that it shall be returned to the above-named artists.

I would also state that I also went through the dark room with Mr. Doherty, and *saw* the picture developed.

Feeling an interest in the success of these gentlemen, I would be glad if you would give them the praise they so richly deserve, through the columns of your excellent JOURNAL.

Yours truly,
B. MELVILLE BONHAM.

Indianapolis, Ind., July 25, 1871.

A Card.

Joseph Baker presents his thanks to A. Green, Rock street, Lowell, Mass., not only for his kind note, but also for his generous bequest of two dollars in money, to aid me in my suffering condition, which came duly to hand by mail.

Banner of Light please copy.

Janesville, Wis., July 23d.

We hope other generous souls will be disposed to aid Brother Baker in the hour of his great suffering.—ED. JOURNAL.

Missing Numbers.

Any one failing to get their paper on time, should write us within ten days for them, or we may not be able to supply them.

LITERARY.

The Federal Government; Its Officers and their Duties. By Ransom H. Gillett. Walworth, Alsworth & Co., 51, 53, and 55 John street, N. Y., and 111 State street, Chicago, Publishers.

The author, an ex-member of Congress, recently Register and Solicitor of the United States Treasury Department, Solicitor for the United States in the Court of Claims, has, from a long and intimate connection with the affairs of the general government, become perfectly familiar with all the details of the working of the gove[illegible] a knowledge only to be gained [illegible] varying application under very [illegible] and multiplied duties, [illegible] the rising generation to understand our government, what officers are [illegible] practical operation and their [illegible] written a work which, though not competent to give minute information to office holders, will be highly useful to all, and should be in the library of every American citizen, and frequently referred to.

☞We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

READ the advertisement of that most wonderful work, JESUS OF NAZARETH.

Personal and Local.

—Dr. Kayner, the justly celebrated clairvoyant physician and surgeon of St. Charles, Ill., can for the present be consulted as follows, after the first Monday in each month: Julien House, Belvidere, the 1st and 3d Tuesdays and Wednesdays; Waverly House, Elgin, the Thursday following; Fitch House, Aurora, the 2nd and 4th Tuesdays and Wednesdays; Revere House, Batavia, the Thursday following—commencing at Belvidere, August 8th and 9th, and at Aurora, August 15th and 16th, the remainder of each week at his residence in St. Charles.

—*The Shaker*, a monthly journal, fifty cents per annum. G. A. Lomas, Shakers, Albany Co. New York. In our previous issue we had the state wrong—New Jersey.

—D. W. Hull speaks at Literville, Crawford Co., Penn., August 4—13; at Edmiston, N. Y., August 20; at West Winfield, N. Y., August 27. Would be glad to make engagements in New York for September 3 and 10. Address as above, or at Hobart, Ind.

—Dr. C. C. Brackett commences his labors in the field of reform about the first of August.

—Our thanks are especially due to Mr. F. W. Calkins, of Peotone, Ill., for sending us several new subscribers. Those who even send us one, secure not only our thanks therefor, but do a service to the angel world.

—Isaac Paden commends in very high terms, Dr. Paul Castor, of Ottumwa, Iowa, as a healing medium. During the first ten days of June, he operated upon 275 patients, receiving therefor $700.

—Brother O. J. White writes that P. R. Lawrence has been lecturing at Jefferson, Iowa. He treated the sick there with great success.

—Mr. Neal Godman, of Hillsboro, N. H., is a physical medium just brought forth to the public. His manifestations are in part of the Read character, which they equal in every respect. He uses no cabinet, but is securely bound, handcuffed, etc. His coat has been taken off while he has had hold of it trying to keep it on. A finger-ring is put in a chair near by, and a handkerchief on a table. The handkerchief is drawn through the ring, twisted and tied up in knots to the ends, and thrown ten feet across the room. He is tied up with a rope. The rope is taken off, made into a ball, and thrown at some one's feet.

—Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., will speak in Lawrence, Mass., August 20 and 27; in Stoneham, Mass., September 3, 10, 17, and 24. Would like to make engagements for October.

—Levi Dinkelspiel, the young and eloquent advocate of our cause, can be addressed at Decatur, box 299.

—A. E. Carpenter is lecturing in Maine. He spoke in Portland Sunday, July 15.

—Miss Lottie Fowler is still at the Mansion House, Baltimore.

—The Rev. A. Kidder, of Eau Claire, has been sued for slander by L. D. Buell, a school-teacher. Damages are laid at $5,000.

—Brother Lorin Miller, of Crawfordsville, Indiana, would like to have some good test medium visit that town.

—Try it: Fasten a nail or key to a string and suspend it to your thumb and finger, and the nail will oscillate like a pendulum. Let some one place his open hand under the nail, and it will change to a circular motion. Then let a third person place his hand upon your shoulder, and the nail becomes in a moment stationary.

—The New York *Times*, in a leading article discussing an assumption of some of the Roman Catholic priesthood, remarks: "When a church denies that government belongs to the people, and claims it for itself, the people can only reply by refusing to trust the government to the members of the church."

—Thanks to those who have forwarded us papers containing items and particulars.

—Brother Albert Bovee writes that Mrs. F. A. Logan has been lecturing with marked success at Ragio, Wis. Her address for the present is Geneseo, Wis.

—Dr. J. K. Bailey spoke at Farmington, Michigan, July 30.

—Lana Moore writes that a Spiritual lecturer would do well to visit Dakota Territory.

—Prof. Wm. Denton writes: "The JOURNAL comes to me regularly, freighted with good things, for which I return you many thanks."

—A brother, writing from Joliet, Ill., speaks in high terms of Dr. Benjamin Davis as a healer. He has cured many chronic diseases that have baffled the skill of the old school physicians. He cured one man who had been confined to his bed for 24 years.

—Emma Hardinge sailed from Liverpool on the 10th in the steamer Liberia, for the United States.

—Eli F. Brown's address is now Richmond, Ind.

—Brother J. O. Barrett, who is laboring efficiently for Spiritualism in the West, gave us a call last week. He is doing a good work. We were also favored with a visit from D. W. Hull, whose knowledge of the Bible and the ways of orthodoxy makes him feared by all Christian ministers.

—Dr. J. M. Farland, of Clinton, Ill., is represented as a most excellent medium and healer, by J. R. McIrwin.

—Mrs. Malissa Bartin, of Linden, Montgomery Co., Ind., is represented as a good medium by Brother Wm. G. Thomas, of Crawfordsville, Ind. She gives tests and sees and describes spirits. He speaks flatteringly of the good works of Mr. Doherty.

—Solomon W. Jewett, the healer, and John Murray Spear, the psychometrist, are located at San Jose, California. They propose to come East the 1st of October.

—The Spiritual and Liberal friends along the Eastern border counties of Kansas, will do well to correspond with Dr. E. B. Wheelock, now located at Pleasanton, Linn County, Kansas, provided they should desire lectures or medical advice. His wife is one of the best medical clairvoyants now in the field. His lectures are considered bold, fearless logical and interesting. He has been many years in the field.

—Will skeptics and scientific men carefully read the proposition of Editor Doherty.

—M. D. Bradway, of Maquoketa, Ill., writes as follows: "Brother Wilson's address is Maquoketa, Iowa; about five miles northwest of Maquoketa is only our post office address."

—Dr. E. D. Goodwin, of St. Louis, Mo. has opened a healing institute in that city, where he proposes to treat all classes of disease. He is a progressive man, an ardent Spiritualist, and we hope he will meet with success.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

"In My Father's House are Many Mansions."

This impressive declaration embraces some of the most profound philosophical truths in regard to life. Another declaration of the same gentle and loving preacher is, "Ye are the temples of the living God." Our Heavenly Father's house is not merely in the after-life, but everywhere, and in all conditions in which His children are to be found, whether it is in the highest heaven or the lowest sphere, or in any of the multifarious conditions between these, including all the varied states of earth-life, and of the spheres. These mansions are the immediate surroundings of each individual spirit, the atmosphere around these, made up of the emanations naturally outflowing from the spirit, and mingling with the conditions around it, and by the combinations outflowing from the elements within man. Each human being, whether a spirit or mortal, is called for all are spirits, carries with them wherever they go, this mansion, this surrounding.

Mankind are learning to comprehend something of these external spheres or mansions of individuals, and many of persons perceive these even before they do the material form. It is a very common experience of humanity to feel the presence of an individual just as they are approaching, and the coming individual, as well as coming events, cast their shadows before them, and we are learning this much better. Not that the fact exists any more to-day than it did in past times, but the power to perceive it increases as human nature becomes unfolded.

We have said these mansions are in part the result of emanations from the spirit, modified by the voluntary actions. That which flows out spontaneously is rather a negative character, but we are using our wills, we are acting continually, and the result of all these actions is written out plainly upon the walls of our mansions. We sometimes see in the cells of prisons those which are very repulsive and unpleasant, others which we are compelled to admire, as they are not only neat and clean, but often beautifully adorned, considering the materials to the inmate has to work with. We may illustrate this idea further. Being clairvoyantly intromitted into the presence of one of the old philosophers, we saw, first, his beautiful form, tall and erect, with a rosy tint upon the cheeks, and his flowing mildly and beautifully from his eyes, with long white locks flowing gracefully, and giving beauty to a form at once dignified and attractive by its proportions and its movements. As we looked with admiration for a few moments upon this pleasant vision, our attention was drawn to his surroundings. A radiant halo was around not only his head, but the whole body, and in this beautiful fleecy and golden mist were myriads of panoramic pictures, passing one after another like dissolving views. This grand old philosopher had become familiar with the forms of Nature and her wonderful operations in our own and other globes where he had visited. First in the panorama, we saw the primitive condition of our Mother Earth, as a rolling ball of fire mist. Having realized this fact by observations in other worlds, of a more recent date, the idea became fixed in his mind and was reflected as what we could see it.

Another picture presented to us its appearance when its surface had cooled somewhat, and the primal force that expressed itself in motion had also given out the modifications of heat and light. A bleak and barren view was this he had gathered however, in the same manner as the former and reflected to us.

Another picture on the same scroll, gave us a view of the beginning of life. The earth was covered with its wild and weird forests, in which huge animals roamed.

So we gazed upon the wonderful changes of the past. Earth's pictures were painted in glorious panoramic life upon the walls of the mansion of this noble old philosopher. Every thought was daguerreotyped there; every truth that he had gleaned in the great harvest field of earth was written out there in indelible characters on the walls of that magnificent mansion. What a school was this! Such schools are all around us to-day, even in this life, if we could only gain admission to them, and all that is needed is that we shall rise to the same plane on which these blessed ones dwell.

We felt that these pictures were his by a divine right, and if we would have such upon the walls of our mansion, we too, must dig them out of the earth, or draw them down from their position, and by earnest and faithful efforts make them our own.

On the earth and in the eternal world God builds for himself houses, and these are types of the mansions which he is building in the interior. They may be graceful and attractive, or otherwise; they may be plain and rude, or they may be ornamented with magnificent pictures and works of art, but they are always emblems of the mansions referred to by Christ. And so, to, while in the earthly form, we are building mansions invisible to the external eye, but yet perceptible to the spiritually unfolded vision of humanity. Our thoughts and actions are all hung upon the walls of our mansions, be they dark and sinister, or pure and beautiful, or, as is too often the case, careless and indifferent. We have only to make them, or express them in our actions, and a power over which we have no control will hang them there, and they will be carried by us whithersoever we may go. If they have marks of character which are better moments we do not desire to retain there, we must work and suffer long and painful experiences before we can take them down and substitute in the place of the dark and unlovely ones those which are beautiful and grand.

To-day, then, we are at work on these mansions in the Father's house, and if we are placing unlovely pictures on the walls; if like writing upon the walls of our palaces is, "Thou hast been weighed in the balance and found wanting," now is the time for us to erase it and substitute in its place more beautiful pictures.

If we have wronged a brother or sister, let us seek to give them restitution, and to do justice to them. Let us go out into the fields of Nature, of science and art and philosophy, and gather up the facts there that will be of use to us, and bring them in to adorn our mansions. Every new truth thus garnered, every loving act, every kindly thought brings a picture with which to beautify our mansions.

How many there are who are not satisfied with the mansions they are building; who know they are not what they should be; and yet, through carelessness and indifference they are losing the opportunities which are ever around them, by which they may change the conditions and appearance of their mansions.

How important it is that mankind should realize these facts! That they should be wise, and know that each day is adding something to their mansions, either valuable or otherwise, and that there will never be a time in this life or in all the coming future when they can so easily and so effectively begin the necessary change in their mansions, so that they may indeed become beautiful as a garden filled with all that is lovely and desirable, rich in all that embodies truly beauty, and adorn all that is strong in those endearing and eternal virtues which shall shine brighter and brighter unto the perfect day.

Would you have such a mansion? Only desire it properly, and the angels will ever be near you, leading you along so that you may accomplish all that is for you. We say lead you—that is all they can do. You must do the work, or it will not be yours. But if you do it earnestly and faithfully, the light of your souls will shine out through the beautiful walls of the glorious mansion which you have in the built, and it will be as a lamp to the feet and a light to the path of your fellow men in their journey through life. We shall no longer need to ask, "who shall roll us away the stone from the mouth of the sepulchre" in which we have been entombed; but entering at once upon the labor, angel hands shall ever be ready to aid us in uncovering all that has been buried, and removing all that is unprofitable, and bringing out treasures of truth and soul by that which will only make us truly happy by bringing blessings to ourselves and to humanity, but to the angel world and to God, who is over all, in all and through all, blessed forever.

The lives of mankind on earth present something of the character of the mansions they are building for the soul. The houses they construct for themselves, and all the surroundings that they bring around them, speak of the character of the interior. As mankind are very much disposed to imitate each other in the constructing and arraying their outer dwellings, so in the soul they are seeking to bring forth and arrange mansions that shall correspond with each other, and thus make them more attractive and profitable.

The order and cleanliness with which these outer dwellings are kept gives an index of the interior. We know that many are compelled to struggle with unfavorable circumstances, and find themselves quite unable to have such houses and surroundings in the outward as their aspirations and desires would prompt them to have in the interior. They are likewise struggling against obstacles which seem insurmountable, but which are not, for there is nothing that the soul can not overcome, if there be a real desire. All the beautiful ideals that rise up before it will be realized at some time in the future, when it shall have grown strong enough to build its mansion as it desires, and gather for itself those beautiful surroundings which are adapted to its highest wants.

The lesson of the hour to all God's children is, delay not till to-morrow, but look at your mansion and see what is its condition, and having learned this, fearlessly to enter earnestly and faithfully upon the work of improving it just as fast and as far as you may have the capacity to do this.

The line of progress is first to know and then to do, and with every unfolding stage of knowledge to continue to do through all eternity. Let us, then, lose no time in vain regrets for the past or fears for the future, but entering at once upon the work, with fearful to enter earnestly and faithfully upon the development of our own mansions, and our reward shall be sure, not only now, but henceforth and forevermore.

The American Association.

From present indications, there will be a large gathering at Troy in September. The friends of the Association in various parts of the country are appointing delegates, and under the present arrangement all societies may be represented:

We have been frequently asked what the Association will do. Heretofore it has had much more to fear from its pretended friends than those who honestly doubted its utility. We believe in organization, and feel that when the honest Spiritualists meet each other face to face in these conventions and in our state societies, good always results. If political schemers and tricksters seek such opportunities to advance their own selfish aims, no good can result from such meetings. The subject of education, and especially the interests of the children's Progressive Lyceum, will be among the prominent subjects for consideration at Troy.

We trust our friends in different sections will make the best arrangements with the railroad companies for a reduction in the fare for the delegates, and where this can be obtained, send word to the papers.

A Communication Given Through the "Ray Squaw."

Witnessing the beautiful ceremony of strewing the resting places where the mortal remains of our fallen comrades repose, with sweet spring flowers, and as the solemn, dirge like music floats out upon the air from trumpet and drum, I am led to think how emblematic of life is this ceremony. A few flowers, a light tread, a solemn dirge of sorrow and then, quiet, rest and peace.

Oh, my sister, whenever you gaze upon this beautiful and impressive ceremony, think of the great lesson it teaches. Those soldiers fell fighting the great battle of right against injustice and a dangerous foe that was threatening to destroy our fair republic. So do you soldiers in the great battle of life fall day by day fighting the fearful battle of knowledge against ignorance, bigotry and superstition, and as they fall, angel hands take them lovingly up to their beautiful homes, there to strew their weary spirits with flowers of immortal freshness and beauty. So, my sister, garner up these beautiful ceremonies in your thoughts, and go cheerfully forth from one grave of sorrow to another, and endeavor to raise the hopeless slumberer to a hope in the blissful knowledge that there are flowers for all of God's children, the lame, the halt, and the spiritually blind, and almost lost in helpless ignorance.

Spiritual Camp Meeting.

Our friends in Baltimore, Wilmington and this city, and other places, have been awakened by the prospect of having a few days' camp meeting at Havre de Grace on Mason and Dixon's Line, commencing on the 23rd of August. Extensive preparations have been made and we doubt not a large number of persons will be gathered to this "feast of the tabernacles." A number of prominent speakers are expected.

—Among the marvels of the age is the fact that the ticking of the clock at Cambridge, Mass., can be heard at San Francisco. This result is produced by connecting the pendulum in some manner to the telegraph wire, which conveys the sound.

—Peace is a principle engendered in the human soul, that will grow if it be permitted, but it is our duty not only to do this, but to foster and culture it, especially in the young.

—How sweet with the breath of kindness and love may we make not only our own lives, but those of our friends.

—Two Irishmen were very much annoyed by mosquitoes, and a friend suggested that they had better not take a light up stairs with them. Soon after going up, they saw the lightning bugs coming. Says one, "Pat, it's no use. They are coming and bringing their lanterns with 'em."

NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists.—The Eighth National Convention will meet at Troy, New York, on Tuesday, the 19th of September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings.

HANNAH F. M. BROWN (Cleveland, O.).
HENRY T. CHILD, M. D. (614 Race St. Phil.), Sec.

New York State Spiritualist Association.

The Fourth Annual Convention of the New York Spiritualist Association will be held at Starr or Central Hall, Lockport, N. Y., on Saturday, Sept. 2d, at 2 o'clock P. M., for the election of officers for the ensuing year, and such business as may properly come before the Convention.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers and others, will be held at Starr or Central Hall, Le Roy, N. Y., on Saturday and Sunday, Sept. 2d and 3d, commencing at 10 o'clock each day.

The New York State Spiritualist Association holds its annual session on Saturday at 2 P. M., in connection with this convention.

Let there be a general attendance from all parts of Western New York. The halls are commodious, the facilities for arriving by railway ample, and the rich experiences of past conventions furnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to attend.

Committee { J. W. FRAVEN, GEO. W. TAYLOR, A. T. TILDEN.

Ohio State Association of Spiritualists.

This Association will hold its Fifth Annual Convention, on the first Saturday and Sunday of September next, in Roberts Hall, Milan, Ohio, commencing at 11 o'clock, A. M. Each local society, and children's progressive lyceum is entitled to four delegates and two additional for each fifty members or fraction over the first fifty.

Important business will come before the convention, and every society and lyceum in the State is earnestly requested to send a full delegation.

The well-known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as possible. Eminent speakers are expected, who will be duly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritualists and liberalists to meet and renew their strength at this annual reunion.

Milan is situated three miles from Norwalk, on the Lake Shore R. R., and all trains are met by the Milan backs.

HUDSON TUTTLE, President.
GEO. W. WILSON, Rec. Secretary.
EMMA TUTTLE, Cor. Secretary.

Pennsylvania State Society of Spiritualists.

The Fifth Annual Meeting of the Pennsylvania State Society of Spiritualists will be held at Washington Hall, S. W. corner of Eighth and Spring Garden Sts., in the city of Philadelphia, on Wednesday, the 16th of August, at 3 and 8 P. M.
CLEMENTINA G. JOHN, President.
HENRY T. CHILD, M. D., Secretary.

Grand Union Picnic at Galesburg.

All true Spiritualists, all Christian people, and all friends of truth and humanity everywhere, are cordially invited to a Grand Union Picnic, to be held at Spring Lake Grove, in Galesburg, Ill., Thursday, Aug. 31st, 1871. Good speakers will be present. All will be free to participate in the exercises—bring their own refreshments. Those attending from a distance will be "refreshed" from some brother's basket in the Grove. Pleasant grounds and boat-riding will add to the pleasures of the occasion.

The C. B. & Q. R. R. has generously offered to return free on all its lines all those paying full fare in going. If the weather proves unfavorable, the splendid Concordia Hall in the city can be had.

Let there be a glorious meeting that shall tend to open up a wider field of thought, of sympathy and action that shall bless mankind—akin to that introduced by the Pilgrim Fathers.

Committee { A. H. HAMMOND, Galesburg. C. L. ROBERTS, Yates City. CHAS. LAND, Oneida.

Two Days Meeting at Winnebago.

There will be a two days meeting at Winnebago Co., Ill., commencing Saturday morning, Aug. 5th, at 10 o'clock, and continuing until Sunday night. Spiritualists of surrounding counties, remember. Let all come and have a feast of good things. Levi Dinkelspiel (a converted Israelite), Dr. Underhill, Dr. E. C. Dunn, and perhaps others, will be present.

Obituary.

Passed to the higher life from Danielsville, Mo., on the 26th day of June, 1871, Laurie, only daughter of George and Nancy J. Bates, aged one year, two months and thirteen days.

Too pure for earth-land.
She hastened to the spirit band;
The parents know full well
That their babe near them does dwell.
It is through spirit communion
They are conversed of a reunion.
Her time on earth soon was spent,
And to the angel hosts she went.

DAN. T. EDWARDS

Passed to the higher life, from the residence of a son, in the city of Marshall, Mich., Sunday morning, July 23d, 1871, Mrs. Hannah Waterouse, the loving mother of Dr. Henry T. Waterouse, of Athens, Mich.

This noble woman had attained the ripe age of seventy-five years. Long a true Spiritualist, she was a devoted wife, mother, sister, friend, and her declining years were full of that wit, cheerfulness, love, charity, and true philanthropy in her generous nature. The funeral services took place on the 24th inst., in accordance with her oft expressed wish, under Spiritualistic auspices, at her son's residence in Marshall, at which she undersigned officiated.

J. K. BAILEY.

Banner of Light please copy.

Born into the higher life, from Ribe, N. Y., on the 27th inst., our highly respected, but deeply afflicted, brother, John A. Sleeper, aged 66 years. For about two years that most fatal and painful disease, cancer, had been gnawing upon his system, rendering his body an unfit temple for his unfolding spirit longer to dwell in. He calmly beheld the approach of the King of Terrors, but thanks to our beautiful spiritual gospel, it had no terrors for him. Having deliberately made all arrangements for his new birth, he gladly welcomed the propitious hour which relieved him from his physical sufferings.

By his request the funeral services were conducted by the writer, at his late pleasant rural home, in the presence of a large circle of relatives and friends.

J. W. SEAVER.

Died, July 20th, 1871, at West Chester, Ind., M. Brown, aged seven years, nine months, and three days. His death was caused by inhaling a piece of timothy-head into the lung, which was tested by post mortem examination.

A. S. BROWN.

MATRIMONIAL.

A GENTLEMAN 30 YEARS OLD—A SPIRITUALIST, of good habits and fair education, medium stature, light complexion, blue eyes and brown hair, desires to correspond with ladies for the purpose of a better acquaintance, and marriage. To one who feel favorably impressed by this notice, and wish to correspond, may rest assured that their letters will be received in confidence and treated with honor. Address GEORGE HARDCASTLE, Quincy, Ill. v10 n31 4t

ECLECTIC MEDICAL COLLEGE.—LECTURES COMMENCE Oct. 2d, 1871. Fees for the course, $30; to others or express. Send for announcement. JOS. SIZER, M.D., DEAN, 614 Pine street, Philadelphia, Penn. v10 n31 4t

SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Wilde, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will do her spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

DOHERTY & FURSELL, Photographers,
Nos. 96 & 98 East Washington street,
Indianapolis, Indiana.
v10 n31 3m

MEDIUMS.

DUMONT C. DAKE, M.D.,
ANALYTICAL PHYSICIAN FOR CHRONIC DISEASES.

Patients at a distance successfully treated. Medicines sent by mail or express. Send a simple statement of condition, age, and sex, occupation, temperament, (if not known, send photograph). Address P. O. Box 80, Chicago, Ill. Send for ANALYTICAL HEALTH JOURNAL. v10 n8 tf

MRS. C. H. LELAND,
Wonderful Psychometrist, Soul Reader, and Business Medium, will, upon receipt of photograph, lock of hair, whether married or single, send to any person a correct delineation of character, with leading events in the past and future life, for one dollar. Advice concerning business, two dollars. Written communications from friends in spirit life, two dollars. Satisfaction guaranteed. Instructions for mediumistic development, one dollar. Address, Taunton, Mass. v10 n10 tf

MRS. LODEMA ATWOOD,
Healing Medium,
Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Deliberation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our forme system has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, $3; Diagnosis without prescription, $1; all subsequent prescriptions, $1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis. v10 n1 tf.

Dr. Abba Lord Palmer.
BOX 101, NEW BOSTON, ILLINOIS
WONDERFUL PSYCHOMETRIST AND CLAIRVOYANT PHYSICIAN, SOUL READER AND BUSINESS MEDIUM,
Can diagnose disease by Stamps, autograph, lock of hair, without a failure, and give prescription, which, if followed, will surely cure.
Can trace stolen property, tell the past, present and future—advise concerning business, and give written communications from spirit friends.
Diagnosis of disease, with prescription, $2.00. Communications from spirit friends, $3.00. Delineation of character with advice concerning marriage, $1.00. al v10 tf.

MRS. A. M. ROBINSON,
Healing, Psychometric and Business Medium
148 Fourth Avenue, Chicago.
MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.
Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate, and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed.
In [illegible] takes cognizance of.
On [illegible] is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time entering any changes that may be apparent in the symptoms of the disease.
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The Well-Known [illegible]
Will [illegible]

Original Essays.

Written for the Religio-Philosophical Journal.

ROMAN CATHOLICS.

Father Hecker—Spiritualism—Riots—etc.

BY MRS. M. J. WILCOXSON.

Where is Father Hecker? We wish to hear from him. We have not forgotten how "diabolical" he attempted to make Spiritualism last winter in his Chicago speech—or rather, we might say, in that same speech which has become stereotyped by public delivery for the last few years, with only occasional modifications to suit the place. We wish Father Hecker to answer a few straightforward, plain questions. Is the recent New York riot to be taken by us as a sample of what Catholicism results in? If you say, "No," then will you please tell us what is the especial cause thereof? Again, why is it that these Irish Catholics, who have been owned body and soul by the Romish Church for long generations, are among the most turbulent and lawless people of Christendom, as well as the most vindictive and blood-thirsty in their treatment of their own kin, who happen to honestly differ with them? When you tell us that "Republicanism is a failure"—and Spiritualism "diabolical and devilish," unless tempered and restrained by the Roman Catholic Church—for of course you own no other Church—we wish to know how much of the "failure" Spiritualism as you plead for, in view of the results of Catholicism in these riots, could ever commend itself to any sane mind? Granted, it makes little difference whether a man is sane or insane, when he is forbidden the exercise of his reason—and thus it is, we cannot possibly see how people can be held responsible for any degree of lawlessness they may indulge in, when educated after the pattern of the Catholic creed. It is all very easy for Bishop McCloskey, Father Hecker, and a hundred others, to declare they did not sanction the riot, that on the contrary they deplored and condemned it. O, yes, when it came to "bloody murder," and a whole city, aye, a whole nation became roused to their senses, enough were still left to it a government of its own, and plenty of bullets and patriotism, what could the priests all do, but denounce it? But, does not all the world know—the educated world at least—that every subject of the Catholic Church has this same spirit of murder instilled into his very life from the moment the Church gets possession of him? Is he not taught to fear, obey, hate, and *curse* every "*heretic*" as too damnable for the Church or its members to fellowship with? Look at the long string of curses uttered by the the "Infallible" upon the head of Victor Immanuel! Look at the horrid execrations and anathemas, which are kept bottled up in this Holy Catholic Church ready to pour out on the head of any important dissenter! It may be easy for the priests to prate now of loyalty and innocence, but when we hear these poor, deluded slaves of Catholicism consigned to the criminal list, as *the only sinners* and offenders against the law, we cannot but feel that *the inciting cause lies back of them, and at the door of the Church*, which has for long generations sown in their lives the most inveterate hate of Protestants and thinkers, that ever cursed the human race!

Does Father Hecker arrogantly assume perfection, purity, loyalty, humanity, for a Church whose bitter fruits have been the bloody harvest of the long dark ages, and at last comes down to us in this outbreak upon American soil? and in the face of all this, does he assume that the American people are such fools as to listen to his claims for the Catholic Church, and his denunciations of Spiritualism? True, he does defend "the ministry of angels" in his own faith, and claims that to the Church alone is lawfully delegated the secret revelation of Spiritualism—but what would, what has Spiritualism, or the "ministry of angels" been or is in the hands of the Church? Nothing short of the most tyrannical despotism—based upon a "Thus saith the Lord," or thus saith the Church, which is all the same with them and their poor, blind followers—and engrafted upon the Mosaic rule, dealing anathemas and death upon all unbelievers. This it is which led to the recent riot; a fury-hatred of Protestantism, which has been fanned and kept alive, and ready to break forth in the most relentless cruelty, upon every fancied occasion, ever since the days of Martin Luther, and even before that. When the Catholic Church rolls off this hydra-headed spirit of Anti-Christ, and shows us in its fruits, as well as its professions, that the true Christ is with them—when it wipes out those abominable curses, which are an insult in the face of Christendom and humanity to-day—when it teaches mercy and freedom, in place of anathema and misrule—when it gives us with fifteen hundred years of monopoly, a well-bred, loyal, humane and tolerant family of subjects, as orderly, patriotic, and peaceful a class of people as the Spiritualists of this century, it may be justified in its attempts to enlarge the bounds of the Church by absorbing Spiritualism. But with the glaring facts which are here presented in the frequent outbreaks of its blinded and bigoted subjects, every American, every lover of peace and patriotism should beware how they make compromise with it. In a very eloquent speech made in this city not a month since, one of the priests of Rome took occasion to recommend the severest military discipline against "the lawless, riotous mob"—at the same time that he exonerated the Catholic Priests and Church from all blame. That man was either blind or afraid to do his duty. To us, it is a wicked, abominable policy, which keeps the Irish Catholic, with his naturally impulsive nature, ever ready to fall into the deepest hatred toward the Protestant, as "a cursed *heretic*," and then gives him the hot powder and shell, where the terrible reality thus comes to him only in the hour of mutilation or death. And we think it is time that these poor, infatuated, blinded and bigoted criminals should open their eyes, and see what keeps goats too far from them, retrieve, as they do up in their empty professions of neutrality and innocence, when the battle day comes, and leaving these miserable dupes and pimps of theirs to take the penalty! With all the mistakes of the Irish Catholics, we have a great heart of pity for them, seeing there is no delusion so deadly, no rule or government so exacting or tyrannical as that of this wealthy autocracy of Rome, and never does it cease to drag its victims with its maddening hatred of dissenters, while as to-day, it blandly tells the world—"these quarrels are not the result of any religious difference!" "It is a *political feud*." "The Church has nothing to do with it." Aye, that may go down some throats,—but here in America, they *are of the Puritan Catholics*. Why, here upon American soil, Democracy of America has been tried and established by Protestant genius, by these representatives of the Roman Established Church" rule can in addition to the crushing tax We think, when one is all.

Written for the Religio-Philosophical Journal.

NATURE AND GOD.

By G. B. Hickox.

Being one of that class of people who try to do their own thinking, and having followed Brother Francis through his labyrinthian search through the universe after God, I have been led into some knotty difficulties by trying to bring my own thoughts into harmony with his. It occurred to me, that if I should state some of them, perhaps he would be able to help me out. And then I thought there might be others of the same class, equally entangled with similar difficulties, who would like the illuminations of Brother Francis' pen, so I concluded to ask you to lend a column in the JOURNAL for the benefit of all concerned.

In accordance with the above heading, my thoughts, although contravening Brother Francis' salient propositions, run substantially as follows:

Nature—all that can be seen or felt—all that can be known. Man is a manifestation of Nature, his physical representing the physical domain, his spiritual the domain of spirit.

The existence of the spiritual domain is as evident to the effect reason as the physical domain is to the physical eye. These two domains stand in the relation of positive and negative to each other, and are co-existent and co-eternal. They are each and separately necessary to the existence and action of each other, and together make up the completeness and entirety of Nature or the universe.

The negative or physical domain possesses no inherent power of action. If its possessed forces, they are latent, and require the action of the positive domain for their liberation. Nor could the positive domain act without something to act upon. Hence if the domain of matter is boundless, so must the domain of spirit be boundless.

If the domain of matter is independent of any one individualized, physical man, it must be independent of all physical men, both in the past, present and future; for all physical men can be a matter of any one man, as such, can also be affirmed of all men, for all time. If the physical domain be independent of the physical man, so may the spiritual domain be independent of the spiritual man. Now here we have the two great domains of Nature, the one inherently negative and passive, and its forces latent; the other inherently positive, active, and its forces in play, liberating the forces of the negative domain, the result of which is the evolution of worlds, of systems of worlds, of the mineral, vegetable and animal kingdoms, and of man.

If the physical domain is negative, lifeless and inactive, until it is fed by the active forces of the spiritual domain, it follows that, but for this vivification, neither man, animal, vegetable, mineral, nor worlds nor systems of worlds could ever have been developed. The spiritual domain must be co-pervasive with that of the physical; and wherever action of the physical domain must remain negative, inactive and useless. To say that dead matter possesses laws for the development of itself into form and order—into life and consciousness—into sentience—is to deny all necessity for spiritual forces and spiritual existence, and if true, Spiritualism, with all its cosmo citants and fascinating theories, is the veriest humbug. The spiritual and physical domains of Nature must, then, in their combined action, be the prime cause of all effects. This is no less a necessity from the fact of our inability to conceive a time when effects did not exist. If the cause is eternal, the fact of its eternity proves the eternity of effects; for a cause is not a cause until it produces or accomplishes something; but if the cause did not exist, the effect could not.

No finite mind can determine boundaries to this primal cause. But each effect, in its turn, becomes a cause. Not a blade of grass, nor leaf of the forest, nor grain of sand, nor atom that floats in space, but is itself a cause. But it could not be so but for its connection with the primal cause.

Shall we assert that these effects are not, and can not become causes for the reason that a boundless cause leaves no room for finite causes? Or, shall we look up this boundless cause, whose very nature and essence necessitates action, in a box of exact dimensions to fit, and then defy it to move? Or, shall we not, rather, accept the more reasonable proposition that the boundless cause operates through an endless chain of causes, interchangably recognized by finite minds, as causes and effects, although we are able to discover only separate, or but a few connected links in the chain?

To conceive of the boundless cause, as one solid, cemented mass, encased within its own boundless dimensions, incapable of internal motion and active projection to manifest itself. If these effects, or secondary causes in the physical domain are produced by, or are dependent on the primal cause for their existence and activity, why not those in the spiritual domain?

If the eternal perpetuity of the individualized human spirit depends on the eternity or self-existence of an individualized spirit germ, are we therefore to conclude that the whole floral and animal kingdoms are immortal? for the same reason that they are germs manufactured to order in these kingdoms, and if so, by whom? If the physical domain, by its own inherent forces evolves all vegetable and animal germs, why not the spiritual domain produce all spiritual germs? If inherent law rules in the one, why not in the other?

Vegetable germs seem to have the power of reproduction. A vast oak forest may be produced from one acorn contained in a single germ. This forest will produce annually millions of other germs, each as potent as the primal germ. Are spirit germs less potent, or do they reproduce themselves? If so, is the individualization eternal?

Knowledge is the impression which material and spiritual substances, together with their relations and laws of motion and activity make on our consciousness. Are latent spirit germs conscious, and do they possess knowledge? If so, by what possibility can it be proved? If knowledge does not exist in latent spirit germs, from what source does it originate? Does water exist higher than its fountain? Does the effect exceed its cause? Let us see in physical man, as an effect, we find life, sensation, consciousness, reason and intelligence. Do these all severally exist in latent spirit germs? If not, the effect must exceed its cause, or otherwise, the spirit germs are but effects dependent on some more primal cause. Will it be said that the power to know is equivalent to knowledge; that this power resides in the germ? Power is inherent capability, energy—is not knowledge the sequence of susceptibility rather than the effect of power? The problems of knowledge are already worked out in the laboratory of Nature before they can be impressed on the human consciousness. The power to know, then, consists more in placing one's self in the way of impressions than in inherent capability or energy.

Who or what works out these problems that constitute the sum of human knowledge? Who vivifies the dead, inert matter of worlds, planting the germs of the grasses, the flowers and the stately forests which unfold into such order and beauty? Who fills the broad heavens with suns and constellations and systems of worlds? Who measures their distances and fixes their relative positions with such mathematical precision? Who peoples all these worlds and systems of worlds with intelligent human beings? Is it reasonable to attribute all these things and a thousand others to individualized man, when he is the only and exclusive source of all his knowledge?

Had we not better conclude with the heading of our piece, and attribute them to Nature and God—to Mother Nature and Father God?

Baxter Springs, Kansas.

—Have you learned the happiness there is in contentment? If not, go to school.

—An ounce of praise will usually carry man or child farther in the path of virtue, than a whole ton of censure. Try it.

To W. Lowe, Esq., Shanghae, China.

BROTHER JONES:—I have been requested by W. Lowe, Esq., French Board, at Shanghae, China, to give my views in regard to the use of chloroform, nitrous oxide, hasheesh, etc., as agents, to aid persons in entering the somnambulic condition, and as he has requested me to do so through the RELIGIO-PHILOSOPHICAL JOURNAL, with your permission I will.

I have, for some years held the opinion that *some persons* upon whom surgical operations are performed, feel pain while under the influence of chloroform and nitrous oxide, although they may know nothing about it when the effect has passed off. This was very evident in the case of my own daughter who underwent a surgical operation about fifteen years ago, and I have witnessed it in many other cases, where teeth were extracted while under the influence of nitrous oxide—and believe, that in all cases where signs of pain are exhibited while under the influence of either of these agents, that the subjects really do suffer—although they may know nothing about it when the influence passes off.

But I wish to be distinctly understood, that I do not say that all feel pain while under the influence of anæsthetics, for some, I am satisfied do not.

My experience in this seems to agree with Mr. Lowe, who thus expresses himself in his letter to me: "I shrank from the knife, saying, that I felt the pain—but after awaking had no recollection of it. Judging from this," he continues, "would it not be possible for a person already in the clairvoyant state, to superintend and guide the initiation of a novice under narcotic influence, and thus make a certainty of each case the first trial?"

I answer, that it is not necessary for the person who guides the novice, to be in a clairvoyant condition—and I take pleasure in stating, that when in Cincinnati some years ago, being present when the gas (nitrous oxide) was administered, I spoke to the subject during the inhalation,—and who, when partially under the influence, became clairvoyant, and was, of course, then in a somnambulic condition. The experiment has not been repeated since that time, in consequence of not having an opportunity,—but there can be no doubt, that if those who will be inhaling either of these anæsthetic agents be spoken to, or, just before the effect passes off, their mind be directed to distant places etc., at the same time that they are told not to rouse out of the state—that clairvoyance will be induced, and the condition perfectly entered. They will then, if properly instructed, be able to enter the state at any future time without the aid of these agents.

I should have stated these facts long since, but was anxious to repeat the experiment before I did, and hope to be able to do so, when I visit Cincinnati next winter, where I will have free access to the gas.

While on this subject, I will refer to a brief article in the April No. of the "*Chicago Medical Times*" vol. III, No. 2, page 93, upon somnambulism artificially produced, which reads thus: "Dr. Russel says (*Medical Times, and Gazette, and Boston Medical and Surgical Journal*). Somnambulism may be produced artificially. Dr. Richardson has recorded some interesting observations in the report of the British Association, 1865, p. 274 showing that a state analogous to somnambulism sometimes follows the inhalation of amyline. A patient was entirely senseless, and in this condition underwent a severe surgical operation, yet she talked with considerable correctness upon the topics of the day, seizing objects with precision.

We experienced proof that we had produced the same condition in his own person, though quite unconscious of his acts; and he quotes a like instance witnessed by Dr. Snow, in which a child played with a ball, throwing it into the air, catching it with precision, talking and laughing all the time, yet to all appearances perfectly unconscious."

Upon trying to obtain the amyline, I was told by a celebrated chemist, that the English were wild upon the subject of anæsthetics, and that the use of the amyline was exceedingly dangerous, and not to be depended upon.

From what I have seen, I would much prefer the nitrous oxide to all others, except perhaps sulphuric ether, and believe that if the mind be properly directed during the inhalation or immediately before the effect passes off, that the end in view can be safely attained.

To those who call themselves "poor sensitives or healing mediums," I have but to say, that in less prosperous days, when weak, sick and faint, they were glad to rest beneath my roof, and to partake of the best I could afford. Now, perhaps, under better circumstances—petted and praised beyond their ability to bear meekly,—would feign, tear down the temple that I for years have been trying to raise for them. I have withheld nothing, and endeavored to teach the truth without money and without price, and although they have made misstatements, and mistaken the motives of my friends, who told them a few plain truths, perhaps, too harshly, but, I bear them no ill will, and only hope that the time is not far distant when they will see and embrace the truth, that education and prejudice has shrouded from their view, and which, cloak it as they may, will prove to be the only way to promote their own usefulness, and as true healers to increase the sum of human happiness.

Fraternally,

WM. B. FAHNESTOCK.

Lancaster, July 25th, 1871.

Letter from Horace G. Griffin.

BROTHER JONES:—Inclosed you will find seventy-five cents, as a small payment upon your most valuable sheet. I shall hereafter endeavor to be more prompt. I thank you sincerely for your kindness in sending your most noble paper without payment in advance. I have been an attentive reader of your paper for about a year, and I can say to you, Brother Jones, that I am a better man for it, and I might add, that others are, too. I hand the paper to those that will read it, for I know it will do them good. Odd orthodoxy has a strong hold, but their poor devil does them a great deal of injury occasionally. The shepherd of the flock of the M. E. Church, lately left here for parts unknown. I shall leave the particulars are long, and will send you an account of the same.

Cedar Rapids, Iowa, July 19, 1871.

The Hollow Globe.

Friend Sherman:—Your work entitled "The Hollow Globe," was duly received. I have not had time to give it that careful examination necessary to forming a correct opinion of its merits. It seems to be based on a principle I have advocated for years,—the reciprocal relations of all things, instead of the hereditary aristocracy of spirit over matter that has so long held the world in subject sway. As far as your deductions are in harmony with this rule, you may safely challenge the criticisms of the world, as the position is impregnable.

Yours truly,

J. TEMPEST.

Westfield, N. Y.

Voices from the People.

YPSILANTI, MICH.—P. Dreyer writes.—Inclosed please find post-office order for three dollars for a renewal of my subscription, which expired July 1st, 1871. I think the JOURNAL continues to increase in interest. I like it for its bold and fearless search after truth and denouncement of error. The "Search after God" continues to increase in interest. The JOURNAL has become a fixture with myself and wife.

ANGOLA, IND.—Dr. Moore writes.—I like the JOURNAL better every additional number. I very much like its radical position. May it never be less radical.

GENESEE, WIS.—Martha P. Champlin writes. Whoever is the author of the subject "Search after God," I believe to be on terribly dangerous ground. I never heard of any orthodox Christian that did not believe in the existence of a devil, or evil influences from the lower army. We believe also in the eternal existence of God, and woe to those who deny it. Now I claim to be a Christian Spiritualist, that is, I believe in the manifestations of spirits, good and bad, or evil, undeveloped spirits. Now, how do they know but what it is possible that evil spirits would have him believe that there is no God, and that they exert an influence to prevent the unfolding of divine truth? For the evil spirit was a liar from the beginning. So woe will come upon whom God will send a strong delusion, that they may believe a lie, that they may be condemned? Are not evil spirits manifested as an angel of light, to deceive, if possible, the true Christian? "How ridiculous we should be to discern between good and evil," to "try the spirits, whether they are of God or not"—1st John, 4. God has promised to send his "angels as ministering spirits to minister unto the heirs of salvation," "heirs of salvation," and perhaps they are the converters which Jesus Christ sent as the Holy Ghost when he said that "Whosoever should call on the name of the Lord should be saved." I do not say that I am a spiritualist man, but let us not give up the precious Bible, for the fulfillment of prophecy plainly indicates its truth. The ancient Jews being scattered among all nations are living proof—as we believe in a resurrection body, yet brought into the kingdom, according to the prophets. The Bible is a spiritual book, thus reads the fourteenth through to the seventeenth of John, also the thirteenth and fourteenth of 1st Cor. 15th chapter. I believe that the word from God would have been destroyed long ago, if God had not prevented it, when the decree went forth to burn all the Bibles. But from the mouldering ruins of ashes the Bible has come forth teaching of the resurrection of the Son of God hath life, and whosoever believeth not the Son, hath not life, but the wrath of God abideth on him. I have the reading of the JOURNAL, and like the best of it. I like it much. I would be perfectly wretched if I could not pray to God. I design, in future, to send for some of your publications. I have been for thirty years a member of the Congregational Church. The past five, I have withdrawn from that creed.

TISKILWA, ILL.—J. Gage writes.—Permit a few lines from an old friend. "We do not make our thoughts—they grow in us like grains of wood." In reading the JOURNAL, thoughts are born that might have lain dormant. Seeing such a variety of views in your columns, I feel morally call me one of them out, however feeble. As to Mr. Francis' "Search after God," no personal God can be found outside of the human heart. There, I believe, it will be found. I am sure it will, and I shall ever see only by his manifestation; all that any ever will or can see or approach unto.

STANWOOD, IOWA.—A. Dodge writes.—I intend, now, to be a life subscriber to the JOURNAL. Spiritualism in this section is steadily progressing. Do send us some good speakers, where persons shall be convinced to the most skeptical, that this beautiful philosophy may be spread far and wide among us, for truly it is the grandest religion the earth has ever yet seen.

ALBION, IOWA.—C. Allen writes.—I shall continue to take the JOURNAL as long as I have health and strength to obtain the means to pay for it. My wife and I are about all the Spiritualists that are willing to openly avow themselves in this vicinity, and we have to bear a great deal of derision. But all will come out right in the end.

GENOA, ILL.—A. Hollenbach writes.—Enclosed is a money order for three dollars, as a renewal of my subscription to the JOURNAL, which I am well pleased. I do not endorse the atheistical actions of Mr. Francis in his "Search after God."

OWATONNA, MINN.—O. Hill writes.—I can not do without the JOURNAL. It is the best paper published, and ought to be in every family.

DIXON, CAL.—Mason Allen writes.—We feel the want of something here to set people to thinking. Those who have read Paine's "Age of Reason," that have not had an opportunity of seeing much of Spiritualism, only the dark side, as shown by the churches. Speakers in this country visit towns and cities, and leave but few converts to add to the cold. If we had an E. V. Wilson, or any other test medium to go into district school houses, there would be a great deal accomplished in a short time toward getting thought started in the right direction. It is a sorry dry season with us in many parts of the state, notwithstanding the prayers of Christians for a little more rain, and people have heard it so often that their faith in Christianity is getting very weak, and it would seem that many minds were ready to receive the new philosophy if it could be presented to them. I send you four new subscribers to the JOURNAL, with the money inclosed, and hope I shall be able to make an addition to it soon.

REDFIELD, ILL.—W. H. H. Brown writes.—Please find inclosed 75 cents for one new subscriber and "The Sunday Question," according to your new proposition. I have read the "Bible in the Balance," "Jesus of Nazareth," and "Strange Visitors," and it is something more of the order of the lassing from the glorious old JOURNAL office—the best paper ever published. Tell Brother Francis to go on with his "Search," and I will try to keep up with him if I can. It is worth all that the paper costs.

SAN DIEGO, CAL.—M. Carruthers writes.—I tell you again that I like your paper, "it is the best" I have yet read to arouse the reasoning faculties, because it contains such a variety of opinions on subjects of the most vital importance to man. If all the different pieces contained in your paper harmonized exactly with my views it would be the same thing over again, and would become stale. It is in this variety of opinions, and free discussion, this encouragement to thinkers, opening the prison doors and saying to the prisoner, "Go free!" This liberty, given to writers in the columns of your paper, occasionally, is the life and essential part of its value. Having said more than I at first intended upon this subject, I beg leave to offer a few remarks upon some subjects treated upon in the JOURNAL, which have given rise to considerable comment and speculation. I refer to the announcement of a "Hollow Globe," "individualized intelligences," "World-builders," and "Search for God." in relation to the first: As we have never been at the center of our planet, we could not, of our own knowledge, positively say. It would be speculating, on our part, but if we reason from scientific results, and from what we ourselves actually do know of the laws of formation, in the stratification of the crust, the laws of forces, such as the upheaval of mountains, we find obstacles to the conclusion that we could neither get over, under, nor round about. But as we have not heard the writer's arguments in support of his theory, we would be very sorry to condemn it, or say it was not true. If true, it knocks all our notions of earth into a "cocked hat." In relation to the second: Worlds are, as we believe, manufactured by the inherent laws surrounding, or universal space. Man never was, and never could be, an individualized human intelligence until the period of the eternal, immutable, and unchangeable law of progression. He developed through a natural series of conditions, up to animal life. Now if this doctrine be true that worlds must exist before man, animals or vegetables, it is a very pertinent question, from what do worlds receive their life? Is it from gravity, a forming power in nature, acting absolutely, and independent of individualized intelligence.

HAMILTON, NEVADA.—L. B. Wade writes.—Good for the "Search after God!" I think that he is sound. A spirit told me in 1858 that they had of no intelligence above them, and I guess the spirit was right, at least I would take their word before that of mortals.

Price-List Of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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ARRIVAL AND DEPARTURE OF TRAINS.

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Ticket Office, south-east corner of Clark and Lake streets.

	Leave.	Arrive.
Cedar Rapids Passenger	8:30 a. m.	6:50 p. m.
Pacific Past Line	*10:45 a. m.	3:55 p. m.
Rock Island Express	10.30 a. m.	*3:30 p. m.
Pacific Night Express	11:00 p. m.	7:05 a. m.
Rock Island Night Passenger	10:00 p. m.	7:00 a. m.
Dixon Passenger	*4:00 p. m.	*11:10 a. m.

Prospect Line.

Prospect and Dunleith Pass	*9:00 a. m.	*7:15 a. m.
Prospect and Dunleith Pass	*6:45 p. m.	*2:00 p. m.
Rockford, Rigin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
St. Charles and Elgin Passenger	6:10 p. m.	*9:45 a. m.
	8:30 p. m.	8:30 a. m.

Line of Canal and Kinzie street.

	*8:30 a. m.	*10:10 a. m.
	*9.45 a. m.	*4:0 p. m.
	*1:00 a. m.	*2.00 p. m.
Rose land Park	1.00 p. m.	3.40 p. m.
Evanston Express	9:00 a. m.	*7:45 p. m.
Kenosha Pass	*4:10 p m.	*9:10 a m.
Waukegan Passenger	*6:30 p m.	*8:35 a. m.
Waukegan Express	9:00 a. m.	*7:45 p. m.
Milwaukee do	11:00 p. m.	8:0 a.m

Kenosha and Waukegan trains leave from Wells street Depot.

Kinzie street

		8:0 p. m
		*10:10 a. m.
		7:45 a. m.

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H. P. STANWOOD, General Ticket Agent

Lake Shore and Michigan Southern Rail-Road,

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

Mail	*9:30 a. m.	*7:50 p m
Special N Y Express	*9:30 a. m.	*4:00 p m
Richardt Accommodation	*4:30 p m	*10:30 a. m
Atlantic Express (daily)	5:15 p. m.	7:20 a. m
Night Express	*12:00 p. m.	*6:30 a. m.

Detroit and Grand Rapids Line.

Day Express	*7:30 a. m.	*7:50 p. m.
Night " "	*12:00 p. m.	*6:30 a. m.

F. B. MORAN, Gen'l Pass. Agt., 56 Clark st., Chicago.

Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

Mail Train	*9:30 a. m.	*9:05 p. m.
Fast New York Express	*9:00 a. m.	*4:30 p. m.
Atlantic Express (daily)	10:15 p. m.	7:00 a. m.
Night Express	*12:00 p. m.	*6:35 a. m.
Kalamazoo Accommodation	*4:15 p. m.	*12:00 n.

Cincinnati and Louisville Trains

Day Express	*9:00 a. m.	*9:30 p. m.
Through Express	*12:00 p. m.	*6:30 a. m.

for St. Joseph via New Buffalo.

Day Express	*9:30 a. m.	*11:30 a. m
Accommodation	*4.30 p. m.	*5.05 p. m

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Hinsdale Accommodation	*7:05 a. m.	*6:15 p. m
Mail and Express	7:30 a. m.	5:40 p. m.
Pacific Fast Line	*10:45 a. m.	*4:15 p m
Hinsdale Accommodation	*7:05 p. m.	*6:30 p. m.
Hinsdale Passenger	*4:15 p. m.	*9:45 a. m.
Evening Express	*8:00 p. m.	*7:30 a m
Aurora Passenger	*6:30 p. m.	*9:30 a. m.
Hinsdale Accommodation	*9:15 p. m.	*8:50 a. m.
Pacific Night Express	10:00 p. m.	7:30 a. m.

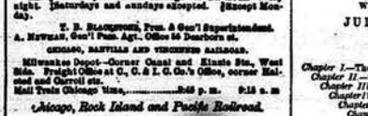
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Cairo Mail	*9:30 a. m.	*7:45 p. m
Cairo Express	*6:15 p. m.	*7:30 a. m
Kankee Day Passenger	*9:30 a. m.	*7:45 p. m.
Kankee Night Passenger	*6:30 p. m.	*7:00 a. m.

On Saturdays this train will



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Mail	*9:30 a. m.	6:10 p. m.
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Atlantic Express	5:10 p. m.	6:30 a. m.
New York Express	5:00 p. m.	5:00 a. m.
Valparaiso Accommodation	*4:30 p. m.	7:30 a. m.

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Express Mail	*9:15 a. m.	6:10 p. m.
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Night Express	*8:30 p. m.	*6:00 a. m.
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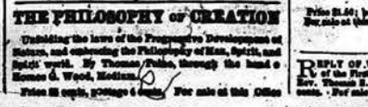
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Frontier Department.

BY.....E. V. WILSON

Settled Speakers Once More.

This question is assuming an important feature in the history of Spiritualism, and has its advocates, *pro and con*. We believe the first "article" came from Brother H. H. Marsh, of Chicago, an able writer, and, at one time together with his good lady, earnest workers in our cause. The article was signed "Chicago," and appeared in 1866, or -7. We were at this time laboring in Ohio. Bro. Moses Hull, was at the time settled in Milwaukee, Wis., and wrote an article in approval of "Chicago," in which he attacked the itinerate system, in a very bitter manner, terming it a tread-mill system, in which speakers followed each other, repeating over and over the same old story,—full of stale platitudes and adjectives, without connection or conclusions.

To this communication we replied at the instigation of J. M. Peebles, and our article was corrected in part by him, recopied by a young man then living in Cincinnatti, and when it appeared in the Spiritual papers of the day, created a flutter, amongst those who favored settled speakers. Bro. Moses Hull, standing back on his dignity, replied, "We shall not stoop to answer this article, we deem it unworthy a notice, etc." Not so, however, with Bro. Willis, who wrote a sharp, pungent article reviewing us sharply, denying that his ministration of several years in Cold Water, Mich, had proved a failure, and at the same time demanding the real author's name.

To this demand, we promptly replied,—giving our name and reasons for the article, as well as sustaining our position in the former article. How unlike J. M. Peebles. The course these Brothers pursue,—they handle their own chestnuts, be they never so hot. Not so, J. M. Peebles,—he wishes others to burn their fingers through pulling his chestnuts out of the fire. Several short communications subsequently appeared from both sides of the subject, and then there was a lull.

In the Fall and Winter of 1868-9, Bro. J. M. Peebles was called on (?) to preside over "nice society," in Detroit, Mich., and while thus presiding, wrote his famous allocution to the public, entitled, "A nice Society," which appeared in the *Banner of Light*, March 27th, 1869, and wound up with the following string of adjectives. "Balancing the testimony of our experience, we have generally found that the only *blatant*, angular, tangential, egotistic, formualists were opposed to the right use of forms, or methods, as means to secure the ends of discipline, education and spiritual unfoldmeht. Heaven spare us from an irreligious, unscientific, self important, bigoted, godless, nothingarianism,—some times seeking to pass itself for Spiritualism." What think you, my good brothers and sisters, of this bundle of epithets, discribing us, who are in favor of scattering the word of God bread-cast over the land, as "blatant, egotistic, irreligious, unscientific, self-important, bigoted, godless, nothingarianism, sometimes seeking to pass (ourselves) for Spiritualists." Gentle words, Bro. Peebles, coming from "The St. John of Spiritualism"—"Does it become a settled speaker,"—an editor, to write thus of his brothers, co-workers. Wilson is "blatant;" Colby, "bigoted:" Hull, "unscientific;" Whiting, "egotistic;" Keyner "Tangential;" Hardinge, "Godless;" Howe "self-important;" Child, "a nothingarian;" "sometimes seeking to pass (themselves) for Spiritualists." Does this language "comport" with the dignity of a settled speaker or reformed minister and teacher, to call all speakers and mediums, a "blatant, godless, egotistic, bigoted, nothingarians."

We reviewed his allocution sharply, showing it up in such a manner that the whole spiritual world laughed at "A nice society," as well as the ten commandments received on top of Pike's Peak by Bro. Peebles. To this article there came a response until after Bro. Peebles' appointment, as Consul to the unimportant City of Trebizond, which by the way, was an insult to Spiritualism, for the reason that it was a place of no importance whatever, where there was nothing to do, and for this reason the post or office had not been filled for years,—no one foolish enough to accept, save "The St. John, of Modern Spiritualism." A short time before Bro. Peebles sailed for Europe, the Religio-Philosophical Journal received a letter of inquiry from Detroit, written by Judge Mc Cracken, asking the cause and wherefore of Bro. Wilsons article on "A nice society." We happened to be in the office of the Religio-Philosophical Journal at the time the letter was handed us. Instantly a voice said to us, "Do not publish this letter yet." As is our rule, we obeyed the voice; the letter lay over three or four numbers. In the mean time we received letters from Detroit, (uncalled for by us) fully sustaining every point we had made against "A nice society." Later Bro. Peebles wrote to S. S. Jones, of the Religio-Philosophical Journal, petulantly demanding, "why the communication from the Detroit friends had not been published,—or will you publish one side of the question, and not the other." This was just what we wanted. The enemy's fire was uncovered, and we knew the actual mover, if not original writer of the McCracken letter, and then the correspondence was given to the world. In good time we replied to these letters, and were at once invited to Detroit, speaking there the four Sundays in October, 1869. While there we gathered up some precious facts about the polished "St. John, of Modern Spiritualism," —Bro. Peebles, the settled speaker, which did him no good, and yet we feel towards him kindly and brotherly. "He must and will act in accordance with his organization."

When at sea, Bro. Peebles wrote an article on sea experiences, in which he confesses that he "Played Peter," declining to hold religious services, then criticised the Episcopal System some what sharply, adding, "How much better it would have been had there been readings from the harp or silver chainings,—the gentle Wilson, pardon us, to the contrary notwithstanding."

The first intimation we had of this gentle insinuation was a letter directed as follows: "To the gentle Wilson (E. V.) pardon us;" containing the article clipped from the Universe. We accepted it as a good joke, and wrote a rejoinder in which we baptised our Bro. "The Bishop of Trebizond." This was very vulgar coming from us, and all the friends of the Bishop took umbrage; but, dear readers, we cannot rise above our "organization." A lady writer responded, defending our Brother in the *Banner of Light* from this low and vulgar insinuation, to which we made no reply.

Things went on smoothly, until our New Years Greeting, which appeared on the 1st of [illegible] which we held out the Olive [illegible] the right hand of fellowship [illegible]

Brother E. S. Wheeler took exception to the bitter philippic accusing us of [illegible] foe.

Wheeler's articles. In answer to these, Brother Wheeler replied as follows:

"Brother Wilson is able to defend himself, and the columns of every Spiritual paper in the country are open to him. When he finds fault, then it will be time for our readers to complain," or words to that effect.

We met Brother Wheeler early in Feb., 1870, in Philadelphia, and we laughed over the matter, shook hands, and parted friends as ever.

The next step in this matter was taken by the *Present Age*, shortly after the meeting of rumps at Richmond, Ind., under the name of The American Association of Spiritualists. The article referred to organization, settled speakers, and their triumphs (?) when contrasted with the itinerant system, referring to the fact that societies were already moving in this matter, and then there was a eulogy on the action of the late rump convention,—and, by the way, Richmond, Ind., like all other places where this would-be American Association of Spiritualists has held its sessions, is virtually a dead letter, so far as Spiritual meetings are concerned. Rochester, Buffalo, N. Y., and Richmond, Ind., are dead—dead of settled speakers and The American Association of Spiritualists.

In this article the writer insults every writer, seer, speaker, or other medium, in the following words: "Now, what we want is to get rid of all such as give tests in public, or take a fee at the door, etc." We answered this editorial, and as on all former occasions, silenced the battery. Shortly after our answer appeared, Brother Wheeler took up his pen and blazed away at us in ink, quoting extensively from our article. Well, we found no fault with this, nor did we think for a moment of appealing to the Washington, Philadelphia, or Cleveland societies, to relieve us from the skinning Brother Wheeler put us through, or come to our help, and we fully believe there is not another man or woman in our ranks who would think for a moment of drawing a society into a defense of their position save J. M. Peebles; certainly not Brothers Wheeler, Hull, or Foster.

Well, well, brother, go on with your work. We find no fault, for the reason that we frequently lend brain thoughts to settled speakers; in fact, we are the resurrection of societies who are or have been afflicted with the spider element of settled speakers. Well knowing that Mr. Wheeler was very billious, we concluded to let the matter drop and pay no attention to his spiteful condition.

In February last we met Brother Wheeler in Vineland, N. J., and extended to him the hand of friendship. It was taken coldly. We were treated coldly. We parted; he in coldness; we in the sunshine of a practical Spiritualism. The next evening we received the letter that appeared in No. 12 of the Religio-Philosophical Journal, June 10th, 1871. Next, there appeared in "Western Locals" of the *Banner of Light*, No. 3, Vol. XXIX, an article in which a statement is made utterly at variance with the truth. To this we replied in an article headed "Settled Speakers once more," showing Brother Lynn's puff of J. M. Peebles to be untrue, as we shall prove by documentary evidence hereafter. One word right here. When we wrote that article we had no more thought of finding fault with the Cleveland Society and its very excellent board of managers than we have of finding fault with our Maker. And the gentlemen (all of whom are our personal friends), who signed that article dictated by J. M. Peebles, never dreamed of an insult to their society until J. M. Peebles called their attention to it.

On the 23d of July, in No. 18, Vol. X of the Religio-Philosophical Journal, there appears an article signed by Gen. Rose, D. U. Pratt, J. King, M. C. Parker, Joseph Gillson, as officers of the Cleveland Society (?) not in defense of settled speakers or the interests of their society, but in defense of J. M. Peebles, the would-be leader and head of the great spiritual movement of the age, but lacking brains, he will accessarily find his level, and that is as a worker in the ranks with the rest of us; unless, like Finney, Loveland, and Wadsworth, he sloughs off, and sinks to rise no more; we trust he will do better.

Accompanying this defense of J. M. Peebles, comes a letter, which reads as follows:

Brother Jones:—You find within an article prepared by the officers and committee of the Cleveland Society, in reply to that of Bro. Wm. V. Wilson, in your issue of June 17th, "Settled Speakers Once More." I need not tell you that the Society, with hardly an exception, felt indignant upon reading it. It certainly has done Brother Wilson no good, and yet I feel toward him kindly and brotherly. He must and will write in accordance with his organization. Mr. Rose, and Dr. Parker furnished the facts for the communications, Bro. Murray serving as their scribe. I hope you will give it an early insertion in the Frontier Department. If the publication is declined, return to Dr. M. C. Parker 144 Seneca Street.

Most truly yours,

J. M. Peebles.

Cleveland, Ohio, June 25, 1871.

This letter fully reveals the originator of the reply, and the following correspondence fastens a false statement upon Bro. J. M. Peebles, who states, "Mr. Rose and Dr. Parker furnished the facts for the communication."

Dr. M. C. Parker:—Will you favor me with the amounts received at each collection of Bro. J. M. Peebles' meetings for October, December, and January, 1870-1; also at the collections of my engagements for November, 1870; also for March, 1871. You will understand the object of this; it is to meet J. M. Peebles' rejoinder to "Settled Speakers Once More." You favored them with statistics; please grant me the same favor. I have not attacked your Society or its management, and if you will read me and note carefully, you will find that you have been misled in this matter by Bro. Peebles.

Now, Bro. Parker, it is due me, that you send an exact statement. I asked it once before. You declined. You have now committed yourself by espousing Bro. Peebles—be just to me. If you are at any expense, send the amount, and I will pay it.

Truly yours,

E. V. Wilson.

Carthage, Mo., July 3, 1871.

To this he replies as follows; *It speaks for itself:*

Bro. E. V. Wilson:—Yours of the 3rd inst. is received to-day. In reply, I will state that Mr. Joseph Gillson furnished the figures for Mr. Peebles. I, of course, agreed to it, and can state that it was correct. I still decline to furnish food for this unjust controversy. Perhaps Mr. Gillson may do it.

Yours truly,

M. C. Parker.

Cleveland, July 6, 1871.

On receipt of this, we wrote at once to Joseph Gillson, Esq., as follows:

Joseph Gillson, Esq.—Dear Sir and Brother;—I write you to-day, asking if the article sent up by J. M. Peebles, in answer to "Settled Speakers Once More," originated with the gentlemen who signed it, or did it originate with J. M. Peebles, and by him brought to Messrs. Rose, Pratt, Parker, King, and yourself, for your indorsement. Will you frankly answer in writing the following questions, with the understanding that I am to use it in my reply:

1st, Who originated the article in reply to "Settled Speakers Once More," signed by the officers of the Cleveland Society of Spiritualists?

2nd, Did J. M. Peebles ask you and the others to sign the article, or did you and the others write it out, take it to Bro. Peebles, and ask him to send it up for publication? Please answer so I may know to whom to address my reply. I am in receipt of the advanced proof-sheet of the article, and shall reply soon.

Accept regards of your friend,

E. V. Wilson.

Carthage, Mo., July 6, 1871.

(To be continued.)

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CHICAGO, AUGUST 19, 1871. VOL. X.—NO. 22.

AS TO A GHOST.

A Big Sensation at Germantown, Ohio.

A Reliable Ghost Story that beats Baron M[illhausen].

Five Hundred People Visit the [Spot].

(CONCLUDED.)

Sunday night, I, my brother William, who lives with my father, and Leander Case, one of the farm hands of my brother Samuel, slept in the house, my wife and child and the boy Pontius having a bed all night at my brother Samuel's; father and mother went home between 10 and 11 at night; brother William came about half-past 10, having been in town; we heard him singing on the road, and called him in; Case came shortly after William; we all three examined the house before retiring, and found everything quiet; slept soundly; heard no disturbance whatever during the night. I got up about 5 o'clock in the morning, and the rest about the same time. We found everything as left when we went to bed. My wife arrived at the house from my brother's about the time we got up. Brother William and Case went home. We did our morning's work, carrying the horses and milking the cows, and took the milk to our brother Samuel's milk-house, and then got breakfast at the same place—my whole family, including the boy Pontius. After breakfast brother Samuel, Case and myself went back to my barn to haul oats. After we left my wife and brother Samuel's wife went to the spring-house of brother Samuel, about forty rods from the house, and when they got back to the kitchen they found a bucket full of water which was standing on a bench two feet high, upset, the bucket on the floor, and the water split. They asked the boy what caused it to fall, and he said it had fallen down, declaring positively that he had not touched it at all. My wife then started up stairs to make the bed, and as she got out of the kitchen into the hall she heard a noise in the kitchen and going in she saw a pie plate containing coriander seed which was standing on the sink in the kitchen, lying on the floor broken, and the seed scattered, and a milk crock which had been standing on the bench pulled away a distance of two feet. The only persons in the kitchen at the time were the boy Pontius, and the two babies, hers and her sister's. The noise occurred so soon after she left the kitchen that she is satisfied the boy could not have done it. My wife then sent the boy over to my barn where I and brother Samuel were to tell my brother to come home, that the racket was going on over there. Brother Samuel went over and the boy remained at my barn. Afterward I also went over to brother's home, found nothing more going on and then came back to my house, and, with the boy Pontius, I went into the house; and Case, who came with us from my barn, went round to the spring at the northwest corner of the house to get a drink; the boy and I went to the bed-room, and found the feather bed, quilt, sheets, pillows and bolster lying in front of the bed on the floor, the chaff tick alone remaining on the bed; at this moment we heard a noise up stairs, and we both went up, the boy going first, and we found a nail keg which was half full of sugar turned upside down, and not a single crumb of sugar was lying near or around the keg. I set it up again and a little was spilt in doing so. We went down stairs then, found Case sitting on the porch, and I took my team to the field for a load of oats, leaving the boy Pontius and Case at the house.

This was the last I know of the affair of my personal knowledge. There is but one pair of stairs leading from the first floor of the house to the second story. But while I was gone over to my brother's house, Case says that two crocks of milk, which were left standing on the porch, were upset and the milk spilt. Case is nineteen years of age, is a farm hand, and has been living with brother Samuel for some nine months. Case and the boy were standing in the front of the house near the basement, and the boy remarking that he heard a noise in the cellar, they both went into the basement, and found a crock lying on the floor, which had been standing in the window. The boy picked it up and put it back in the window, and they both were going out, and just as the boy put his hand on the door to pull it toward him, the door opened inwardly. Case saw the crock fly from the window into the basement about three feet, as though some one pushed from the outside. Neither of them was within reach of the crock at the time. The crock was broken. As the door was about half closed Case saw an empty fruit jar also fly from the same window, breaking all to pieces. There was no one about the house but Case and the boy at the time. They went out of the basement, and while leaning up against a hogshead in front of the house, about fifteen minutes after, they heard another noise in the basement. They went back into the basement, and saw an empty oyster can, and a tin cup half full of sealing-wax, which were standing in the same window where they were in unison, lying on the floor, about three feet from the window. The window on the north side of the house. Case says no wind was blowing at the time. They then went to the porch, which is over part of the basement, and then my sister Mary came. This was about 7 or 8 o'clock Monday morning. Case told her about what they and the boy had seen, and she felt skeptical about the whole matter, so they proposed the experimenting for the purpose of satisfying her. My sister lives with my father, less than a half a mile off. She is a young lady, twenty-one years of age. She heard her father tell what he and mother had seen on Sunday, and so she came to satisfy her own curiosity.

Mary, my sister, went to the sitting room and set up four chairs which were lying down in the sitting room. Case and the boy were with her all the time. From the sitting room she went through the kitchen into the bed-room, and there they found the bed clothing lying on the floor in front of the bed, and my sister put it all back on the back part of the bed. They then went out down into the basement so as to show my sister what had been going on there. My sister there found the cup with sealing-wax lying on the floor, and two pieces of soap. She picked up the soap and put it back in the window, and the boy picked up the cup of sealing-wax, and it was knocked out of his hand a distance of three feet. No one was within three feet of him at the time. He was standing at the time about five feet from the window. At the same time that the cup flew from his hand, the soap which my sister had placed in the window flew into the basement, three feet. No one was within five feet of the soap at the time. There were only the three persons in the basement—sister, Case, and the boy—and the air was perfectly calm. My sister did not look outside to see if anybody was around, as her skepticism and the subject was given away.

All three then went up out of the cellar basement into the hall, and were there joined by father, who had just come over from his house. They all four then went up into the second story, which is the upper story next to the roof. Sister, and the boy Pontius went into the boys sleeping-room, and father and Case remained in the hall. Sister noticed a store-box, about three feet long, and two feet high, and two feet wide, used for packing sweet potatoes in, turned upside down, in the boys' room. The box was on the floor, and as we have passed out into the hall, and the boy was pulling the door to, after him, the door opening inwardly, and it was about half closed, they heard a noise, and upon looking into the bed-room they found the box upside down again.

All four, sister, father, Case and the boy, heard this noise, and saw the box upside down. All went down stairs, to the porch, except the boy Pontius, and when down a few moments they again heard a racket up stairs, and all three went up and found the boy in the hall, and father went into the room on the north side of the house, the door leading thereto from the hall being closed when he approached, and found the clothes chest, which is a good deal larger than the box just described, tipped over. There was clothing in it at the time, and some pillows, a feather bed, and a piece of linsey, which had been lying on top of the chest, was found lying on the floor.

Father also found a twenty-gallon keg of whisky, which contained probably two or three gallons of whisky, about two or three feet from its place, still rolling, and Case, himself, caught it while still on the go. The barrel had been lying lengthwise against the wall, and was chunocked on the outside by a piece of board. Toes—father and Case—came out into the hall, found sister there, and the boy on his way down stairs, half-way down. While yet in the hall, they heard a noise in the sitting room, down stairs, and the boy was at the time on the stairs. The stairs lead down into the hall to the door, on the east side of the sitting-room. They found, on getting there, the stove turned over. It was sitting against the wall on the north side of the room, half-way between the east and west side, about ten or twelve feet from the door leading to the hall. One leg of the stove was broken, and the top-plate, also. It was a parlor box-stove. There were a lot of newspapers lying on the book-case, and they saw the papers moving off the case, and the little boy, Pontius, remarked: "The papers are falling off," and he caught them and shoved them back against the wall.

All four then went into the kitchen, and, the door leading from the kitchen into the bed-room being open, they saw the bed-clothing, feather bed, quilt and all, strewed on the chaff tick, on the floor again, and at the same time heard a noise in the sitting-room, and on trying to open the door leading from the kitchen to the sitting-room, found they could not do it. They then went around through the porch and hall, and entered the sitting room from the east door, and found the book-case tumbled against the door leading to kitchen from the sitting room. It was about two and a half feet high and of the same length. When the noise was heard all four were in the kitchen. This was all between 8 and 9 o'clock. Father then having gone to a neighbor's house, Case, Mary, my sister and the boy Pontius were on the porch, all standing at the south end of the porch. The porch is thirty-five feet long. While thus standing a gallon and a half-earthen crock, which was empty, and was standing near the center of the porch, was seen by all three to rise straight up about one foot in height, and fly over a distance of at least four feet and break all to pieces. No one else was on the porch at the time. The largest piece of the broken crock was no larger than one's hand. Case and Mary then went around to the spring at the northwest corner of the house, leaving the boy standing at the south end of the porch. They got a drink, and as they got to the spring they heard a noise, and when they came back saw milk running down the porch, and found that three crocks had been upset, the boy still standing at the south end. Case says they left him. The crocks were at the north end of the porch. Case then went to the barn, leaving sister and the boy at the house alone. Sister then went to the south end of the porch to clean up the spilt milk, and the boy went with her also, and while both were there they heard a noise, and the boy, turning around, said: "There goes the ax." Sister turned around also, and saw an ax already lying on the floor, and another in the act of falling. Both axes had handles. One of them was lying length-wise on a large box on the porch, about the center of the box. The box is the one already described as being on the porch. The other ax was standing upright against the wall, handle upward. The box was standing a little beyond the center of the porch, a distance of twelve to fifteen feet off. The ax[es] were noticed previous to their falling by my sister, as being in the position described. The bottom of the ax which was standing upright was about the center of the box, about a foot from the wall.

They next heard, while Mary was still cleaning up the milk, a noise, and the boy remarking: "There goes the corn sack," turned round, went to the sack, which was also on the box, and replaced it in its proper position. He then returned to where my sister was, and said in a moment after: "There goes the sack again." Sister replied: "Well, let it go, the corn will not run out," and just then she heard the corn rattle, and turning round saw the corn running out. Weed'she looked round the first time she noticed the end of the box where the corn sack was, had moved a distance of about a foot toward the center of the porch from the wall.

There was more than a bushel of shelled corn in the sack, and the sack before was well tied.

Sister, then said to the boy: "Everything was turning upside-down, and said he should go to the end of the porch and sit down and see if the thing would not settle down."

He went to the south side of the porch and sat down; just as he sat down he said, "There goes the crock," and by that time she also got to the south end of the porch. She saw a crock which had been standing on the dog kennel in the yard, at the corner of the porch, moving into the yard and fall a distance of five feet from the kennel, breaking all to pieces, and at the same time the boy remarked, "There, it is now lifting me up also," and sister saw him raised a distance of at least a foot up ward from the floor, the boy preserving the position in which he was when sitting, and was instantly let down. Then the boy said, "There goes the flower-pot," and as sister turned around to see, she saw two of them which were standing five feet from the porch, tipped over. There were five or six of the pots standing in a row, and my sister says she passed and repassed them at least twenty times that morning, and that she is positive that three minutes before they were all right. All this took place in much less time than it takes to tell it.

Father then came back, and my sister told him what had taken place in his absence, and father then, suspecting the boy of [illegible] the trouble, sent him across [illegible] to watch some bars which [illegible] which we had been hauling [illegible] excuse to get the boy away. [illegible] to the barn and told me what had [illegible] I approved of his sending the boy away as he did. I and brother William, Case, my mother, brother Samuel, and brother John went to the house then and ate our 9 o'clock lunch in the yard. The boy did not get back to the house until dinner time, and everything was quiet in his absence.

When the dinner bell rang at brother Samuel's for our dinner, my team was at the barn, and brother William was looking out to make room for my team. We unhitched our horses, fed and watered them, and then started to brother Samuel's for our dinner. The boy in the meantime having come up also to go to dinner with us, found us already gone, and he went to my house to get a drink, and while there saw, as he told us when he came over to brother Samuel's house for his dinner, and reported that a dozen or fifteen crocks had fallen from a bench near the back-room; a crock of grease, a swill-bucket, a crock of soft soap, and a small coal oil can, were all upset, and also that four flower-pots were upset, and the plants pulled out. Nothing happened at Samuel's house while we were at dinner. After dinner we started back to my house—that is, I, brother William, and John and the boy—to see whether the boy had reported the truth. We got there and found his statement correct. I replanted the plants in the four flower-pots, and while doing this brother Samuel and Case came also. I then started to the barn, leaving the rest at the house. Brother William, who had heard of all that had happened, and had been taken about the house in a disordered condition, still had a doubt as to the truthfulness of the reports he had heard. William and Case laid down on the porch "waiting for something to turn up." The boy Pontius and brother John were also on the porch. While we were there the little boy said: "Let us go down in the yard and see how many crocks were broken." All four went down, and while they were there, which was at the north end of the porch, the boy said: "Listen; there is something at the flower crocks again," and started up to where they were. They were at the south end of the porch, out of our sight. William and the rest followed. William watching the boy all the time to see what he did not play a trick on them. When they got there William saw a pot upset and the plant pulled out. William planted it again and set it up.

They all then laid down on the porch again. In a few seconds after the boy said: "Listen; do you hear that." Neither of us heard anything. The boy started round to the north end of the porch, they having been at the south end. William and the rest following after. As the boy got to the north end of the porch, William, who was standing where he could see the boy all the time, saw a keg of vinegar, which was set on trestles, rolling off. The boy was trying to stop it, but it fell and rolled away. Afterward we found one of the flower-pots upset again.

My brother William is twenty-seven years of age, and brother John fifteen years of age. John saw the same that William saw. The boy Pontius, being supposed the cause of the trouble, was again sent away to watch the bars, and I finally took him home to his mother's, living a mile and a quarter off. One the way he said probably a dozen times: "If only this thing don't follow me to uncle Michael's." His mother lives at his uncle Michael's.

The boy was a very good boy, obedient and of good sense; in fact, smarter than the average of boys. I took the boy, at the request of his mother, last February, as she was too poor to raise him. I was to keep him until he was eighteen years old, and was to board and clothe him, send him to school, and when eighteen years old was to give him a full suit of clothes, horse, saddle and bridle. The contract was verbal between me and his mother, who is a widow. I should like very much to have kept him, but under the circumstances would not like to take the risk of taking him back.

I am satisfied in my own mind that the trouble was not caused by any living person, nor by any contrivance with the boy. All the family liked the boy very much. There has been no less than five hundred persons here to see my premises within the last two days, men, women and children.

The above statements are true in every particular.

BENJAMIN M. STIVER.

Witnesses: W. M. AMPT, JNO. ZEHRING.

We, the undersigned, Samuel Stiver, sr., and Catherine Stiver, the father and mother of Benjamin Stiver above named; Samuel Stiver, jr., William Stiver and John Stiver, brother of said Benjamin; Christina Stiver, wife of said Benjamin; Mary Stiver, sister of said Benjamin, and Leander Case, having heard the statement above given by the said Benjamin Stiver, say that so far as it refers to us, indivdually, the same is in every respect true,—we having personally witnessed the matters which in his statement he represents us to have seen and heard, and, therefore, certify to the correctness of the said statement.

SAMUEL STIVER,
her
CATHERINE X STIVER,
mark.
SAMUEL S. STIVER,
WILLIAM STIVER,
his
JOHN X. STIVER,
mark,
her
CHRISTINA X. STIVER,
mark.
MARY STIVER.
LEANDER CASE,

Witnesses—W. M. AMPT, JOHN ZEHRING.

THE STATE OF OHIO, }
MONTGOMERY COUNTY, ss. }

Personally came before me, a Justice of the Peace in and for said county, Benjamin Stiver, Samuel Stiver, sr., Catherine Stiver, Samuel Stiver jr., William Stiver, John Stiver, Mary Stiver, Christina Stiver, and Leander Case, to me for many years well-known, and whose statements are entitled to full faith and credit, who, being by me duly sworn, acknowledged the signing of the foregoing statement, and declare and say the same is true as stated in every particular. And I hereby certify that said statement was made and signed by them in my presence.

JOHN ZEHRING, J. P.

GERMANTOWN, OHIO, July 27th, 1871.

MORE OF THE GHOST STORY.

The Boy Pontius Interviewed.

The reporter of the *Cincinnati Commercial* interviews Pontius, the hero of the communication that appears on the first page of our paper. The result is as follows:

I regretted, while in the "ghost" business, the other day, that I was unable to send you the statement of the boy Pontius. He lived with his uncle, some distance from Stiver's, which made it impossible for me to complete the examination in time for Friday's *Commercial*. Fearing that the omission might lead some to suppose that his statement was intentionally suppressed for fear of spoiling a sensation, and to satisfy my own curiosity, I have just concluded an interview of Pontius.

Your theory, or rather explanation, that the boy Pontius may have been at the bottom of all the mystery, while it is an easy way of disposing of the testimony is not satisfactory, is not supported by the sworn statement, nor countenanced by those who have seen the boy.

The witnesses say he could not have done the business without their knowledge—in fact, they say he did not do it. The boy had no motive for such conduct, did not have the physical power to do a great many things described, as he is a boy only nine years of age. He had not the wit or ingenuity to concoct such a thing as a joke or a sell, or the sense to approciate it. One intending to play a trick would hardly have persisted in his efforts from Friday until Monday noon, though it must have been a flattering reward for his enterprise. The boy is a good, obedient, boy, and is not mischievous or malicious.

Notice the printed testimony, and you will see half a dozen or more occurrences which took place when the boy was not where he could have had any connection with them, even if he had desired.

It can not be said that there was an optical illusion, because there were eight persons who were eye-witnesses at different times and in different groups and at different parts of the house. The eyes of all were certainly not dazzled.

THE BOY PONTIUS.

is a boy nine years old last June, bashful and quiet, and does not seem to have intelligence enough to give an explanation of anything he did see.

He does not know the month he was born in. In our interview, which was conducted by Dr. J. R. Donnellan, of Germantown, and myself, we found it quite difficult to get any answers from him, though we rewarded him with all the small change concealed about our respective persons. Samuel Stiver, Esq., was also present, and contributed his quota in aid of our laudable efforts. His non-responsiveness we attributed to his bashfulness, and to the fact that he had repeated his story until he had got sick of telling it. His mother was also present. He was not sworn, because he does not know the nature of an oath.

We squeezed the following out of him:

That he saw a "thing," that is, only its head, which was white and black spotted. It disappeared in the milk-trough; it was a muskrat, saw keg of potatoes in the cellar fall over while he was standing on steps; from his description of distance he must have been seven or eight feet off. Saturday afternoon he was hit three times by potatoes thrown at his head. Sunday afternoon the baby he was rocking in the porch, was hit with a clod thrown from the kitchen, no one being there at the time. Saturday afternoon he saw the two stones fall or slip off while lying on bread-board, from his description given to twelve to fifteen feet off. Sunday evening saw the two guns move about twelve inches, he was about eight feet off. Also Sunday evening, while in bed, saw the sweet potato-box in his room turn upside down; it was half dark in the room; also heard the brooms fall, and a shoe, and felt the bed moving, slipped out and the bed fell over on one side; nothing fell out; he set it up again by propping himself and then pushing it over; he did not go down stairs then for fear of a scolding.

This was when Samuel Stiver, jr., and his wife came into his room, on Sunday night.

At Samuel Silver's house he saw the bucket of water fall, pie-dish and crock.

His mother says he has always told the same story.

The boy's interview was not satisfactory by any means, so far as getting any additional light, and from the fact that what was said by him, was obtained in the nature of a cross examination. Yet enough is shown, I think, to prove that "the boy Pontius" is not the voluntary doer of the wonderful things described.

Your correspondent has only sought to furnish you the facts as nearly as he can, with some necessary description of the people and the locality. He, of course, has no theory on the subject as yet. He will let others speculate, reserving the privilege of criticising their theories in the light of facts. This is good business in hot weather, in a quiet town, when a fellow has n't anything else to do. W. M. A.

A Christian Fire.

The beautiful Spiritualist Hall at Ashley, Ohio, built about two years ago, being among the results of our "missionary labors," has been burnt to the ground. Enough has been discovered to convince our friends there that the foul deed was caused by CHRISTIAN HATE AND MALICE AGAINST SPIRITUALISM. It was set on fire about one o'clock at night, and their Lyceum Equipments, Library and an Organ loaned to the Society by Bro. W. Granger, Conductor, were all destroyed.

Spiritualists of Ohio and the world! This is not a blow at the Spiritualists of Ashley alone. IT IS A BLOW AT SPIRITUALISM! Let us meet it as such. The building was insured for enough to pay the debt on it and save the LOT. It is desired to put another Hall (of brick) upon the same site—at once. The Spiritualists of Ashley are not numerous, but they are faithful and full of courage. They have $600 pledged already, to build another Hall. We ask *Spiritualists* to aid them. If every Spiritualist in Ohio would contribute TEN CENTS EACH, it would BUILD THE HALL.

Send in your contributions at once and let the Hall be built before snow falls again. Any contributions for this purpose sent to W. Granger, Ashley, Ohio, or to A. Wheelock, care of AMERICAN SPIRITUALIST, will be promptly acknowledged and the amount and names of the contributors published in this journal. No matter how great or small the amount—the widow's mite is needed. *Send it on at once.*

A. A. WHEELOCK.

The Twin Suffragists.

The Golden Age for July 1st, under the title of "A Legend of Good Women," gives short sketches of some of the advocates of woman's rights. The following paragraph will doubtless be relished by our readers:

"Elizabeth Cady Stanton, or, as she is sometimes called, Susan B. Anthony, is a celebrated lady with snow-white and auburn hair, plump and slender figure, Grecian and Roman nose, and lives simultaneously in two houses—one at Tenafly, N. J., and the other at Rochester, N. Y. Indeed, Mrs. Stanton, or, to call by her maiden name, Miss Anthony, is a ubiquitous personage, and not only attends all the woman's meetings wherever they are held, but also has been known on certain occasions to be writing the resolutions, and at the self same moment to be delivering the speech, in their support. It has been sometimes suspected that Mrs. Stanton and Miss Anthony are two distinct persons, united by a cartilage like the Siamese twins, but in the absence of any medical or other scientific proof of this hypothesis, I remain of the opinion that, like Liberty and Union, they are one and inseparable."

The Rostrum.

SACRIFICES.

Lecture Delivered by Samuel Underhill, M. D., at the Franklin Grove Meeting, held June 24 h and 25th.

[Reported expressly for the Religio-Philosophical Journal.]

Friends and Fellow Citizens: The subj ct on which I am led to address you is one practiced by most nations, if not all, as a method of atoning for sin, and securing the favor of God—to wit: the offering of burnt offerings and sacrifices. It will offend some of you, and I expect it will make some of you leave the house. Yet I desire you to lay aside your prejudices and candidly hear me.

Let us consider the whole duty of man in a nutshell. What does the Lord thy G d require of man but to do justly, love mercy, and walk humbly with God? "In every nation (s Peter said at the house of Cornelius) they that fear G d and work righteousness are accepted with him." Had he been more enlightened, he would have said *love* instead of *fear*. Belief is not subject to the control of the will, and we are not judged by it; we are judged by our works.

"Come, ye blessed of my Father, inherit the kingdom prepared for you." "For I was hungry and ye fed me, naked and ye clothed me, a stranger and ye took me in, sick and in prison, and ye visited me."

Such deeds, no matter of what nation, creed, or belief, are accepted of God. Peter was astonished when he perceived it, and nearly all sectarians seem to think certain beliefs are essential to salvation. Wrong belief is a great misfortune, but never a crime. And the most injurious and unfortunate belief is to believe that most of the human race will be damned for wrong belief, or for not believing certain writings or to the story of certain persons.

With these preliminary remarks I will call your attention to my subject, "Burnt Offerings." Bible history informs us that Cain and Abel, Abraham and Moses, the Jews, until the destruction of Jerusalem, and the Catholics even now, offered and offer sacrifices to atone for sin, to appease the wrath, and win the favor and protection of God. Protestants mostly offer some and prayers as sacrifices and depend upon them for salvation. I recognize the whole system entirely a matter of human invention and revelation never required or commanded by God.

Now let me call your attention to the book by which all their secular and religious movements ought to be regulated.

Jeremiah 7: 21 22 23. 21st verse: "Thus saith the Lord of hosts, the G d of Israel, Put your burnt offerings to your sacrifices and eat flesh." 23d verse: "For I spake not unto your fathers, nor commanded them, in the day I brought them out of the land of Egypt concerning burnt offerings or sacrifices." 23d: "But this one thing I said, Obey my voice, and I will be w ur God and ye shall be my people."

Does not this look reasonable? See the 1st chapter of Isaiah, how he, the mouth of the prophets he heeds at their sacrifices, and tells them to bring no more vain oblations. And then he tells them what to do to make themselves acceptable to him: Cease to do evil, learn to do well, plead for the fatherless, judge the widow, relieve the oppressed, put away the evil of your doings.

"Though your sins be as scarlet they shall be white as wool; though they be as crimson, they shall be as snow." How rational this seems! No wonder he prefaces this with, "Come, let us reason together."

See the 40 h Psalm, by which I understand that God never had any pleasure in sacrifices, but that he has given every one a body in which to do the will of G d. Some refer all this to Christ, but it seems plain that it means everybody else as well as Jesus. Paul had been brought up at the feet of Gamaliel, and deeply imbued with the traditions of Moses; and he acted upon the murder of Jesus as a culmination of the law and the end of animal sacrifices.

Turn back your attention with me to the early history of sacrifices. How did they begin? As God, it seems, never commanded them, let us see if we cannot get at their origin. When the weak and poor sought aid from the rich and mighty, it was found that after dinner was the best time to go, as they appeared to be in the best humor at that time. It was policy, then, to send something nice to make a dinner of—one kid or a lamb,—the nicer the better,—without spot or blemish. Now, when they thought of a God, it was probably believed that it was the sun, and as we will not be able to put the lamb in his kitchen, let us send up a smoke from the fat mixed with myrrh, cinnamon, and other fragrant aromas, into his nostrils, and thus please him. If G d had only preferred Cain's fruits to a butchered lamb, it would have been better for the human race; but the writers make G d prefer the murdered lamb, and the result was the first murder on record.

If G d is believed to like best a spotless lamb would not he like one of my children better? And thus began human sacrifices.

Did Jesus ever assert that men were to escape the consequences of their wrong doing because his death was a atone for their ill deeds? Did he ever set forth that any course short of ceasing to d evil and learning to do well, would insure future or present happiness. Truly, the *Christ-ry wisdom* or holy unction, or truth and right unites, alone can make us happy. The word "Christ" was no surname. It was the same as our word "annointed;" Jesus the annointed,—inpointed to preach the gospel. It means Spiritual influence. Paul called it the wisdom of G d and power of God. In this sense, out of Christ there is no salvation. The Jews could see Jesus, but they could not see Christ. Hear Jesus to his disciples: "The world knoweth me not and seeth me not, but ye see me and know me." The spirit only can reveal the savior to us; hence Paul says: "No man can say Jesus is the Christ but by the Holy Spirit,"—or Ghost, which is the same thing. We call Jesus our elder brother. If Jesus is a God, then his example is no example for Gods —not for men. If he is part God and part man, he is only an example for similar beings—not for pure humans. If he was a man, then he was a glorious example; but to reign with him, we must walk in his footsteps. What are his footsteps? We must follow him in the regeneration or unfolding of the spiritual life if we would reign with him. We must become Christ's, as he prayed that we might be one with him; as Paul says, "heirs to God and joint heirs with Jesus—the anointed." All truly anointed teachers come to turn you from your sins, and not to save you in your sins. Listen to a parable.

A mercantile firm named *Justice, Mercy, & Love*, found all their customers without money, and owing to debt a thousand dollars; plenty of goods on hand, but not a customer. Now a person of great influence had led these poor customers into habits of extravagance, through which they had spent all their money, and got them deeply in debt. He (this powerful person) was a great accountant in this firm, and knowing that the law and the creditors must either pay their debts or go to jail forever, he gloated over them, and made decision of the firm, more especially as these poor creditors were the children of this firm. The firm was powerful—had plenty of money—did not like to be laughed at; but Justice saw no way of relief. All wanted to let the poor debtors off if it could be done without disgracing the firm. Mercy says to Justice, "Suppose we take this course and show Mr. Sin—, the powerful antagonist, that we can get out of this fix that he has got us in. Scrape the creditors, make the demand, and I will take the key of our safe and unlock our boundless treasury, and draw out funds and pay the debt of each one and Love shall have a bag of coin, and freely give each one a handfull of money to begin trade with, and thus we will outwit our enemy, and raise an army to put him down. Thus the matter was arranged, and the creditors made scrape and scrape the praises of the firm. But there arose certain Spiritualists, and said, "Why all this ceremony? Is it unjust to forgive? We can with pleasure forgive persons who have done us wrong if they sincerely repent of the wrong and make restitution to the extent of their power. It is the devil's who can't forgive, but must have blood."

Here the demands of Justice is satisfied by having money to hand out of his own pocket and paid to him. Mercy has done a fine thing and Love has gone further. How beautiful, how lovely, how *ridiculous!* Are we better than God? for we can forgive and not disgrace ourselves. Hear another parable.

A father had twelve sons whom he loved, and moved by love, he gave them rules of conduct by which if obeyed would make them healthy in body and happy in mind, and secure the father's blessing. They go forth; but these seducing spirits get control, and of the whole twelve eleven violate these laws, and in so doing injure their health. Now these laws ordain that after a series of years these sons should come before their father to be interviewed, and if they had violated the laws, each should take fifty lashes with the cat-of-nine-tails. But on their coming, he perceives that they cannot bear the lashes. But he must lay them on somebody. What shall he do? Well, there is one who has kept the laws; of course has good vigorous health. To him he had promised favors and smiles, but in this difficult case he accepts the tender of this good one to take all the lashes, and who accepts the offer and does this faithful one, and now he lets the guilty go free. Query: among the eleven guilty ones, is there a meaner one than the father?

These parables illustrate and explode the doctrine of sacrifices, of vicarious atonement. What a G d it would be, who, after having all the demands fully paid, is so hard hearted, that his own servant, equal, most, after paying our debt, sit at his right hand pleading cruelly to have him forgive us. One thing is clear to me, if a man or woman, though they may fear, never can love such a God. I worship no such God. The God I worship is kind to the unthankful and the evil, and sends his rain and sunshine on the just and unjust. Spiritualism wipes away the foul blots upon the character of the All-Father, who has no pleasure in burnt offerings or sacrifices. The sun scorches vegetables that are in poor soil and uncultivated, and the spiritual sun does the same to minds in bad organizations. What gives vigor to one, gives pain to another condition, and the tendency of life is to rouse the sluggish spirit to action. God is love, and they that dwell in pure love, dwell in God and God in them. "If a man says that he loves God, and at the same time hates his brother, he is a liar."

Now in conclusion, I defy you to find in the Bible, where God has commanded sacrifices. I do not know that you can not find it, but I think you can not. But if you find it, you will be in a pretty fix for you have to believe that you have found a lie or have proved Jeremiah a liar and false prophet. It is a dilemma with two horns—choose which you will, if you find such a command.

I admit that they were extensively practiced; that the Jews considered that G d had instituted them—I admit that. Paul, the disciple of Gamaliel, who made himself all things to all men in feeding babes milk, as he called it, built on these practices, but as he said of water baptism, "He was not sent to immerse or baptize"—did it without being commissioned to do it, but only as he circumcised Timothy—although he said that if a man be circumcised, desire shall profit him nothing at all.

Paul tells us that he will leave various matters to which he refers, and come to revelations or visions experienced by himself, by which he implies, as being beyond all his other experiences, and now he relates how he was entranced, and carried into the third heaven, and heard things that he was not permitted to relate. Well, Paul, such trances are with Spiritualists in this day, and so we believe the statement you make.

And, now, my friends, hear this word of advice. Live pure lives, labor for the advancement of your fellow-beings, seek daily for the bread of life, and burn no incense to orthodoxy; offer no offering to God but willing hearts, consecrated to the service, and for the advancement of your fellow-beings.

We believe that inspired men wrote in ancient times, because we know many that do now. Orthodoxy believes it possible, because their grandmothers say so. We believe that the early Christians healed by laying on of hands, because we Spiritualists do now.

Among the astounding spiritual manifestations, that which Spiritualists believe, and the orthodoxy don't, is the following:

A Mr. Stone, out eastward from here, had been about healing, and preaching Spiritualism. Some bigots or Pharisees had him arrested, as many would like to have me imprisoned. They were afraid of him, and put him in irons. Well, his friends went and in a circle, praying for his release, and in the night, spirit influence came upon the jail, and took off his chains, and threw open the door, and set him into the street. He went to the house where the circle was, and they were astonished.

Now you don't believe this do you, Mr. Meisters, Mr. Orthodox Methodist, Mr. Presbyterian? Well, I guessed you would not believe it. His name was Cephas Stone, I think. The place was Jerusalem, and sometimes they called him PETER. Now, you believe, do you? Well, you don't, though you may think you do. You reject hundreds of cases, when you might witness them, or when stated by others, you might cross-examine the witnesses, and here you think you believe, when you don't know who wrote the story, and can not cross-examine the testimony. Do you believe that after Philip baptized the Ethiopian eunuch, that the spirits took him up and carried him through the air to Azotus? You don't believe it, but Spiritualists look upon it as probable,—believe it possible, being in harmony with what has been experienced by them.

When you are filled with spirit influence, and feel love to all sentient beings, and desire that all may be happy, dare to trust that spirit—it is from above. If some of our bitter opponents keep full of bitterness toward us after they leave this body, and come back to us with ill will, it will be easily recognized by them as the deadly, sour influences they will produce in us. We shall regret them, and drive them away. May they repent soon. Let spirits visit and comfort you.

—As a being endowed with the capacity to love, enjoy and suffer immortality, man is preeminently great; as an object of worship, contemptibly small.

Written for the Religio-Philosophical Journal.

A Sermon delivered at the Hope Church, April 15th, 1871, By Rev. J. H. Barnes, of Snowville, Va.

The world has denounced and condemned man as a great sinner against God. It is true there have been liars, thieves, robbers and murderers, in all ages, all over the world. The cause has been traced back to an old devil or satan, otherwise, a supernatural power, invisible to human eyes; Milton's fallen angel, etc.

I propose to show to you to-day, in the gospel sermon I am about to deliver, the true, literal, and tangible cause of sin,—why man is a sinner, how long he will remain a sinner, and what can be done that he may rise superior to all sin and impurity.

My text shall be on this occasion. "Howbeit, that was not spiritual which was first, but that which was natural afterwards, that which was spiritual."

In studying nature, we find everything to have come by a law of development and unfolding, from a lower, to a higher state of existence. Examine the writings of all authors upon geology; they will show the gradual operation of this law of development, from chaotic condition, up to life, in all her various modes of existence. The life, and we always find her in the lower forms first, gradually working onward, and upward to higher, and yet higher forms of existence. I care not where you begin, in vegetable, animal, or human life, it is still the same; the same law of development is there, doing the same work of unfolding and progressing. Now, for my bible proofs: The Levitical law was addressed to man, as an animal being, nothing more; every reward, and every curse, was here, in this life to the physical body alone;—corn and wine, milk and honey, to gratify the senses; sword, famine, pestilence, and Egyptian plagues for the body in case of disobedience.

On, on, age after age, the people learn a little that does them good. The people to improve, and rise in their conceptions of God and humanity. Take Isaiah; compare him and his God together with the religion, which was one of justice, goodness, etc; compare them, I say to Moses, his God, and his religion, and mark Isaiah's sharp rebuke to the extortioners and cruel worshippers of Moses' God.—Then tell me, was not Isaiah far more developed and improved than Moses?

Ezekiel was a clairvoyant; he saw the inside of things; a wheel within a wheel, and saw visions beyond the body, and its five senses. Daniel was a regular Spiritualist of our date; he read strange writing upon the wall, that no one else could read; he told the king his dream, and the interpretation thereof, that none except spiritual mediums can do.

Follow on, age after age, to Jesus, and compare his preaching of the old; follow yet along, age after age, to the present day, and have we not sufficient proof of the law of development that God has written everywhere? The infant, at first, has nothing but instinct; then animal passions, observation, affection or love; lastly intellect and spiritual unfoldings.

Man has forty-two elements of mind, or in phrenological language, forty-two organs on his head; they are all good of themselves, every one of them, and when rightly used, confer happiness upon himself and good to his fellows. The animal, which is first developed, inspire him with energy, and give force to character, to take up and carry out the business of life; without the combative and destructive element, nothing could or would be done; nothing whatever; a lazy set of shiftless drones; no doing business; no making money, no building houses, no agriculture, no commerce; nothing whatever; a perfect blank.

Next, intellect, to calculate, guide and direct, what would life be? Gross animal, sensual barbarism, nothing more. Without the social and affectional elements to love, bring together and make the family, the community, the state and government, what should be our condition? Again, without the religious element, or the organs of benevolence, veneration, conscientiousness, hope and spirituality, we should not be religious beings. The bible cannot make any one religious, kind-hearted, just or prayerful; all this grows out of the use of the moral faculties of our nature; and all these faculties acting together in harmony one with another, will make us holy, just and pure saints upon the earth, and prepare us for the higher and purer spiritual spheres above and beyond.

Now, for sin, and the cause of sin. It was not old Adams, nor old Eves, that made us sinners, neither was it an old suffocked, rob illious Israel that crucified Jesus, but it is you; every one of you, who has ever perverted or abused your own nature. Asking God to bless the food on your table, then get mad, and dispute, is a sin; or in any case to allow your temper to get the mastery over you, either by word or deed is a sin. Eating to excess, as hundreds do, is a sin, because it destroys the tone of the stomach, and induces disease. The chewing of tobacco or smoking, is a sin, because nature does not demand nor causes the dirty weed, anymore than she craves the poisonous cups;—all these are and from the abuse of nature. Whatever perverts and abuses nature is sinful. Now think of yourselves, and calculate on your own sins and the cause of them; depend upon it, you will be a sinner just as long as you pervert nature.

Believe in Jesus Christ will not save you, neither will the only ordinances of baptism effect your salvation. Partaking of the broken body, and the shed blood (bread and wine) as an ordinance, makes the matter no better at all.

Live true to yourself your God, and all humanity, this, and this alone will save you. Amen.

Letter from J. W. Kellogg.

Bro. Jones:—Thinking, perhaps you would like to know something of Spiritualism in this locality, I have deemed it proper to send you a few lines relative thereto.

There is a liberal element springing up here, that neither heeds the groans, sneers, or maledictions of gouty old orthodoxy, or trembles at his phantoms, but insists that reason, that most precious gift of Nature, is not given them as a snare, but for their utility and development.

About eighty Spiritualists met near Mt. Moriah, on the Fourth of July last, at the residence of Judge Carpenter,—a whole-souled, wide-awake man, and a firm believer in the "everlasting gospel,—and celebrated the day in a social and friendly manner.

Mr. Dickerson, of Bethany, became entranced, and gave us a couple of lectures, that elicited much thought, and were well worth heeding.

I was requested by those present to give notice through the JOURNAL that there will be a three day's meeting of Spiritualists held at Bethany, in this County, commencing on the 29th of September, and closing on Sunday, October 1st. Good speakers are expected to be present. Any speakers however, that could conveniently, and would make this meeting a point, would confer a favor on the Spiritualists here, and perhaps in the end, some others.

Mt. Moriah, Mo., July 17, 1871.

Written for the Religio-Philosophical Journal.

THE NEW FORCE—NERVE ATMOSPHERE.

By Wm. B. Fahnestock.

It is rather amusing to see the miserable shifts that celebrated scientists and theologians resort to—to avoid the truth, and it would seem that any other theory than the true, and only common sense one, is adopted by them, rather than they would admit that disembodied spirits have power through the finite matter escaping from mediums (being in a somnambulic condition) to produce the various phenomena that are daily exhibited through them.

Mr. Crooks, and Mr. Sergeant Cox seem to think that the experiments made through the mediumship of Mr. Home, prove that there is a *peculiar force* which they call "psychic" proceeding directly from the nervous system of specially constituted persons, or is the "nerve atmosphere" supposed to have been discovered by Dr. Richardson.

They all seem to be in a quandary, and cannot decide whether the cause of the phenomena which were exhibited ought to be ascribed to the organism of the medium, the power of the will, nervous sensibility or to a "nerve atmosphere," which some one has supposed surrounds the earth, and which vibrates with the shock of mind, as the air does with sound. These are simply ideas advanced without proof, explanation or demonstration, and are worth no more than idle words, so far as the truth is concerned.

Spirit power solves many of these knotty questions, and as darkness, matter and space do not bar it, there can be no spirit impressions, or the powers of the somnambulist, all the mysterious problems occuring are easily solved.

But scientists and bigoted minds ask, how is this effected? I answer, that the supposed "nerve atmosphere" is simply the finite matter eliminated from, and peculiar in all persons, as well as in mediums.

This finite substance, being physical matter, spirits convert into semi-physical hands, etc., which can be seen by clairvoyants, and are used by spirits to move physical bodies, depress levers or to support and play musical instruments etc. But still further to explain, I must add, that to produce these effects, the medium or certain portions of his body must be in a somnambulic, trance or statuvolic condition, all being the same state, differing only in name or degree.

It must be remembered also, that when mediums are in this peculiar condition, and not under spirit control, that their powers of sight, hearing, taste, smell and feeling etc., are more sensitive, powerful and far reaching, than when in a normal condition, and that it is then possible for them to see and know (by the inherent power of their faculties) things that may be transpiring at a distance, as well as near by,—and that their power to do this supersedes the necessity of a "nerve atmosphere," a sympathy, or magnetic current of any kind, and being his own master, is master of his own will.

It is, therefore, evident, that the phenomena exhibited through the mediumship of Mr. Home, were the result of spirit power, and that premonition, and foreknowledge etc., are often the result of the subject power as well as of spirit impression.

It is, therefore, folly to ascribe these results to anything outside of these powers, which can only be exercised by spirits, and subjects, when subjects are in a somnambulic or statuvolic condition.

Written for the Religio-Philosophical Journal.

E. V. Wilson in Southwest Missouri.

We, the Spiritualists of Southwest Missouri, have been highly entertained by a series of lectures from our noble and indefatigable worker in the field of reform, Brother E. V. Wilson. We had the pleasure of hearing his lectures, both in Springfield and in this place, and we feel assured he has given the cause quite an impetus in the forward march for freedom and truth. Many of the friends came from surrounding towns, to attend the whole course of lectures, and both friends and skeptics were deeply interested in his lectures and tests. A few, however, I understand, came with the express intention of denying every test or communication given them, whether true or false, and it seems they keep their word, as some did deny statements that were afterward proven to be true. Others who dared not deny what was given them, very magnanimously accused the Spiritualists of "acting the spy," and keeping Wilson posted, that he might deal out the scores of correct communications he gave to them, second-handed. Such statements speak for themselves, and prove the narrow, contractedness of those who made them.

The challenge was given by Wilson, for any clergyman to meet him in open discussion before the people. One presented himself when he knew that it would be too late to accept; then did exactly what we anticipated he would do, reported, and challenged Wilson for a discussion, and that he refused; then, after he had gone, very cowardly came out in an abusive and slanderous lecture against Wilson, Spiritualism and its advocates, styling them "children of the Devil," "Free-lovelites," etc. No doubt he vainly imagines he has destroyed and buried Wilson and Spiritualism in this place by one full scoop of his mighty arm, but it seems we "still live," and I am of the humble opinion that if he attempts to bury the Spiritualists of this, or any other place, he will find, to his great dismay, that he has very lively corpses to deal with.

The same ungallant course was resorted to in Springfield, as well as here, in the absence of both Wilson and Fishback; and almost invariably will you find this the case wherever you go; the clergy dare not come out in open discussion with such brave advocates of the cause of truth.

One of the elect of Springfield, after publicly abusing Spiritualists, and classing all the female portion of them among the lowest of degraded human beings, very wisely considered "discretion the better part of valor," and made it convenient to leave the city just before Wilson arrived there, thinking, no doubt, it were best to "run away," that he might "live to fight another day."

It is quite evident, that the clergy, as well as many of their people, are becoming quite alarmed at the rapid increase of Spiritualism in their midst, and are using every means in their power, even to circulating the basest of falsehoods, to attempt to crush out this growing power which threatens the final destruction of ignorance and error.

Truth is mighty and will prevail," and the more you oppose and falsely accuse us, Mr. Clergy, the more certain will be your own destruction, and the final success of the "poor deluded sinners" you vainly hope to crush out of existence.

Send us more Wilsons and Fishbacks, and may truth in the good cause continue to spread in the future, as in the past.

Yours for the truth,

JULIA A. H. COLBY.

Marshfield, Mo.

Letter from Eliza M. Hobart.

Brother Jones:—Please find three dollars, for the JOURNAL for one year, to Eliza M Hobart. I like the JOURNAL more and more; can not tell you how much. To illustrate, I will relate an incident:

One day I wanted a clean paper to do something up, to lay by through the summer, but finding nothing, thought I would take an old JOURNAL. Went to the closet where I keep all I have not given away or sent off, and began to look one over before I would use it; found so much good in that one, could n't think of using it. Tried another, with same result. Finally, after lo king over five, I abandoned the idea, and took some old cloth to make my bag of.

This also reminds me of an incident which occurred more than twenty years ago, at Clinton, Massachusetts.

A gentleman was walking in his garden one fine, bright morning in summer. A bob-o-link on one of the trees poured forth his gushing song. A little boy, five or six years old, was also out. His ear and eye soon discovered the bird's presence. He stooped, picked up a stone, whirled his arm around, when suddenly his arm stopped and hung apparently powerless by his side—the little fingers relaxed their hold, the stone slipped from his fingers, and B was safe. The gentleman, unobserved hitherto by the boy, now spoke.

"Boy, why didn't you stone him?"

"Could n't, cos he sung so," was the child's reply.

I have often thought of that answer. To me it speaks much of the spirit of the child,—the power of harmony. The boy, I know not what became of him. Perhaps he 's dwelt in our late war. I only hope that sweet influence never died out within him.

Well, if "time is money," I am using too much of yours, and will soon find a stopping place.

I often see notes from poor delinquents, asking for time to meet their dues. So many have I read, that I am reminded of two words, "The poor ye have always have with ye." Now I think if every subscriber, when sending their dues to you, would add a little, to help you meet the demands which must be met, and let the poor have the gospel, it would ease you much, and comfort more, to say nothing of the "Well done" in their own souls. I inclose fifty cents for that purpose.

East Pepperell, Mass., July 26, 1871.

THE QUESTION.

By J. O. Barrett.

"To be or not to be?"—Shakespeare.

On the green earth I lie, so soft, so still. I am in a great deep of thought.

Whisper to me, sweet grass! Sing to me, babbling brooks! Kiss me, clustering vine, hugging the rock's solid breast! Fill the care-rifts on my brow with golden dust, oh, sun ray!

Delay not, for you bless me only for an hour, and are gone!

The water dries up, the mountain crumbles, the sea recedes—and I?

Nature clothes herself so beautiful, then dies—and I?

Never the same stream flows, nor the same flower or blossoms, nor the same wave undulates on the lake. Thus come, then that; then what?

I am living in a vast sepulchre—on the decay of buried cities, once populous, now silent; walking with death that ever lives to die! And what is my fate?

I was an infant once, a youth of age now, and growing old! Will thou approach nearer, oh, Death, that I may know these better?

I slay death every day, but every conquest hardens the shield of this body to fasten the easier.

Is there no spot outside this ruin where I may stand—the master?

Who owns me to divide me so—this inheritance of self?

O unseen world, you seem to love me best! Ye weave me up, and unweave!

The summer fades, the star sets, the pearly dew vanishes; is this my destiny to be understood?

Let me change places with this broken rock; is not this the order? A thousand years old, a million; an eternity? Then why not I? Am I not your equal?

But why a past or future where I can know nothing? Why confine me to the last half of the nineteenth century? Where is thy justice, O Divine justice, in instituting a blank where I never was, or can be?

Waking this morning I was conscious of yesterday, and hence another yesterday, and so on, days, weeks, months, years; and is there any end to the life-circle?

The form of my friend is dead—cold—pulseless! The eye is glazed, the brain is still, and a sweet smile plays on the pale face!

"I came down from heaven," says Jesus. So did a sunbeam. And why not my friend, why not I; and ascend in the upward arc of life? We brothers, Jesus, the sunbeam, and I?

Letter from Geo. C. Armstrong.

Bro Jones:—The JOURNAL is liked here by all who are free enough to read and think for themselves, and it is doing a good work among such.

Let Spiritualists everywhere scatter among the people, the spiritual literature, for each crumb serves to satisfy the soul's hungering for the bread of life, which cannot be found in the popular religions of the day, by those who are sufficiently developed mentally, to be guided by reason rather than prejudice, or public opinion.

Spiritualism is slowly but surely progressing here, though our orthodox friends, who have been born of the "spirit," and endowed with the "Holy Ghost," are constantly raving, trying to prove that spiritualism is all "trickery," or "electricity," or "animal magnetism," or the "devil," or something else—anything but spirits—it can't be spirits; and some of those who are thus engaged, trying to rob man of his only hope of immortality, and who, I suppose, speak as they are "moved by the Holy Ghost," looking into the future, think they see the downfall of Spiritualism within ten years.

How little they know of the extent and magnitude of Modern Spiritualism; of the many minds, among whom are great divines, who are daily leaving the dark, cold prison houses of old theology, and coming out to bask in the bright sunlight of Spiritualism. Neither do they know of the increasing development of new mediums, and new phases of mediumship, bringing the angel world nearer each day, and if Spiritualism progresses for the next ten years as it has in the last, these revered prophets will have much more to do than they have now, to keep it from undermining their religion.

Milford, Ill., Aug. 1, 1870.

—"The best government is that which governs least"—compatible with the public order.

—All the world's a school, with infinite gradations among the lear ners.

—He who asks nature to become his teacher, must, if he would learn anything worth the while, go to her in the spirit of a little child.

Written for the Religio-Philosophical Journal.

POETICALS.

Communication by J. O. Barrett.

The following poetry set to music was sent me by the author, not with wishes for publication, but with a plea in her sweet soul for encouragement. It is really pretty, and the music charming as the notes of a lark. I think you will like to publish it.

MAKE HOME HAPPY.

What if the outside sea of life
Sh-uld sometimes toss and boil and foam,
And t-em with angry tempests rise,
There should be peace at home.
Toiling, boiling, rushing, crushing,
Let the great world toss;
But keep the strife of outside life
Away from heart and home.

CHORUS—Make home happy, make home happy,
Brothers, sisters dear;
Make home happy, make home happy,
Make a heaven here.

What if Mo her Grundy frowns?
We do n't belong to her;
I was not made to be her slave,
Nor y-t her baking car;
And let them say waste of they may,
And the great world toss;
But keep the strife of social life
Away from heart and home.

What if a brother poor and weak
Should stumble in the path,—
Why you are there to help him,
A word of sorrow calm.
Oh, don't speak rough, you've love enough,
And you shall word to give
T that poor child of sorrow wild,
And you will rejoice love.

Oh, there are times to every heart
When all looks dark and drear,
But if you use no more to us
With words of hope and cheer,
Oh, how the light break through the night,
As from he heaven it comes;
Now to the st ife of outside life
Can mar the peace at home.

—*Miss Nettie Hazeltine.*

THE SOUL'S LONGING.

Oh, the wild tempestuous struggle
Of the soul to see the light,
Oh, the strong, the speechless longing
To understand and do the right!
And still I mused and sat in darkness
In this darkest dismal maze,—
Sit here like a blighted wild rose
That has never known but daylight.

Oh, this reaching after something,—
What, the spirit cannot tell:
Something good and great and noble,
That would calm my pulse so still.
Then I seem to hear sweet music,
In a great inspiring swell,
And my soul is wafted upward
To the land whose angels dwell.

Ibid.

Back Creek, Wis.

Written for the Religio-Philosophical Journal.

SPIRIT PICTURES.

A Brief Statement of what I did, and Saw as an Artist.

Wishing to satisfy myself in regard to the so-called spirit pictures, I called in Mr D herty's Photographic Rooms, and after making five or six sittings, Mr. B nam being the subject, an image—quite plain, appeared on the plate. Mr. D herty did nothing except stand by the camera and place his hands upon it while the exposure was being made. He did not even go into the dark room with me at any time while the work was being done. I did the work myself and alone. Before doing anything, I made a thorough examination of plates and chemicals, and everything used in the business, and am satisfied that no deception in any way had been used to obtain the effect as above stated.

GEORGE WILSON.

Indianapolis, Ind., July 15th, 1871.

From the Indianapolis Sentinel.

There is considerable excitement among the photographers of the city over the result of the test made at D herty's gallery last week in the "spirit picture" business. For several weeks past he has been getting such pictures, many of which are recognized by the sitters. Entire strangers come from other States and get pictures of some of their dead relatives, and generally go away satisfied. One wishing such a picture has nothing to do but sit as for any ordinary photograph, and the artist apparently manipulates as in taking an ordinary picture, except that during the exposure of the plate to the light he holds his open hand over the camera. Artists from other places have done all the work themselves—D herty holding his hand over the camera—with results as above indicated. Some gentlemen recently, objecting on the subject, selected Mr. George Wilson, artist at 38½ East Washington street, to test this matter for them. Mr. Wilson, being experienced in the photographic business in all departments, except spiritual, his known character for honesty, and his outspoken opposition to Spiritualism, were some of the reasons why he was selected to make the test.

He made a thorough examination of the rooms—camera, tablets, plates, bath fluids, etc, and was entirely satisfied that there was nothing in or about them different from ordinary photographic rooms and instruments. He then excluded Mr D. from the dark room and allowed him to touch nothing connected with the operation during the entire test.

Mr. W. then seated the sitter, focused the camera, took new plates from the box just as they came from Crapo's—the furnisher of such goods—prepared them alone in the dark room, put them in the tablet, then into the camera and made the exposure, and then developed the same, and after a few trials was astonished to find a so-called "spirit picture" on the last plate. He went through the entire formula himself, and is as much at a loss to account for the result as any one.

Here is an opportunity for some scientists of the convention that meets here this month to distinguish themselves and give a true solution of these mysteries. Professor Crookes, the chemist, and Dr. Huggins, the astronomer, members of the Royal Society of London, are investigating the so-called spiritual phenomena, as exhibited by Daniel D. Home, in England, and have announced over the ocean cable that they have discovered a "new force;" a "nerve atmosphere of more or less density" surrounding almost every person, and mediums particularly, and that the phenomena are worthy of a scientific investigation. We await the result of their examinations, fully assured that some light will at last be let into this whole subject, and a correct explanation, based upon entirely natural causes, be given to the various phases of Spiritualism so called.

From the Covenant (O.) Chief.

ANOTHER "SPIRIT PICTURE" ON GLASS.

One of the most singular occurrences we have heard of, is reported of a man upon a widow pane on the north side of a house at Ashtabula Harbor, occupied at present by Mr. Charles Lynn. D B. Geary visited the place on Tuesday, for the purpose of gratifying his curiosity, and reports as follows: "The outlines of this strange picture were first noticed some six weeks ago, gradually being developed itself, on the pane of glass of his visit, the profile was perfect, and the expression of the eye particularly sharp and clear. Mr. Geary states that while looking at it, there seems to be no escape from the stare; get in what position you will, the eye seems to rest upon you with piercing sharpness. The profile represents a man of middle age, very heavy, full beard, with turn-down collar. Some days ago Mr. Lynn sold the sash containing this profile to a gentleman for the sum of $35. Upon being removed from its position in the house no trace of the strange picture could be seen, but upon being replaced, it was as plain to the eye as before. This marvel is attracting people by hundreds, the road to and from the house being constantly thronged with visitors anxious to witness the sight. The Hon B F. Wade and lady are among those who have visited the place. Mr. Geary states that all attempts to wash it off have been without the least effect, although the strongest acids have been applied. The coloring, which is just enough to give character to the image, is of a vari gated smoke, slightly tinged with blue. Here seems to be a nut for naturalists to crack, which, if scientifically done, will relieve great curiosity and much superstition.

A STRANGE PREDICTION.

Letter from L. Stubbel, M. D.

Being a zealous Spiritualist and an ardent admirer of your JOURNAL, I have frequently thought of contributing my mite. I am personally familiar with the facts of the following case, although I was not a Spiritualist for many years after, and hence I now write from my memory only such parts of the story as were the most vividly stamped on my mind. The scene of the occurrence took place in the small town of Bethel, about thirty miles east from Cincinnati, about twenty years ago, or about the time the generality of the slave states passed such a law requiring the free colored population to choose either voluntary slavery by making choice of a master for life, or remove from the confines of slave bounds.

The emigration to Southern Ohio became immense. Among the emigrants who landed in the town of Bethel, were the husband and wife who form the subject of my story. He was a stalwart robust man, although coarse and rough exteriorly, yet possessed of a loving, generous disposition, ever ready to administer to her varied necessities with alacrity and cheerfulness. She was a frail, tender, sensitive, plant; a beautiful blond brunette, highly gifted and accomplished with a good education. Novelty or curiosity, perhaps, soon attracted to her house a large number as visitors, to see what the busy eye could discern. Several months passed away, and this lady evidently seemed to be passing away too, growing thinner and more frail, day by day, although realizing a beauty and loveliness of expression, remarked by all who called to see her. About this time the development of several mediums took place in the town, which made another occasion for the busy tongues of gossips. One of them became the clearest test writing medium, it has ever been my luck to know.

An unusual number of ladies of the town, happening to be paying a visit to the colored woman's house, was requested to be announced to the company present that in two weeks from that day, between the hours of two and three o'clock, P. M., she would die, and she wished them to be present then to witness her final departure from earth and friends. While some made light of her prediction, all regarded everything marvelous, and more the doings and sayings of a spirit than an earthly woman. Doors were attracted by the matter, and were unable to detect the least trace of disease. The day came at last for her prophetic demise; the house was thronged with the curious and novel seekers to witness her prediction. Dinner having been despatched and the house put in order, she selected her waiters to assist her in dressing her body for her departure, giving some brief orders for her interment and ceremonies. After being duly dressed for the occasion, with her own hands she arranged the plaits of her dress, then she folded her hands across her breast. It being then a little past two, P. M., she requested the company to all join in singing a favorite hymn of her own selection. While the solemnize was being performed, her spirit left its earthly tenement to join the angel choir. Probably never before nor since has that town been so dosed with the marvelous as on that day and at that death-bed scene. Her last expression of acute ance showed no sam beat.he look as in life. Thus closed the earth-life of an angel bud. The only wish of every good person would be, May our last be like hers. As some future time I would be pleased to relate another death in the same place, whose last hours and moments were tormented by the horrors of an orthodox hell.

Ollilicothe, Ohio, July 19, 1871.

—The people merely close the splie on election-day, while the politicians cool y stand by and draw from the public barrel through the bung-hole of the nominating convention. Foolish people—sagacious politicians.

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CHICAGO, AUGUST 19 1871.

A SEARCH AFTER GOD.

NUMBER LII.

IF A DESIGN CONNECTED WITH OUR CREATION IS NOT THE DESIGNER RESPONSIBLE FOR ALL OUR ACTS?

Is your patience exhausted in following us in our intricate Search, in endeavoring to unveil the Divine Architect of the universe, and demonstrate the true nature of existence? What a charm for us, our "voyage of discovery" has had. At times in the Spirit World, listening to the enrapturing music of the river as it winds its way amid the valleys and the flower-adorned embankments—ah! who can listen to the enchanting music there, behold the constant activity manifested, without having his pulse beat quicker, and a vein of joy start forth in bubbling accents in his soul? Carried along like a child, held, as it were, in the arms of one long in spirit-life, we feel dependent upon him,—receive nourishment from his reservoir of thought and feel that we are made better thereby. Occupying a prominent position in the Spirit world where he can discern the workings of forces unseen by us, it is natural for him to desire to explain to humanity the true philosophy of their action. Animated with high hopes, he resolved to present to the world his views of an Overruling Providence, believing that great good would be accomplished thereby. Amidst, then, the grandeur of his spirit home, surrounded with all the heart could wish or imagination desire, he looks upon the children of earth as feeding their minds upon error, and he pities them, and is striving to inculcate those views that will give them a more correct and comprehensive idea of their destiny. The minds of the people are constantly agitated on this question, and they desire to see a practical solution of it. Are they worshiping a myth, an image of the brain alone, a mere shadow, as it were and do they expect to realize any good there from? The world has been deprived of Adam and Eve, the Serpent, the account of Creation, the Devil, and now, to lose its God,—would it not be a calamity, a heart-rending spectacle, a sad affair? Why, what an iconoclastic age! What bold utterances! Will the people indorse them? Some will; others will not. The family altar!—we have seen the aged father, the good old mother, with their children and grandchildren around it, and as we heard the petition of the venerable gray-haired veteran, uttered in tremulous accents, when all was quiet and serene with those on bended knees,—would we have dared venture therein and destroy that altar—dash it into a thousand fragments, and beat back the sublime prayer that was being uttered? Yes! who would dare do this? A family at prayer—morning and evening devotions—each on bended knees—who would invade the "Holy of holies"— the sacred sanctuary,—and with ruthless hands, spread terror and dismay around? Have we done it? A thousand voices say yes! If your God is a reality, a living conscious entity, will our ideas destroy him? Why, then, so afraid that the dissemination of such views will do harm? We are seeking for the truth. If a being whom humanity should worship, we have as yet failed to find him.

The whole field has not yet, however, been surveyed,—there are many things yet that require our attention, and in their investigation, we propose to so present them to the world, that it will breathe free!

The minds of some in discussing this subject, are often confused, for they do not clearly understand the proper course to pursue in its investigation, in order to arrive at a specified result. In forming conceptions of a God, he should bear a resemblance to something in existence, or no correct idea can be formed of him. In discussing this question, we are necessarily compelled to reason from that which is real, which has a living, tangible reality, and the moment we step aside from that, the night is impenetrably dark and hideous, and we are lost!

The clock implies a clockmaker, and the presence of the earth, a world-maker. But can we form an estimate of man from the clock? Yes: because we know that man made it. But can we suppose that because man made the clock, that God made man? If so, proceed a little further and ask, if man made the clock, and God made man, who made God? But here you are cornered! That method of reasoning will not answer at all. You lose yourself at once. If you say that man was absolutely created by God, we might declare that God was absolutely created by somebody else.

The watch exhibits evidence of a design, hence must have a designer—man. The universe, the motion of the planets, etc., exhibit greater evidence of a design, hence were devised by God, you may declare.

Design is a ladder with only a few rounds in it. We can prove the existence of a God through its instrumentality in a twinkling—can we? Here is the engine; it exhibits evidence of a designer—man. Here is the universe,—it exhibits still greater evidence of a design, hence, must have a larger, more extensive designer—God. Here is matter, eternal,—it is indestructible; it exhibits still greater evidence of design than the watch or the mechanism of the universe, hence it must have been *absolutely created*. But the absolute creation of matter is an impossibility. How fallacious such a method of reasoning! We can't find God by any such system of logic. He who thinks he can discover him through evidences of a design in the universe, is very much mistaken. We have seen engines made, hence can form an idea of the mechanic. But the engine itself conveys no evidence that God exists. The fact that man can make an engine is no proof that it would require an infinite man to make a world. But one man don't make an engine—he is powerless alone,—it requires men. Why, then, should we infer that one infinite man—God—alone made the earth? If we reason from analogy, why not say *many men* made it?

What is the source of our knowledge? The universe *is*. Can you form the conception of an animal from the hole it digs? Here is the universe; here are plants, animals, men. God is not like a plant—not like an animal; hence, he must be like man! But in what respect? In form? No. In capacity? No. Does he think? Can he plan?

For anyone to execute any work implies an original design or plan; a design or plan indicates thought; and thought indicates a thinker, hence, we might say God is an infinite thinker, just as you say he is omniscience or possesses all power. Again, if God thinks, plans, or designs, then executes, we make an infinite laborer of him. Being an infinite laborer, infinite thinker, omniscient, omnipresent, possessing all power, he can make no mistake. His details and arrangements would be perfect, and no failure could ensue. Would not man, in fact all his children, carry out his designs in all their *acts* the same as the planets do his designs in all their *motions*? If he leaves man a free moral agent, has he any design in reference to him? You may say he designed man to be free—to pursue any course in life he chooses! Then tell me, if he *designed* him to do that,—to pursue any course in life his own judgment dictates,—how can he do otherwise? for God designed it! If he steals, his own judgment prompted it in accordance with that design, and God is simply responsible— is he?

If God made man, he had a design connected therewith. Will this design ever terminate? God designed this when he made each one: "I will make man; I will construct him so he can think, plan, and execute *his* purposes. In his thoughts, plans, and the execution of his purposes, he shall be independent of me!"

Would that be a possibility? Can God's design terminate with the creation of man? Emphatically, no! The very fact that he *designed* him to be independent, carries with it an effect, a responsibility. "I *will* man to be a free moral agent," saith God. Is he not responsible for his acts just as much as if he *willed* him to be a machine—*not* a free moral agent? If you acknowledge God as your Creator, you must charge him with all the licentiousness in the world.

Please tell me, scientist, what is the difference between the following:

God says: I *will* or *design* man to be a free moral agent—to do as he pleases; or, God says: I *will* or *design* man to be a machine—to do this or that.

Would not God be responsible for man's acts in the latter case? and if in the latter case, would he not be in the former also? God, then, if an Infinite Designer, is certainly responsible for all of man's acts; in no case is man responsible for them if a design be connected with his existence. If man bears with him evidences of a design, and we reason therefrom that a designer exists, man at that moment becomes a *subject to the design*. It cannot be otherwise. If omniscience designs, all power would render those designs inflexible, and would not what he created be subject to them and be nothing but a machine? It will not do to say that God created man with the design that he should be a free moral agent, for there is a design as inflexible there as otherwise.

Now, if God is an Infinite Designer, you could not say that his design ceased with the creation of man. It must extend throughout all eternity, or he would cease to exist. Is it not reasonable to suppose that God would design that man should not in any respect be antagonistic to him? If so, then we charge all the crimes of the universe on him.

God's tender care would be needed, especially after the creation! He would *force* you into the world, and then *design* you to do as you please. A design for you to do as you please, does not relieve God of responsibility for a bad creation—such as criminals are supposed to be. A design for you to do as you desire, is just as important, and in every sense of the word shapes your acts in life just as much as a *design* for you to do this or that. Admitting, then, that God is your Creator, possessing attributes to an infinite degree common to humanity, and that he has *designs* connected with all created objects, then you make him responsible for all the acts of life.

(To be continued.)

THE BOOK ROBBERIES AT ST. PETERSBURG.

Trial and Conviction of Pichler and Wimmer.

St. Petersburg [July 16] Correspondence of the London Standard.

In the month of March I gave an account of an extraordinary case of book stealing from the public library of St. Petersburgh by a German Doctor of Divinity. Pichler has now been brought to trial, and he has met with the punishment he has so well deserved. In the indictment he is described as a Bavarian subject, 37 years of age, and he is accused of having stolen upward of 4,000 books from the Imperial Library; and Cresence Wimmer, his cousin, who acted as his servant, is charged with having effaced the library marks from the books, and substituted Pichler's cipher, with the intention of concealing the crime. Pichler is a man of remarkable capacity and great erudition. He completed his studies at the University of Munich, where he distinguished himself by his proficiency in theology, and attained the degree of Doctor of Divinity. He was subsequently ordained. He was a pupil and follower of Dollinger, and he pretends to have been a friend of that celebrated man. While leading a modest and studious life at Munich, he was fortunate enough to attract the attention of a Russian gentleman of distinction—M. Dellaneff, who had been struck by the merits of Pichler's work on "The Division of the Eastern and Western Churches." This gentleman, who is Secretary of State, and actual Minister of Public Instruction, invited Pichler to come to St. Petersburgh, where he was very kindly received and introduced to the most distinguished literary men in the metropolis. After going back to Munich to arrange his affairs, he finally came to Russia, in May, 1869, apparently with a view of settling in the country, and he was engaged in the ministry of the Home Department at a salary of about £400 a year. At the same time, in order to give him facilities for pursuing the theological studies in which he was engaged, Mr. Dellaneff conferred upon him the honorary appointment of Imperial Librarian. This position was invaluable to a man like Pichler, as it enabled him to make free use of the library, a privilege which is very rarely granted.

He began to frequent the library at a time which must have been very favorable for the object he had in view, as there are greater facilities for taking books during the summer than at any other time, most of the employes being absent on leave, and the library being almost deserted. But in August, when readers began to resume their researches, books that were asked for were not to be found, and it became evident that there was something wrong. From the very first some of the librarians had little confidence in Pichler. His furtive look and stealthy ways his peculiar coat, made apparently to serve the purpose of a carpet-bag and an upper garment at the same time, excited suspicion. It was remarked, moreover, that he never sat down to read seriously; that he always left the library in a hurried manner, and often returned two or three times in the course of the day. In consequence of these suspicious circumstances, he was closely watched, and was at length stopped by the porter, who found a large folio concealed in a bag ingeniously stitched inside the back of his coat. His lodgings were searched, and the books were found, most of them picked up in cases ready to be sent away. Not content with stealing books, he had cut a great many engravings out of so e valuable works, and had spoiled others by abstracting portions of them which he carried home for his own use. Most of the stolen books had reference to Pichler's peculiar studies, but he had appropriated a few others, of trifling value, totally unconnected with his branch of study, such as Le Manuel du Tailleur, Manuel de la Dance, etc., which he is supposed to have done to divert suspicion. In his defence Pichler stated that he had only taken the books home for the purpose of reference, which, he considered he had a perfect right to do, and it is true that the librarians have this privilege, provided they leave a written acknowledgment for the works they take away. But he had never observed this formality, and the proofs of his intention were too conclusive to admit of the slightest doubt of his culpability. Both the prisoners were found guilty. Pichler was condemned to banishment to Siberia, and Wimmer to four months' imprisonment in the house of correction, at the expiration of which time she is to be sent out of the country.

As Pichler is a foreigner, and a man holding a high position in literary circles, this trial has excited unusual interest. The most implicit confidence had been placed in him by the government, and so high were his merits appreciate, that he had been rewarded with the cross of St. Stanislas, of the second class.

REMARKS.—We give place to the above,—not that we delight in showing the dark shades of human nature—like other people, we love *sunshine*. We love to look at a bright, beautiful picture, especially a life picture of an immortal soul.

But the world must be educated in a true system of philosophy—in the *Philosophy of Life*. Our paper, the RELIGIO-PHILOSOPHICAL JOURNAL, is devoted to that subject. The religious world teaches a doctrine—a false doctrine—of "*regeneration*" by the sprinkling of water upon infants, or by the observance of some other form or ceremony, ordained by a council of ecclesiastics.

To the sensible, thinking, man, that *fallacy* is self-obvious; to those who do not think for themselves—no matter how high they may stand in popular society—facts must be presented. To that end, we show the shortcomings of the so-called *sanctified*, regenerated leaders of the various theological institutions of this and past ages. Indeed, it is a fact susceptible of proof, that the *priesthood*, considering their numbers, affords a larger proportion of *errant knaves* and *villains*, than any other class of educated men. Coolly and deliberately they set themselves at work to accomplish an object, corrupt and debauch to good morals, and condemned by all correct thinkers.

The case above-mentioned, shows the usual duplicity resorted to by that class of men, and the persistency with which the object is pursued until the end is accomplished, or justice overtakes and exposes the culprit. The columns of the secular papers tee n with reports of crimes by this class of men; wife murderers, mistress murderers, child murderers, abortionists, seducers of young girls and married women, forgers, horse-thieves, counterfeiters, and villains of every conceivable phase of crime known to the criminal calendar.

Thus far we have been speaking of the *clergy*, —the *teachers of moral ethics*,—of those clothed in the garbs of *evangelical sanctity*—of the long-faced, hypocritical gentry, who are constantly harping against the *moral character of Spiritualists*. But now let us turn our attention to the devotees of old theology—to those who believe in, and follow such leaders.

Visit the prisons—*jails* and *penitentiaries*—and who do we find for inmates—not one in fifty that does not devoutly believe in the doctrines of old theology, in some of its multiform phases, in the "*atoning blood of Christ*," and that ere they die, when they have their fill of sin, they will turn their attention to the "*savior*," get converted, and go home to glory.

The legitimate fruits of such a faith is to encourage men in crime, believing that by and by, by a single ejaculation of "God have mercy on my soul," the books will be balanced, and the culprit can go home to glory, a pure white-winged angel.

Contrast such a doctrine with the Philosophy of Life, as taught by Spiritualism. All mankind, from infancy onward, are day by day unfolding by exercise, faculties which play their part in the drama of life.

The excessive activity of *propensities* necessary for propagating, developing, and protecting life, is always at the expense of the higher or crowning elements of man's nature. These excesses result in crime, such as we have above referred to, and until the crowning faculties of the mind are educated and brought into action so as to control and hold in check the propensities, crime is a necessary result, and the *grace of God* will present no better result with the common religious devotee, than it does with the priesthood, as above shown. The *cunning, secretive* priest may disguise his true nature to a great extent while in this life, and elude the penalty of the law, as Smith, the wife drowner, and thousands of others like him have done, but to the spiritual eye their true character is apparent, and to the spiritual law, there is no escape, "Those who sow to the wind will reap the whirlwind."

Indeed, the *Philosophy of Life* teaches that every soul is painting his or her *life picture*, which is as endurable as the soul itself, and will not only be open to *self* inspection in all coming ages of eternity, but subject to the inspection of the clairvoyant spiritual eyes of all other spirits.

Such is life in the spheres. Every touch of life's brush, be it a daub from the passions for *unholy purposes*, or a finer touch of our highest nature, is permanent and ever enduring, but with this consolation, that even the grossest touch may be amended and made useful in a life picture, by the more delicate and beautiful colors issuing from the refined touches of man's intellectual and moral faculties. Hence the inducement for every soul to act his part well in the drama of life.

Get out of the purlieus of vice; come at once to live in the upper chambers of life; use those beautiful tinted colors only, which shall give beauty to your inner-life pictures.

Such are the lessons taught by *Spiritualism*. How will it contrast with the doctrine of a vicarious atonement?

The Daily Witness.

New York finally has a daily religious paper —*The Witness*. Its first number was issued July 1st. Its editor, John Dugall, claims to have conducted a similar paper in Montreal for eleven years, with great and constantly increasing success; and he is confident of success in his New York enterprise, because he feels a special call to it, and because he places his reliance on the "blessing of God."

No doubt the "blessing of God" will carry him successfully along, if he has got plenty of "filthy lucre," or what is commonly designated as the "root of all evil." Without its assistance, he will be as powerless to carry along his enterprise, as a Chicago rat would be to speculate in stocks, or understand the difference between *tweedledum* and *tweedledee*. This paper is published in the interest of His Serene Majesty, the "Lord Jesus Christ," and judging from its tone, its allegiance is in no way doubtful. But why does its pious sin observer give so many accounts of murder, licentiousness, cases of wife-stabbing, etc.—do these incidents come under the head of "pure and elevating literature?" No doubt the Lord Jesus Christ feels exultant in the fact that John Dugall has started a paper in his interest, to advocate the merits of his blood, and sustain his claims as the Son of God. But if he is not a better financier in heaven than he was in earth, he will not shower the *spondulicks* freely down upon Mr. Dugall, to aid him in his enterprise. Papers are now published in the interest of Chase, Grant, Colfax, etc., and lastly, in the interest of Jesus. Good! Glad the Savior is so highly favored, and we ardently hope to see his blood quoted as above par among the bulls and bears, and bear-*ess*es (Mrs. Woodhull and Miss Claflin), of Wall Street, New York. We presume that Col. Jim Fisk, Jun., who will need several barrels of his blood when he takes his exit to the Spirit World, is a large stockholder in Mr. Dugall's paper.

A paper published in the interest of a spirit,—is no new undertaking. Swedenborg has his organ, God has his, while the lesser lights are left in the dark. Poor Adam; he should be represented by a daily newspaper; so should Mother Eve. The Apostles ought to be heard. They prevaricate in the Bible, do n't talk straight. The fishermen should have an organ—a periodical. Will not some evangelical society publish one in their behalf? Then there is Sampson, he needs a paper. It is generally believed that he never slew a thousand Philistines with the "jaw bone of an ass." This is an important issue—did he, or did he not? Asses live only on thistles—especially those in the Holy Land. No thistles grew within five hundred miles from the place where Sampson resided; hence it would have been utterly impossible for an ass to live there. Such being the case, we are inclined to the opinion that it might have been the jaw bone of a horse, or an ox, which Sampson used to slay the Philistines. Job also requires a paper, like Swedenborg and Jesus. A paper for him should be issued morning and evening. It is a great question now, whether the Devil actually afflicted Job or not. We are inclined to think that his blood was out of order, and that he was dyspeptical.—A paper devoted to his interest, should discuss this question, and determine the character of his boils. A learned physiologist declares they were carbuncles, and bore no resemblance to boils. This question is important, and should be settled. A paper such as John Dugall is publishing as the organ of Jesus, could throw a flood of light on this subject.

The Rev. Dr. Fowler of this city, a Methodist clergyman, should have charge of an organ of that character. He believes in everybody in the Bible, from Genesis to Revelation, and can tell you what caused Job to *boil*, as easily as he could what prompted Jeremiah to *lament*.

Perhaps, however, no spirit of the departed feels the necessity of a newspaper to any greater extent than Jonah. He desires to impart to the world the true character of his aquatic excursion, tell what he saw, heard, and felt in the briny deep, when in the stomach of the leviathan. He obtained during his aqueous submersion, much valuable information in relation to sperm oil, and also discovered a passage to the North pole, and actually saw the hole to the interior of the earth as laid down by Prof. Lyon, fully confirming all he has said. Jonah, like Jesus, should have a newspaper, and it should be devoted exclusively to Salt Water, Whales, and Sperm Oil, showing the wonderful dispensations of providence in those directions.

We wish John Dugall success in his undertaking, hoping that all the luminaries of the Bible may soon have an organ.

Doings of Mediums in Chicago.

Seances are being held in various parts of the city every evening.

At Dr. McFadden, 343 West Madison street, several mediums are usually in attendance—the Doctor always.

Dr. T. J. Lewis and wife, at No. 76 Third Avenue, are good mediums, and have a healing institute, baths, etc. It is a good place for people to go and get healed.

Dr. J. Wilbur, 460 West Randolph street, is a good healer, and does good business. For many years he has been known to the public as an excellent healing medium.

Mrs. A. H. Robinson, 148 Fourth Ave., continues to treat the sick in all parts of the country with most remarkable success, under spirit control, upon the *positive* and *negative* principles.

By reference to her advertisement in another column, the requisites to be complied with will be readily understood.

She treats by letter, diagnosing diseases by holding a lock of the sick person's hair in her hand, and thus at once comes *en rapport* with the sick patient, and invariably prescribes a curative remedy, which (by the aid of her band of *healing spirits* who attend upon such patients *magnetically* until fully cured) in all curable cases, never fails. The presence of such spirits has been fully realized in numerous cases, and attested to by those who have been thus cured. Mrs. Robinson is unquestionably one of the most remarkable mediums of the age.

Mrs. Maud Lord on Wednesday evening, held another of her cabinet seances at Mrs. A. H. Robinson's residence, to a crowded house of investigators, among whom were many professional and other gentlemen, and ladies of the highest ranks of Chicago.

Many spirits who were fully recognized by friends, showed their faces and hands on the occasion.

Her seances are of a first-class order and worth going hundreds of miles to witness.

Dr. Sherman and Prof. Lyon, 306 Clark street, are engaged on a new book of a similar Spiritual origin, but even superior to that most valuable work, "The Hollow Globe."

Mrs Sherman, the *psychometrist*, continues to delineate character to the entire satisfaction of her patrons.

James Brooks, the developing medium, 306 Clark street, is one of the very best developing mediums of the age. See his advertisement.

Chicago is certainly blessed with good mediums, and is wide awake upon the subject of *spirit-communion*.

Warren Chase & Co., St. Louis, Mo.

Owing to the large increase in the business of this firm, they have been obliged to give up their fine rooms, and procure a still larger and more convenient and commodious place for their rapidly growing trade. They have therefore leased the store, No. 614 North Fifth Street where we have no doubt their prosperity will increase, and hope it will far surpass their expectations.

Mrs. Robinson's Tobacco Antidote.

The *most certain* and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Mrs. A. H. Robinson, the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed.

Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price $2.00 per box—sent by mail free of postage, on receipt of the money.

Personal and Local.

[Mrs. Annie Curran Torrey has been holding seances at Galveston, Texas, instead of Memphis, Tenn.

—Levi Dinkelspiel writes as follows from Rockford, Ill: "After having delivered some lectures at and near Waukegan, I have arrived here and will stay a short time—how long I can not tell. I have met some good, warm, earnest souls here, and on last Sunday, in Bartlett's Hall, a hall built for lectures on our philosophy, by one man, I delivered two lectures to large and appreciative audiences. I will speak again next Sunday. It seems as though every step I take in one more nail driven into the platform upon which I have placed myself, and I feel more than ever the need that I, as a reformer, should come forward and let the world know, and especially my own people, that all are embraced in the teaching of glad tidings of great joy, and that we want them all, Jew and Gentile, black and white, church or no church, to be with us."

—The letter in a previous number of the JOURNAL accredited to H. G. Parker, should have been under the signature of John R. Kelso—its author.

—Brother Bliss writes as follows from Warren, Ohio: "In justice to S. L. McFadden and wife, I wish to state that I have been under their treatment for several days, and received much benefit. I consider their mode of treatment highly beneficial to all suffering from general debility, or disease of whatever nature. I cheerfully recommend them to the patronage of the public. All those wishing to have their mediumistic gifts unfolded, or to have tests given, to prove that the soul is immortal, and that their loved ones can and do return, should not fail to visit them."

—Mrs. Sada Bailey writes: "I have just returned from a trip to Pisno, Ill., where I gave a lecture in the Latter Day Saints' Church. The kindness, toleration and accommodating spirit manifested by the people of this persuasion, is noble and commendable to all. They are indeed an intelligent, virtuous and prosperous people, many of whose views are akin to spiritualistic ideas. The very walls of the church seem magnetized with harmonizing influences, and the little handfull of good Spiritualists in Plano were delighted with the peaceful meeting we held in their quiet and genial temple of devotion. We are thankful for the good accomplished in promulgating the truths of our heaven born religion. I return to Plano in a few days, with my blessed little ones, where the good spirits is and out of the form, tell me I shall be in our glorious cause employed, sustained and appreciated."

—Mrs. Olive E. Colburn, writing, says: "Believe me, I wish very much to read the dear JOURNAL, and as soon as I can raise the money, will send."

Remarks:—All right, dear sister. Your word is good, without a voucher, but it required, Sister Bell A. Chamberlain, to whom you refer, would be deemed ample. The RELIGIO-PHILOSOPHICAL JOURNAL, with a loving and smiling countenance, will make you weekly visits, promptly and on time.

—E. V. Wilson's address is Lombard, Du Page County, Ill. Address him there, and if he is away from home, his wife will forward the letters to him wherever he may be.

—E. Sorter sends us five dollars, but no post office nor state. Can any one enlighten us as to his whereabouts?

—M. E. Taylor, of Leslie, Michigan, has entered the lecture field. We hope success will accompany him.

—Brother E. G. Bartlett, writing from Lacera, Iowa, speaks in high terms of the lectures and tests of Mrs. Bell A. Chamberlain. She has done a good work there, and will be long remembered by those who have listened to her eloquent ministrations. She is now in Charlton, Iowa.

—Three pulpits, one in Edinburgh, one in Ireland and a third in London, have adopted the practice of reading Sunday lessons from various oriental bibles, other than that of the Hebrews; and it is the opinion of some eminent thinkers that England's conquest of India may end with a reaction upon herself that may revolutionize her religion. It must not, however, be understood that all of this influence comes from India alone. India has opened the door, but the best Mohammedan and Parsee scriptures and poems are entering by the same way. The translators have as much as they can do, and it is worth a good deal to a man now to understand the Sanscrit, Zend, Hindostanee, Arabic or Persian languages.

—Samuel Clegg, of Dodgeville, Iowa, writes that his son is an excellent medium, but that the orthodox play mischief whenever he attempts to hold a seance.

—Dr. Lusk, of Eaton Rapids, Michigan, writes; "I attribute to you and the JOURNAL, the merit of saving our state from the clutches of a bill to prohibit mediums from healing."

—E. V. Wilson will lecture at Argate school house five miles northwest of Muquoketa, Iowa, on the evenings of Friday, Saturday, Sunday; also Sunday morning at ten o'clock and forty-five minutes, August 18 19 and 20—four lectures. We will give a matinee on Monday afternoon, August 21, at half past two o'clock, and lecture in the evening, according to our letter to George A. Gray, Esq., in Maquoketa, Iowa, if desired by the friends of that place.

—Mrs. M. J. Wilcoxson will speak in Des Moines, Iowa, during September and October, or in the vicinity; then in St. Joseph and vicinity, till the middle of December; then in Springfield, Mo, and vicinity till March, 1872. For September and October, direct to care of E. M. Davis, Des Moines, Iowa, box 685.

—Brother J. T. Rouse writes: "The Spiritualists and Liberalists of Clark and Cumberland Counties will hold a grove meeting at Greenup, commencing at two in the afternoon, Saturday August 26, and continuing over Sunday. Brother Sharp, of Clinton County, will assist me in the conduct of the meeting. I am ready to make engagements with liberal societies and communities, to dispense the gospel of Spiritualism. I may be addressed until October, Jonesville, Ill."

☞ We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good-will. Wake up! we are in earnest.

READ the advertisement of that most wonderful work, JESUS OF NAZARETH.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it off of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

—*The Shaker*, a monthly journal, fifty cents per annum. G. A. Lomas, Shakers, Albany Co. New York. In our previous issue we had the state wrong—New Jersey.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Soul Life, Past, Present and Future.

When we speak of the past life of the soul, we must depend upon those who have advanced beyond the conditions of earth for the most clear and explicit expressions of it. God is man's highest ideal. Our idea is of a great positive mind, the central source and combination of all the powers of the universe, which is of itself but an external expression of this grand, all-pervading principle or power.

That this Central Soul has a consciousness of the existence of all things we have no doubt,—just as we, as spirits, are conscious of the existence of these physical bodies. If this is pantheism, put us down there—we are not scared at words. We know of no God outside of matter, and of no matter outside of God.

God exists, then, as a whole—as the centre of force and being and matter. This force expresses itself fragmentarily in millions of forms in the material world. Its highest and most perfect expression is man, being the ultimate on the external plane, and therefore the result of higher spiritual conditions than any other form of life—the nearest approach to God. Man is a God in the smallest portion of all His attributes that can outwork all these, and hence it is true to say man is made in the image of God. These atoms or sparks of Divinity are just as immortal as God, having always existed, and being destined to live forever with the consciousness of continued identity.

To an immortal principle time is nothing. The succession of events on a sensational plane alone marks time, and in proportion as man's immortal nature is unfolded, he loses the consciousness of time. Hence as we move down the vale of earthly years the passage of time seems much more rapid, and whenever spirits speak to mortals of future events, they frequently say they will soon take place.

The soul in its ante-earth-life conscious existence, has its labor and enjoyments. The fact that human beings are not conscious of this, simply proves what every observer knows to be true, that there are different and distinct shades of consciousness, as in sleep, trance, etc.; and this consciousness of the soul prior to its imprisonment in the body may not be clearly revealed to it until after it has passed through certain conditions in spirit life, when it is but a dream, and afterwards as a reality—this is revealed to the conscious perception of the soul. We know that nothing was ever created without an object or design.

We may not be able to arrive at any very precise ideas of the labor and enjoyments of the soul in the past. The fact of its existence is the most important event in connection with it, and this will enable us to comprehend its conditions sooner and better after entering the inner life.

The soul having associated with and enjoyed its kindred souls in the past, and having exercised an influence upon the conditions around it peculiar to itself, finds the germ of a human, physical being in proper conditions for it to associate with, and act upon. In this attraction it is moved by the parental influences of both sexes; hence, there is something in the character of the parents which not only gives peculiarities to the physical, but also has an influence in the selection of the soul for the child, which thus enters within the domain of the physical. A new consciousness comes to the soul now, and it struggles hard to express itself upon this new plane, and where conditions are favorable it does this beautifully.

Every one must have noticed and admired the expressions of the soul in early childhood. The first grand effort is to stamp a consciousness of its existence on the mental, and through that upon the physical, and where it fails to do this, and man lives without any consciousness, or even a very imperfect and doubtful one, of even the existence of the soul within him, it is crippled and cramped in its energies and the body becomes a gloomy prison house to it. The more we can awaken mankind

Original Essays.

Written for the Religio-Philosophical Journal.
NEW YORK.

Letter from John Corwin.

S. S. Jones—Dear Sir: A week or two ago I wrote you, inclosing five dollars to renew my subscription to the Religio-Philosophical Journal, at the same time promising you some account of the manifestations now transpiring in this region.

These manifestations are occurring at the dwelling of Albert Slocum, near Lansingville, and Alfred Brooks, and Horatio Brown, and in some other families of North Lansing. These families are some of the most trusty and influential people in town. The principal mediums are pure and honest little girls, from twelve to fourteen years of age. M. Jennie Benson, the medium at Mr. Slocum's, belonged to a very poor but industrious family, who were taken up last fall as vagrants. The mother and children, excepting Jennie and a brother younger, were kept in the county-house through the winter. The two last, through the sympathy of Mr and Mrs. Slocum, (bless their kind hearts!) were taken into their family. Jennie turns out to be a medium through whom the audible presence the spirits of departed ones are demonstrating to the living, in ways wonderfully convincing, the great truth of life and immortality in the hereafter.

At Brooks' and Brown's the mediums are their own honest little daughters. The manifestations in the two last named families are very similar, consisting of raps louder than I have heard elsewhere; a sounding of musical instruments and passing them about the room from one person to another at the request of those present; speaking in an audible voice through the mediums, and sometimes without the horn, and yet without using the vocal organs of the medium; patting with hands on the face, the head, and other parts of the body, taking hold of and shaking the hand of nearly every person attending the circle. One amusing incident is the touching of noses.

The seances are in dark rooms. At one sitting a lady asked, 'If I will put my handkerchief on the stand will you take it and wipe my face?' (the room being extremely warm.) "Yes," answered the spirit. Almost immediately the lady exclaimed:

"They are wiping my face."

"Will you wipe Mrs. A's face?"

Mrs. A. responded, "They are wiping my face."

"Will you wipe Mr. B's face?"

Mr B—They are wiping my face.

"Will you wipe the face of Mrs. C.?"

Mrs C—They are wiping my cheek and *taking hold of my nose* with the handkerchief.

One of the circle here remarked, "Touching noses is a very nice operation; will you touch our noses?"

In quick succession several individuals responded:

"They have put the end of one finger square on the end of my nose!" This, of course, was followed with a hearty laugh on the part of all present.

"Clay Ellis," a spirit, when in earth-life was a violinist, and seems now to delight in dancing. He will often request some person present to while he or play a lively tune on some instrument; he will dance,—the sound of dancing will be heard in some vacant spot on the floor, as natural as life; and by request he will keep perfect time, by loud rapping on the floor or stand, also by ringing of tea-bells at the same time.

At the house of Mr. Slocum the writer has been present when four persons, not of the family,—the writer and Dr. Wm. Davis being of the number,—but who had gone in to witness the strange performances by request, were sitting each with one hand on the stand, the violin lying on the stand, just at our fingers end, but not touching, the bow on the floor, the medium, Jennie sitting apart, not touching either,—the strings of the violin were then struck by a skilful hand, and the instrument played clearly and distinctly 'Yankee Doodle."

Other modes of manifestation are produced, such as loud clapping of hands, combing the hair of persons present, and sometimes showing their hands.

But the demonstrations are multiplied, and so varied that I cannot undertake to relate to you all of the positive facts now transpiring. Suffice it to say the people hereabout are "going it with a rush" to witness them. At some one of the above-named places from half a dozen to thirty persons have gathered nearly every night for several weeks past, notwithstanding it is now harvest-time and the shortest evenings in the year.

It is rather a hard tax on these families, who are farmers and have hard labor to perform, and whose rest is very much broken by the amount of company they are having. But they seem to endure thus far with a good degree of patience and good feeling, willing to do all they can to satisfy the believer and convince the skeptic, very many of which last class are "caving in" and acknowledging the great wonder and truth of Spiritualism.

I have lectured by invitation at the dwelling-house of Mr. Slocum, on the 2d, and again on the 16 h of the present month, to a good number of earnest listeners. The meeting on the 16th was particularly felicitous. The speaker seemed to be in the best of spirits, and under a very strong inspirational influence. The audience were interested and enthusiastic. The speaker dwelt at some length on the true nature of Spiritualism, and its adaptation to the present needs of humanity; showing by very clearly what great light it is to the world, and not ever as now in any past period of the world's history. The race of human beings far back in the past were gross and ignorant. Animality and sensuality predominated. But here and there a man or a woman were spiritual enough and tried by long fasting and prayer, or other means of preparation, to recognize spirit presence and bring intelligence out of it. But in our day man has advanced until the spiritual predominates in his organism and growth; hence, the commonality of the race are now holding correspondence and communion with the inhabitants of the better land.

At the close of the lecture the speaker said he recognized the presence of a spirit—that of a young man—a stranger to him, who gave his name as "Clay Ellis." The speaker gave a minute description of his form, his age, his features, and somewhat of his character in life, which was afterward said by those who had known Clay, to be entirely correct. Clay was manifesting himself only to show that he still lived, but to make himself of some of the effects of his earth-life.

The speaker here sat down, remaining under control, and the audience to put questions if they desired information on any point. S. W. Pratt, a Methodist. Clergyman being present, whose wife is a Spiritualist, and something of a medium, asked:

"Does not the character of the manifestations depend as much, or more, on the organization of the medium as on the inspiration?"

Speaker.—Yes, very much so.

Then pointing out seven or eight sitting in a conspicuous line, commencing with Mr. P., he gave a brief delineation of the permanent and organization of each one, stating what kind of manifestation would be produced, and how varied in character it might then, were they to become mediums. The man of blood would get inspirations favorable to fighting; the man of peace, for peace.

Speaker.—Mr. Pratt, make such remarks as you feel inclined to.

Pratt—I have, through my religious experience and culture, been in the habit of thinking that the New Testament contains whatever is sufficient for the salvation and education of every body if they were to heed it. And while I believe in that book as enough to carry a man almost to heaven, I am conscious that so far it seems to be a failure; it has not saved all; it has not saved me. There is something wrong in the world—whether it is real sins, or ignorance as the speaker has said—that has not yet been reached; and if there is anything in Spiritualism better than our religion based on the Testament, I would like to know it.

Speaker—Do you not admit that it is the inspiration lying back of, and on which the Testament and your religion is intended to be based, and that only, that most of all benefits humanity?

Pratt—Yes.

Speaker—Then why has the inspiration of the past been cut off from the present? And why has humanity, progressive in every department, even in religious thought and experience, been held back under the yoke of the old, and not rather left free to accept and receive the full benefits of present inspiration?

Pratt—But the manifestations now are so low and foolish. What good can come out of them?

Speaker—We have reason to know the manifestations of the past were as low and senseless or even more so, than those of to-day. They were given under the administration of the priesthood. What the priests could not control, and use for their own purpose, they stigmatized as witchcraft, sorcery, and demonology; giving such the go by, intending to hand down to posterity only the best of their day. Now, the lowest positive demonstrations of the present time, are doing more to convince the world of immortality, than are the best manifestations of the past. Would it not be better at such minds of intelligence and culture as we have amongst us, instead of turning up and boxing about those manifestations coming from, and through the more ignorant grades of undeveloped humanity from either world, would seize hold of the higher and purer inspirations now beaming with effulgence all about us, from the deepest fountain of spirit life, and be benefited thereby.

Our poor, hungry, starved souls, who in their ignorance of manifestation, passed their mundane existence in sensuality, having entered spirit-life realizing the effect of their earth condition, are now tapping at our doors, and crying to us to aid and help them upward. Will you give to such, a sympathizing heart, and kindly greeting?

Five Corners, N. Y., July 24, 1871.

Written for the Religio-Philosophical Journal.
ITEMS OF INTEREST.

By George Macdonald.

Dear Journal:—I was to employ my time for a few moments in presenting a few thoughts and extracts which you may deem worthy. I wish to say something about "sisters." Among the rest is "Dr Walker's California Vinegar Bitters." The doctor says, "it is no vile, fancy drink," etc., and I quite agree with him as to its not being "vile." Five doses from a bottle costing a dollar satisfied me. However, be the merit of it what it may, there is sent with each bottle a circular, selections from which, I make, with remarks, viz:

"Health has a beauty of its own. No eruptions, sores or disfigurations, disfigure or annoy the man or woman whose stomach liver and bowels do their duty thoroughly. To compel them to do their work, to render it impossible for them to do it in a grossly imperfect way, it is only necessary to take a few doses of Dr Walker's Vinegar Bitters. This potent vegetable specific renovates every wasted organ, and controls every disordered function."

I should say "to compel them to do their work," etc, it is only necessary for one to be harmoniously related, circumstanced; and one of the greatest requirements is, speaking figuratively, to earn our bread by the sweat of our brow. Which is surely the only noble mendicie one can be proud to take. The many choose to take doses from the silver spoon while the few manage to bestir themselves by one kind of physical exercise or an other sufficiently to give healthy play to the stomach, liver and bowels."

The Use of Tobacco.

"The habit of using tobacco seems to be gaining ground; although it may be only because the most cultivated look on it with more abhorence than formerly, and thus magnify its present proportions. Certain it is, however, that the users of it are more audacious than formerly. Once the presence of it was sufficient reason for leaving the cars regretted, but now, in the name of marriage they have exposed to inhale full fuliginous puffs from the front seat, and gentlemen escorting them on a walk, take out their cigar-cases, as though a gracious permission was a matter of course. They may consider and be ask if smoking would be objectionable, but their tone and manner admit of but one reply. Until ladies cease to be hypocrites, and do not speak one sentiment with their lips and another with their hearts, the practice will be indulged in. Speaking of woman's prejudice against tobacco, a lady declares it is because of their filthiness she loves material purity; more than half her labors are voluntarily efforts to keep her surroundings, her house and her clothing daintily sweet and clean. And this practice in those about her not only leads to the pollution of the air and the defilement of floors and carpets more than this, it forces them to render repulsive the appearance of those she loves. She may suspect that inveterate smoking is gradually robbing their characters of energy and enterprise, hunting the keen alertness of their sense, and subjecting the whole being to a process of slow deterioration; but she knows, every time her eye lights upon their features, that it is dispelling them of all attractive charm. Realized, yellow teeth, lips brown and pasted, hair, beard and clothing steeped in stale odors and disagreeable to approach, these certainly are not recommendations to the favor of one who rates cleanliness next to godliness. To smoke is bad enough, but to chew is utterly vile and disgusting. In New England, where they are so limited in their causes of gentleman friends, and so dependent for attention upon the few they possess they still can choose to tell them that their habits are disgusting, and that, considering the morality they profess and the tastes they indulge, they can only regard them as unable brutes to be tolerated merely because of low range of thought and action to hold respectable among men. Many who use the weed are heartily ashamed of themselves for doing so, and would break themselves of it if they had courage to live short time with the mortified desire, or could brook the laughter of their companions. Do they continue; are the boys think it manly, and contract the habit, only to regret it, and almost despise themselves, years after toward."

Woman's Virtue.

"It is a prevailing vice among men—of doubting the virtue of women. To us it looks like not only an outrage to good taste, but also betokens a want of intellect. Besides this, it betokens a boastful nature, and pushes that would disgrace a beast. The idea of dragging women down to man's level, in point of virtue, is so repugnant to the feelings, so utterly at variance with the truth, that the utterer ought not to have a place in civilized society. We would wish to impress on those who cast this slur upon the character of the women of our land, that if what they charge were true, this fair world of ours would be a perfect hell. The women of our land are as far above those who cast these aspersions as the heavens are above the earth. Our women are the highest types of purity and virtue; and any cravon who would drive them from this high estate, deserves the execration of all good men."

Who is there of the readers of the Journal who does not feel the truth embodied in the extract,—"Woman's Virtue," and what an everlasting punishment offenders in and outside of the churches merit. If we accept eternal justice, we can not decide other than that offenders will for all time to come, comparatively speaking, feel the weight, to a greater or less degree, of this, one of the meanest and most vile.

The extract, "The Use of Tobacco," I endorse in full and only hope that every reader who is "hit," especially if you are a Spiritualist, will take heed, for the benefit of this, and generations to follow.

I close these selections with "Marriage Maxims," the first of which, rightly organized men know to be true, and a rightly informed will act as the last inculcates, that is, if they "do do," as I myself hope to have the opportunity of doing one of these days.

Marriage Maxims

A good wife is the greatest earthly blessing.
A man is what his wife makes him.
It is the mother who moulds the character and destiny of the child.
Never make a remark at the expense of the oth er; it is meanness.
Never part without loving words to think of during your absence. Besides, it may be that you will not meet again in life.

How gently glides the marriage life away,
When one who rules still seems but to obey!

Never both manifest anger at once.
Never speak loud to one another, unless the house is on fire.
Never reflect on a past action which was done with a good motive and with the best judgment at the time
Let each one strive to yield oftenest to the wishes of the other, which is the mutual cultivation of an absolute unselfishness.
Never find fault, unless it is perfectly certain that a fault has been committed; and even then, preside it with a kiss, and lovingly.
Never allow a request to be repeated. "I forgot" is never an acceptable excuse.
Marry into a different blood and temperament from your own.

The Old and The New.

Your paper being freely opened for the candid expression of all sorts of opinions on religious subjects, will you permit one to offer a few thoughts in favor of the "good book" we have all been taught to love and reverence in our childhood,—the book our dear mothers loved, and which still holds its place in the affections of millions of the best and wisest of earth's inhabitants? I am well aware that the terrible systems of bigotry and intolerance, falsely called Christian, is the darkest, most horrible page of human history, and fully deserves all the execrations heaped upon it. But the pure spiritual teachings of Jesus and his devoted Apostles, should not be held responsible for systems of fraud utterly opposed to every principle taught by them, as the record itself fully proves. If Spiritualists could lay aside the prejudices of education, forget what they have suffered from false teachings, and read that record as they do the Bhagvat-Geeta, or the teachings of Confucius, they would find in it the highest standard of morals, the purest principles of spiritual religious knowledge and power ever revealed and embodied in human language. In the teachings of Jesus and his Apostles there is nothing which the most highly developed, refined, and intellectual Spiritualist of this age, could reject. Jesus himself taught all the principles of spiritual knowledge and power now known among Spiritualists. All that distinguishes them from other sects and parties, was taught and practiced by them, and these facts can be proved by the Record so plainly that it cannot be doubted by any who acknowledge its authority. The *new* truths of this age are exactly in accordance with these *old* truths which all Christendom acknowledges. Now, instead of fighting the churches, and arousing a spirit of bitter antagonism among the thousands of clergymen whose influence over the people is very great, would it not be wiser and better to show them in a spirit of love and liberality, that *he* in whom they trust and believe has said: "He that believeth in me the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Show them that the promise is to them and their children, and to all believers every where in all ages. Teach them that the great spiritual outpouring of these last days was foretold by the ancient prophets, and repeated by the Apostles.

"It shall come to pass in the last days, *saith God*, that I will pour out of my spirit upon all flesh; your sons and your daughters shall prophecy, your young men shall see visions, and your old men shall dream dreams." (Acts chap 2 vers 17.) Teach them that the spiritual power so universally manifested among all classes, ages and conditions in these days, comes not from the Devil, but is the literal fulfilment of the above prophecy and promise of the God they believe in. All the spiritual gifts now claimed by Spiritualists, they taught were designed for all people, and to continue through all ages, such as ministering spirits, communion of saints (the departed), inspiration for all, wisdom, knowledge, faith, healing the sick, casting out evil spirits, visions, trances, prophecy, divers kinds of tongues, interpretations, discerning of spirits, etc.

It has been the object of the Roman Catholic church to confine these spiritual manifestations entirely to the Priesthood, while Protestants have generally rejected them altogether. But God has not been without witness, for in all ages and nations, spiritual manifestations have been common; and what is remarkable, the testimony of all ages corresponds in principle, and all essential particulars, with those of the present age. Prove to the churches, by their own sacred books, that these spiritual gifts are the very same as taught and practiced by Jesus and his disciples; that they were not, as clergymen teach, miraculous gifts, designed to establish their mission, but were the natural fruits of the gospel, the "good tidings" of spiritual knowledge and power, brought to light by the ministry of Christ, the "anointed," the one chosen by the higher spiritual powers to do this work because better qualified for it than any other; just as persons are now chosen because they are mediums; persons who stand between the two worlds; connecting the material and spiritual, the human and the divine. This divine spiritual knowledge and power received by direct inspiration, with the whole sum and substance of the gospel, was the "glad tidings" they were sent to proclaim. "Heal the sick, bind up the broken hearted, do good to all; love God with all your heart and soul, and your neighbor as yourself." This is the gospel of Jesus. Why should Spiritualists fight against it? To this creed, [illegible] subscribe without a dissenting vote. [illegible] stead of antagonism, there would be a [illegible] nd of union between Christians and Spiritualists.

M. L. S.

"BUNCOMBE"

Letter from A. B. C. Orr.

Brother Jones:—I noticed an article in your issue of July 29 h, headed "Buncombe," in which the writer has by a species of argumentation peculiar to herself entirely annihilated the theory of artificial somnambulism, as advanced by Dr. Wm. B. Fahnestock, as well as completely demolished your very humble servant, myself. Were it not for a series of gross misstatements embodied in said article, injurious to Dr. F., I would feel disposed to pass it in silence.

Permit me now, Mr. Editor, to notice and correct some of the misstatements to which I have referred.

1st.—I never was a "medium for Dr. F.," or any one else. I have been, for the last thirty-five years a Bible Spiritualist, with the occasional power of entering at will, the clairvoyant condition and seeing spirits since my earliest recollection, but I have never made mediumship a business, either "secretly," or openly.

2d.—It is simply untrue that the theory of Dr. F. on artificial somnambulism, or any part of it, was ever given through me. Dr. F.'s work, or at least a large portion of it, was in manuscript before I had the honor of his acquaintance.

3 d.—It is equally false that I ever "secretly threw aside the clerical vestments to don the somnambulic state." The unequivocal avowal of my sentiments and convictions, both publicly and privately, has been the practice of my entire life, and I stand to-day, in both church and state, where I have ever stood.

I trust I will be pardoned for this seeming ego tism. Like Paul on one occasion, I have been compelled to do it.

But suppose that it is literary curiosity had all been true, would it have established the existence of animal magnetism, or have disproved the theory of Dr. F? Certainly not. As it is the only objects attained seems to be, forcing on the public a conviction that the opinion once expressed by a reverend doctor was not without foundation.

In conclusion, Mr Editor permit me to say that with your concurrence, I offer your correspondents the following proposition, viz:

If the considers herself capable—of which I have no doubt—of discussing the existence of animal magnetism philosophically, and things she can observe and appreciate ordinary courtesies usually govern in gentlemanly circumstances, I shall be very happy to give her the opportunity of "spreading" to her heart's content.

Harrisburg, Penn., July 1871.

Letter from R. B. Hall.

Brother Jones:—The good people on the golden shores of the Pacific are in much need of a medium for physical manifestations, and upon this subject I have been solicited to address you, believing you would give us the required information.

Mrs. Foye, the celebrated rapping medium, has retired from public life, and has not given seances for over two years. It is believed by those best posted, that the time has come for a No. 1 medium, who is honest truthful, and whose God shall not be money. Such a medium as described, who will make a permanent home in San Francisco, at least for four or five years, can no doubt make a perfect, satisfactory living, and a constant and paying income. The time for such demonstration as the Davenports,' is now ripe for a rich harvest, in more ways than one. There never were so many inquiries as now, for physical manifestations. Our leading citizens are becoming interested, and many of them are already fulfilled Spiritualists.

What we want is that the medium shall come untrammeled, without any hangers-on, to occupy his or her time, and I repeat, must be truthful, honest, and of good repute in all things. If such an one you know of, and will do me the kindness to send them my address, or this note, that I may correspond with them on the subject, I think I can make it to their interest, to come to our coast. I repeat, that none but a No. 1 medium need apply

We have been nearly overrun with speaking mediums; in that direction there is a lull. The current is changing into a different channel. I think there is a Mrs. Maud Lord in Chicago, and the Bangs children, that would take here. However, let me hear from you on the subject, and in the mean time, I would like to hear from some medium, to whom you send this or my address. Direct to me at 710 Fulsom St., San Francisco, Cal.

Letter from N. E. Doane.

Brother Jones:—I am under the ban of the churches (of which we have two), and the little Sunday school children are taught or cautioned not to pass my door, or enter the threshold,—of which I don't complain; but it would save me an amount of trouble if their parents or moral teachers would keep them from stealing my plums, and other depredations committed by them at my expense. I suppose, however, that my religious proclivities constitute me a legal prey for Christian thieves, and as I live alone in their midst, I am pelted every Sunday from their "coward's castles" with all manner of missiles, and frequently referred to by the pious age who talks from the pulpit, as "that man who spends his means and time in procuring and reading such books and papers as lead to all forms of Carlat, such as those which *Hell and damnation* on the cover of his Bible that lies upon the shelf unread." Thus you see they are not satisfied at having hell within, but want hell without; and that is not all;—were it not for the dear Journal, which I receive regularly (through some kind friend) and what few books can buy from my own means to keep my soul from starving, I should be literally smothered to death in this hot-bed of hell and damnation before I ever reached the other world. O, how I long to hear some good Spiritual discurse, and shake hands with a brother. It would give me fresh courage to battle alone. Some how are beginning to wake up; to turn over and breathe fresh. I give them the Journal to read, and prepared homeopath ic doses for them; and if my efforts should prove the nucleus of Spiritualism among them, I will be well rewarded for the privations that I have suffered.

Cromwell, Ind.

Letter from Eli F. Brown.

Brother Jones:—During July, it was our pleasure to assist the Spiritualists of Dayton, Ohio, to form themselves into a society. We think they have entered into the work with a spirit and purpose, that will make their efforts productive of much good to the cause.

The following officers were elected:

O. W. Kelley, President; Mrs. Gary, Vice-President; Wm. H. Best, Secretary; W. C. Carr, Treasurer; J. Gary, Miss Ann Musser, and Dr. C. Bradley, Trustees.

Spiritualism and liberality of thought are rife in the hearts of the people all through Ohio. There is such a dissatisfaction on the part of possible, evangelical people with the ideas of orthodoxy, that good live lecturers upon matters of vital interest and importance are in great demand. We ask that the society at Dayton be received into full fellowship with all who desire to work for the good and the true. All correspondence should be addressed to Wm. H. Best, Secretary.

Our next field of labor will be at Blooming Valley, Crawford County, Pennsylvania. Our permanent address will hereafter be Richmond, Ind.

Richmond, Ind., Aug. 1, 1871.

Voices from the People.

Gallipolis, Ohio.—J. Alexander writes.—We receive the Journal weekly. Mrs. Alexander takes every opportunity of presenting it to the notice of the people, and hopes to send you more subscribers soon. I think we could not do without it.

Romeo, Mich.—E. H. Ewell writes.—I keep the little book, "The Sunday Question," etc., constantly circulating, doing good. That kind of reading is getting in good demand here.

Eastman, Ga.—C. W. Chase writes.—You may guess how we look forward to the day for the paper, only wishing that it might come out the sun each day, and that we were as sure, as we are willing, to drop a copy at each door in this county. It is a new county, only six months old, but there are many old settlers here,—one million one hundred, and many never heard the word spiritualism, or any other word that would tend to enlighten them. Hell, and eternal smashing of teeth is held out to them in abundance.

Battle Creek, Mich.—H. Willis writes.—The inclosed three dollars is for next year's Journal. Glad to have an independent such a paper. Long may it live to gladden our hearts.

Otter Creek, Mo.—D. T. Edwards writes.—It is with pleasure I acknowledge the receipt by last mail, of a certificate of letter of fellowship. Also with letter from yourself. I will be thankful for the privilege of a seat in one of the pews in the columns of the Journal. So many more able pens than mine are doing so much for the cause, that I feel constrained to remain still. So much has been said about Brother Francis' "search after God," and some seem to be greatly hurt because he is about to vanish, myth-like, as he certainly is. I never expected that he would be found, but still believe greatest thing so much good argument could be adduced as are been by the other Francis. Go on, Brother, some will appreciate your labor.

Shingle House, Penn.—Jona. Stevens writes. Please find inclosed one dollar, for which, send me the Journal for three months, the book entitled "The Sunday Question," and "Bell Contradictions of the Bible," also "Life Unfolding." For two to May 1, according to our position of June 25h. We have taken the *Banner of Light* the most of the time since its publication like it very much; wish to try the Journal in addition. Keep Sunday Question to bringing to light many new ideas. We held a two day's grove meeting the 24 h and 25 h of June. Speaker, Emma U. Woodruff. On naturday it rained nearly all day,—the usually well held no meeting in the grove. At five o'clock Saturday evening she delivered a lecture at our school house to a good and attentive audience. On Sunday the day was fine, and the people came from all directions, to the number of about 1,500 as I understand, the largest ever heard a lecture on the subject of Spiritualism before. She gave two lectures, one in the forenoon and one in the afternoon. The impression she gave to the audience, judging from the conversation and from what has been said since she left, was most happy. One says, "If that is Spiritualism, I am a Spiritualist." Another says, "I will give two dollars a lecture for every one she will deliver here in our place." Another says, "If that is a specimen of the talent you have in your ranks, I am afraid orthodoxy is destined to go to the wall." These sayings were from men that are not Spiritualists, but those who were seeking for more light. The meeting was a grand success. I think more people can be reached by holding grove meetings, than in any other way.

Parma, N. Y.—M. Clark writes.—A little more than three months ago a sick daughter forwarded to you the sum of one dollar for "trial," and the Journal came, a happy surprise to me. The daughter in the bean y and bloom of youth has since passed on to the Summer Land, where her pure and meritous nature here must also be her there a place among angels of the upper spheres. She is gone, and I now cling with still greater tenacity to that which was her gift. I am a reader of the "Search," and feel anxious to see where God shall be found. I think the Journal is doing a good work through your widely circulated and rightly named *Philosophic* Journal.

Starfield, Ill.—S. J. Moore writes.—I have read a few numbers of the Journal containing the "Search after God," and am free to say that it is the best paper I have ever seen. It ought to be published in book form.

Glen Easton, West Va.—M. W. Hartman writes.—I send you to-day one dollar for the Journal, and wish it was more; but in one time it will be forthcoming. I was astonished to see the remarks by O. White of Lake Pleasant mineral in the paper in regard to the "search after God." I wonder if those persons are afraid of being deprived of their God by J. R Francis; or are they so bad off that they never had any God? There are some who believe in liberality, and yet have expressed an orthodox intolerance.

Remarks:—No; brother. You should not be surprised at others not agreeing with us—we are not. We are only giving the views of one who has been long in spirit-life; who on earth was a Roman Catholic and a distinguished barrister at law.

R. J Sanford writes.—God found! and Brother Francis does not! "May the God of the Father, is eternal truth; therefore perfect wisdom, justice, love and mercy; the devil is falsehood, intolerance, superstition, bigotry, and slander. Are these eternal? God forbid! The effects of these will be upon my spirit, as long as I exist hereafter, but they shall yield to truth at last. There seems to be expectation, in some quarters, of the second coming of Christ, and as to whom he comes to save. Only to those who look for him. He comes neither to the Jew nor to the Gentile, the book nor the iron, the white nor the black, because they are such; nor to the Catholic, or Methodist, or any other sect or party, but to the true worshipers of that church; but to those who shall have put off the animal, and put on the spiritual; put off falsehood and put on truth; put off folly and put on wisdom; put off revenge and put on love and mercy; put off hatred and put on love; put off idolatry and put on godliness; put off sectarian hatred and put on brotherly love. These and none others he comes to save, because in the very nature of God the Father, he can not save any other.

Juein Springs, Kansas.—J. C. Marshall writes.—My subscription expired April 1st. Inclosed please find one dollar for renewal. Times are tight, so I must ask the privilege of renewing by the months as we can not think of doing without the Journal. The cause is in a flourishing condition here. There are many persons here not afraid to think, that leans Spiritualism a bearing, and a hearing is all we ask. Dr. A. H. Davis, of La Cygne, says, he has no doubt of the truth of the Gospels." So he is this side of the grave. There are many embryo mediums in this county. All that seems to be necessary to develop mediumship, is to sit in circles.

Remarks:—All right, brother. We accommodate ourselves to the ability and convenience of our subscribers. All we ask is *honest, square dealing.*

Strict integrity is essential to, and will insure success in any enterprise—developing mediums not excepted.

Albion, Io. A.—H. M. Benson writes.—You will find inclosed two dollars and twenty-five cents to pay for the Journal. We think a great deal of it. Brother Francis, I have not believed in a God for several years, but the idea of human beings creating and governing planets, is new to me, and is alone worth several times the subscription price of your valuable paper. Of course we would like to know who made the first planet,—that is human nature,—but will wait for the good time coming.

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Rock Island Night Passenger	†10.00 p. m.	†7.00 a. m.
Dixon Passenger	*4.00 p. m.	*11.10 a. m.

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Prospect and Dunsleith Pass	*9.00 p. m.	*2.00 p. m.
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St. Charles and Elgin Passenger	*4.15 p. m.	*8.45 a. m.
Junction Passenger	5.30 p. m.	9.30 a. m.
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Lincoln Passenger	*6.10 p. m.	*8.50 a. m.
Waukegan Passenger	*6.30 p. m.	*8.35 a. m.
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	*1.45 p. m.	*5.20 p. m.
	*4.30 p. m.	*9.45 a. m.
	*9.00 p. m.	*7.20 p. m.
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" " "	†12.30 p. m.	†7.45 p. m.
" " "	*4.30 p. m.	*9.30 a. m.
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LAWS OF LIFE AND HEALTH,

AND

THEIR EFFECT ON THE FATHER MOTHER AND CHILD.

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Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONTENTS.

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"Publius Lentulus, being at that time president in Judea wrote an epistle to the Senate and people of Rome, the words whereof were these:

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Truth, but his own disciples called him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the colour of filbert full ripe, and plain almost down to his ears; but from the ears downward somewhat curled, and more orient of colour, waving on his shoulders. In the middle of his head goeth a seam, or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in colour to the hair of his head, not of any great length, but in the middle of an handsome look; his eyes grey, clear, and quick. In reproving he is terrible; in admonishing, courteous and fair-spoken; pleasant in speech, mingled with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight; his hands and arms right and delectable to behold; in speaking, very temperate, modest and wise. A man for singular beauty surpassing the children of men."

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Frontier Department.

BY.....E. V. WILSON

Settled Speakers Once More.

(CONCLUDED)

To this letter Mr. Gilson responds as follows:

Mr. E. V. Wilson—Dear Sir:—Yours of the 6th inst., asking for certain information, I will first notice. Your questions are direct, and should receive as direct answers. I am not able to give such, but will give to the best of my knowledge.

To the first question I reply that I do not know who originated the article.

To the second I can only say I do not know who wrote the article, or how the signatures were obtained. I only know how mine was obtained. My attention was called to the article of "Settled Speakers once More," as making false charges against Mr. Peebles, and certain insinuations against the officers of the Cleveland society, and I was requested to meet the officers at a certain time with a view to the consideration of a reply in vindication of all parties concerned. Business engagements prevented me from attending the meeting, and the next I knew, I was called upon by a friend. Mr. Murry, for my signature to the paper in question. Now you have all I know about the origin of the article, or obtaining of signatures, etc.

Yours truly,

J. GILLSON.

Cleveland, Ohio, 171 Ohio street, July 28, 1871.

Thus, one by one, the props on which Mr. Peebles erects his hopes, give way.

1st.—Mr. L. King was not present at this officer's meeting, but absent in Detroit.

2nd.—Mr. Joseph Gillson, Secretary, was not present, as per his own statement in writing.

3rd.—Dr. Parker in his letter gives us very good reasons for believing that he was not present, nor did he furnish the facts, as stated by J. M. P.

4th.—George Rose, Esq., our old and kind friend, had not time or facts. Dr. Parker, Treasurer, and Joseph Gillson, Secretary of the society, were the only persons of the board of officers officially capable of furnishing facts, and both of these gentlemen officially deny in writing furnishing the facts declared by Brother Peebles as presented by them.

The question now remains to be solved,—was George Rose and Dr. U. Pratt at this official (?) meeting? It is certain that Gillson, the Secretary, was not present; it is quite certain that Dr. Parker, the Treasurer, was not present. L. King was in Detroit, and probably never saw the article. The officious Murry is not a member of the board. Now, the next question to determine is this,—were George Rose and Dr. Pratt at that meeting? The next important point to be considered,—how many constitute a quorum? Seven constitute a committee; a quorum, then the meeting was not an official one, and the article resolves itself into first person, singular number, governed by Mr. Peebles, and in this article, as in all former ones, his old trademarks appear. Brother Peebles is convicted. One important fact does appear, and that is, that J. M. Peebles, Consul to Trebisond, and one Brother Murray, were present at this official meeting. Brothers Parker and Gillson, in furnishing the facts and figures,—where did the facts Brother Peebles furnishes, come from? Echo answers, "Where the woodbine twineth."

We now produce official facts and figures to prove our statements to be true, quoting from the article in No. 18, Vol. 10:

1st—"You say the Cleveland Society, under E. S. Wheeler's fatherly care, dwindled down to a corporal's guard."

We answer that the statement is true, and in evidence of the truth of our statement, we introduce an extract from David Eddy's letter to us in the winter of 1869—January:

"You must come to our help; we have not a corporal's guard attending our meetings. The people will not come out to hear Brother Wheeler."

2nd.—That Brother Wheeler was dismissed or suspended from ministering to the society before his time was up in 1869.

3rd.—The statement in a letter from Joseph Gillson, dated July 23 d, 1871:

"You do not believe in settled speakers; others do, and each has certainly a right to his opinion But you will say your own decline is evidence of the folly or unprofitableness of settled speakers. Such is not a fair conclusion. The present embarrassment is of much earlier date than the engagement of Mr. Peebles. The cause lays in the first organization of the society, long before I had any thing to do with it."

Now, then, from the fall of 1867 to March, 1869, Brother Wheeler was the settled speaker over the old society, and during this time, these debts were incurred. Had Brother Wheeler been equal to the task, and able or capable of furnishing food equal to the demands of the Liberals in Cleveland, the Society would have been out of debt to day, and Brother Wheeler in the desk, instead of out of it; for people are willing to pay for that which they want.

2nd—"Cephas B. Lynn writes falsely, stating that the Society had been increased, and partially lifted out of debt under J. M. Peebles' fatherly administration."

The above quotation is from Peebles' article in No 18, Vol. 10. We now give what C. B. Lynn wrote. It appeared in No. 3, Vol. 29, *Banner of Light*, April 1st, 1871:

"The Cleveland Society.

Under the ministrations of J. M. Peebles, the Cleveland Society of Spiritualists have prospered exceedingly well during the last six months. Large audiences have assembled in Lyceum Hall. A heavy debt burdened the Society. This debt has been growing beautifully less for some time. An item for those opposed to locating speakers. He is now (March) away fulfilling those engagements. The Cleveland friends were loth to part with him even for a short time. Let us prove it.

What we wrote in regard to Brother Lynn's statement, was as follows: In March, 1871, Brother Lynn came through Cleveland. Soon in "Western Lookout," appeared a puff in favor of settled speakers, in contrast "with the vagabond itinerant system," every sentiment of which was untrue and false in fact;

The debt of the Society has not been reduced by Mr. Peebles' management as settled speaker, but increased some fifty dollars during his three months's ministration.

Mr. P. was not, at the time of Brother Lynn's puff, engaged for June, nor were the whole souls of Cleveland sighing for his return in June, nor do we believe that he was engaged for June, 1871, or even expected by the officers or society of Cleveland Spiritualists.

In Mr. Peebles' article replying to us, he makes the officers say, "C. B. Lynn's statement that there was greater harmony and increased attendance, etc., while Mr. Peebles ministered to us, was substantially correct."

Now for the proof that it was false in fact:

1st.—Six month's ministration of J. M. Peebles, from October 1st to April 1st. Brother P. lectured October, December and January, four times, and has lectured one Sunday since, viz., the last Sunday in June, and shows no evidence of future engagements—but, on the contrary, was engaged in Troy, New York, for February and March, in Boston on Sunday, in Baltimore during April, in New Orleans part or all of May, returned from New Orleans to prepare for his second visit to Europe, in order to make arrangements for a world's convention of Spiritualists, reads our "worse article," bies himself to Cleveland, lectures on Sunday, June 25th, gets an article endorsed by the officers of the Cleveland Society, and leaves for Europe.

There is a settled speaker for you—indeed. He is very like the Irishman's fly—when you put your thumb on him he is not there.

Had J. M. P. ministered to the Cleveland Spiritualists six months, as stated by Lynn?

Again, Mr. Gillson says, in answer to our letter, dated Leclaire, Ill., August 27th, 1870: "Mr. Peebles is not engaged by us as settled speaker, and only for October, December and January, 70-71. We can not disclose you. Your reasons are not good enough."

3rd.—Dr. Parker said to us in March, on the occasion of speaking to him Brother Lynn's report,—"Peebles is not engaged for June, and is not ex pected back, and positively not engaged our self, but run us in debt full fifty dollars."

On Monday, the 27th of March, '71, debt burdened the [illegible] has been growing As item for those

This statement, with its inference, is utterly at variance with the truth in the case. Proof:

Mr. E. V. Wilson—Dear Sir:—In reply to yours of the 10th inst., I send receipts and expenses, as desired

Gross receipts for October, 1870 $64 12. Expenses, $129, 25. December, $87 33 Expenses, $104 35. January, $46 00 Expenses, $104 35.

To all receipts for three months, $147;50. Expenses, $337 75

Balance against the society for three months, $190 25.

J. GILLSON.

Cleveland, Ohio, 171 Ohio street, June 30, 1871.

Add to this board bill as there is to my account, $50, for the three months, and the society paid $340 25 to bear J. M. Peebles over what they received from his labors.

The debt grew beautifully less under Brother Peebles' ministration?

"Item for those opposed to settled speakers."

Now look at the statement of work done under our two month's ministration:

"Yours of the 20th inst. was duly received. I regret that other engagements prevented me from devoting my time to the subject of your wish before this evening. The following is an account on my book for the months of November and March:

Dr., Advertising Sunday meetings, $3 05. Nov. 1870. Collections, Nov. 6 h, $15 91. Paid Mr. Wilson for speaking, $100; collections, Nov. 13th, $16, 90. Mr. Wilson's board bill, $12 Collections, Nov. 20th, $11 01. Nov. 27th, $18 95. Net receipts over expenses of four seances in Nov $46 00. Expense of Nov., $115 05; receipts in all, $97 77.

Dr., March 1871, advertising meeting $3,05 Cr., collections, March 5th, $18, 13 Paid Mr. Wilson for speaking $100; collections, March, 12th, $14, 66. Mr. Wilson's board bill, $16,50; collections, March 19.h, $11, 87; collections, March 26th, $20, 03

Receipts of discussion for use of hall, $63 43; Credit for hall rent, March 6th, $7, 58; do., 25.h, 25. Total, $15 83.

Total receipts for two months of E. V. Wilson, $134 60; total receipts for do., 239 95."

Cleveland, Ohio, 171 Ohio street. June 30, 1871.

Now add to this a benefit we gave the society on the evening of March 27.h, 1871, amounting to $13 50 and the society received from our labors, $349 45. Deduct from this the sum of $224 60, and we leave the Society ahead of expenses, $7 85.

Here we show beyond a doubt that the loose statements of Brother Lynn was entirely at fault with the facts in the case.

3 d proposition —"Brother Peebles, we believe, asked to be located in Cleveland. To this the society, at the request—as we believe—of J. M. Peebles, say, or—as we believe—J. M. Peebles writes," Brother Peebles did not ask to be located in Cleveland." On the contrary, we desired him, and (urged) him to settle with us for a year"

This statement we have disproved in our quotations from Joseph Gillson's letter in answer to ours of the 27th of Aug. 1870. and the statement of Dr. Parker to us on the 27 h of March, 1871. We now add the positive statement of Brother Gilson,

Mr E. V. Wilson—Dear Sir:—Yours of the 4th inst., was received on Friday last. In answer I have only to say that at a meeting of the members of the society held, it was fully agreed, after considerable discussion, that for the present, no further engagements be made with speakers, as, with one exception, Mrs. E Hardinge, the speakers the past season have left the Society, financially, in a worse condition than "they found it."

Yours fraternally,

J. GILLSON.

Cleveland, Ohio, 171 Ohio street. June 13 1871.

We quote from another letter of Brother Gillson, written on the 23rd of July, 1871:

"You do not believe in settled speakers; others do, and each has certainly a right to his opinion But you will say your own decline is evidence of the folly or unprofitableness of settled speakers. Such is not a fair conclusion. The present embarrassment is of much earlier date than the engagement of Mr. Peebles. The cause lays in the first organization of the society, long before I had any thing to do with it."

Now, then, from the fall of 1867 to March, 1869, Brother Wheeler was the settled speaker over the old society, and during this time, these debts were incurred. Had Brother Wheeler been equal to the task, and able or capable of furnishing food equal to the demands of the Liberals in Cleveland, the Society would have been out of debt to day, and Brother Wheeler in the desk, instead of out of it; for people are willing to pay for that which they want.

2nd—"Cephas B. Lynn writes falsely, stating that the Society had been increased, and partially lifted out of debt under J. M. Peebles' fatherly administration."

The above quotation is from Peebles' article in No 18, Vol. 10. We now give what C. B. Lynn wrote. It appeared in No. 3, Vol. 29, *Banner of Light*, April 1st, 1871:

"The Cleveland Society.

Under the ministrations of J. M. Peebles, the Cleveland Society of Spiritualists have prospered exceedingly well during the last six months. Large audiences have assembled in Lyceum Hall. A heavy debt burdened the Society. This debt has been growing beautifully less for some time. An item for those opposed to locating speakers. He is now (March) away fulfilling those engagements. The Cleveland friends were loth to part with him even for a short time. Let us prove it.

What we wrote in regard to Brother Lynn's statement, was as follows: In March, 1871, Brother Lynn came through Cleveland. Soon in "Western Lookout," appeared a puff in favor of settled speakers, in contrast "with the vagabond itinerant system," every sentiment of which was untrue and false in fact;

The debt of the Society has not been reduced by Mr. Peebles' management as settled speaker, but increased some fifty dollars during his three months's ministration.

Mr. P. was not, at the time of Brother Lynn's puff, engaged for June, nor were the whole souls of Cleveland sighing for his return in June, nor do we believe that he was engaged for June, 1871, or even expected by the officers or society of Cleveland Spiritualists.

In Mr. Peebles' article replying to us, he makes the officers say, "C. B. Lynn's statement that there was greater harmony and increased attendance, etc., while Mr. Peebles ministered to us, was substantially correct."

Now for the proof that it was false in fact:

1st.—Six month's ministration of J. M. Peebles, from October 1st to April 1st. Brother P. lectured October, December and January, four times, and has lectured one Sunday since, viz., the last Sunday in June, and shows no evidence of future engagements—but, on the contrary, was engaged in Troy, New York, for February and March, in Boston on Sunday, in Baltimore during April, in New Orleans part or all of May, returned from New Orleans to prepare for his second visit to Europe, in order to make arrangements for a world's convention of Spiritualists, reads our "worse article," bies himself to Cleveland, lectures on Sunday, June 25.h, gets an article endorsed by the officers of the Cleveland Society, and leaves for Europe.

There is a settled speaker for you—indeed. He is very like the Irishman's fly—when you put your thumb on him he is not there.

Had J. M. P. ministered to the Cleveland Spiritualists six months, as stated by Lynn?

Again, Mr. Gillson says, in answer to our letter, dated Leclaire, Ill., August 27th, 1870: "Mr. Peebles is not engaged by us as settled speaker, and only for October, December and January, 70-71. We can not disclose you. Your reasons are not good enough."

3rd.—Dr. Parker said to us in March, on the occasion of speaking to him Brother Lynn's report,—"Peebles is not engaged for June, and is not expected back, and positively not engaged our self, but run us in debt full fifty dollars."

On Monday, the 27th of March, '71, debt burdened the [illegible] has been growing As item for those

Reader, did you ever know of a would be leader and settled speaker stooping so low as this man, J. M. Peebles does in dragging into the controversy a man, the president of a society with which this controversy has nothing to do? "One of their months, at least, parallels our experience in March." That is the month of December, in which Mr. Peebles, first, in the fact that March left a surplus in the hands of the Cleveland Society. December left the Cincinnati Society buried hand, and the reasons are these. The second and third Sundays in December were very stormy, the fourth Sunday, Christmas, so cold that the churches were not opened in the morning, and yet we are willing to affirm that the receipts of this stormy month of Dec, 1870, will equal the average of six or of Mr. Peebles' months in Cleveland. And finally, Brother Peebles, we did not open this question of settled speakers; we have only exhibited the fallacy and absurdity of the whole thing, and shall continue to do so until we are directed to do otherwise by our guides.

You that are in favor of settled speakers, get settled as quick as you like, and when you have made a successful settlement, then we will yield the point. As yet, by our every effort in that line has been a most miserable failure, and this last effort of yours to be settled in Cleveland, as well as the false position into which you have drove the very excellent band of officers of the Cleveland Society, is fully worthy of J. M. Peebles, and no one else.

And now for the "Preamble," the "Whereas," and the "Resolves" passed on Sunday evening, June 25th, 1871, at Lyceum Hall, Cleveland, Ohio. It amounts to this, in dialogue:

Peebles, very pious, with a pulpit wipe.—Friend Wilson hit me, and if you don't come to my help I shall never get settled again.

Wilson—Don't cry, Brother Peebles; don't cry. We will resolve that you are—are—are,—what are you, Brother Peebles?—tell us quick.

Peebles—I am the Rev. J. M. Peebles, and graduated out of Orthodoxy into Universalism. Expelled from Universalism (for what, J. M. P.?) I become a Spiritualist, edited the Western Department of the Banner of Light, wrote the Life of Abraham James, tried at one time to control the Religio-Philosophical Journal, undertook to preside over "Mine Society" in Detroit, undertook to edit the Universe, got appointed as Consul to Trebisond; (was that appointment ever confirmed by the United States Senate, J. M. P.?) went over to Europe, stood on Calvary Hill, felt Jesus all over; came home again; am known extensively on both sides of the Atlantic, wrote another book. You called me to speak a year for you. I wanted to speak for you awful bad. Wilson did not want me to, and has wrote a severe article in which he abuses you, the Cleveland Society, and Lily. And now, my wasted energies, exhausted vitality, and depleted mentality requires European air and water.

Cleveland Society.—So it does. Therefore, Resolved, that J. M. Peebles is all that he says or thinks he is, and more, he is a great man, a big man, and has a face in the form, and we desire to listen to the music of his voice once more, all weeping and laughing, mingling pain and joy in a sweet murmur of poetical fiction.

J. M. P. (Viola: Soliloquy)—It is done. Ye gods! what an actor I am! And now that I have covered up my part with the respectability of the Cleveland Society, so that Wilson cannot see my hand in the matter, I will leave for Europe, as I once before did, and leave Messrs Pratt, Parker, Gillson, and King to stand the brunt of the matter.

To the Spiritualists of Cleveland,—Greetings: We have never attacked your Society or its management.

To the gentlemen, officers of the Society:—you have been misled in this matter, and we know that you would not have wrote the article signed by you to the press, save at the instigation of J. M. Peebles.

To the Spiritualists everywhere: We shall defend you—all mediums and societies—against the spider element of settled speakers and reformed ministers. Settled speakers, let us have peace. Will you accept the olive branch? we shall see.

The following letter speaks for itself; it is one out of many we are in receipt of. "The World's Convention?" We shall have something to say about that sometime.

Bergen Wilson:—I am decidedly opposed to *settled* speakers, and all our experience has been against it. I will say, that this was the rock on which we struck last winter. A friend of Mr. Forster's was determined we should have him all winter. I opposed. We had him three months.

Not one member of the Board voted for any speaker for more than a month next winter. We have had three speakers twice, and always with unfavorable results.

I do n't know any speaker whose pond is deep enough to water the people a year.

I don't know what kills Brother Peebles, but he has cut me. We are on a committee about arranging for a World's Convention. I understand he has gone to England partly to arrange for that. It would have been modest in him, as I was appointed chairman of that Committee, and declined in his favor, and was second on the list, to have called on me. He has been in the city several times.

I think I can do as well without him as he can without me. There is too much of the clergyman about him to suit me, and I think this is the secret of his settled speaker business.

I am not troubled about, "settled speakers."—it will care itself. I see some resolutions about Peebles, etc., to which Moses Hull calls your attention. They don't amount to a row of pins. I think the article you refer to is No. 17. It may come next week.

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RELIGIO-PHILOSOPHICAL JOURNAL

CHICAGO, AUGUST 16, 1861. VOL. X.—NO. 25.

Original Poetry.

Written for the Religio-Philosophical Journal.

A MESSAGE.

BY DR. J. MC FARLAND.

I come from my home on that beautiful shore,
To the high, to the low, to the rich, to the poor,
With a message of love from the pure land of light,
I meet you, I greet you, with pleasure to night.
Though danger and toil, though sorrow and pain
May fall on the heart like a torrent of rain,
Thy friends and thy neighbors despite all we see,
Their aid and their comfort they still may refuse the e
All these and ten thousand more sorrows may fall,
Till the soul is embittered with wormwood and gall,
I know thy dread suffering, I know thy sad care,
For I was once near to the brink of despair,
But light beamed upon me more brightly than day,
And angels they wafted my spirit away.
I ne'er shall forget that dear happy band,
Who bore me aloft to the bright Summer Land.
Such raptures as joys I never had known I
'T was richer by far than an earth-gilded throne.
I wished to progress; oh! I longed to advance,—
Was't a holy dream or was it a trance.
That now the dear ones had learned all my pain,
They off red to come,—and they did come again.
They came to my chamber, they came to my bed;
Gently they laid their soft hands on my head,
And urged me to faithfulness while I staid here.
For soon I would find a bright home in their sphere.
My heart it rejoiced, and my soul breathed a prayer,
And oh! how I long d—how I longed to be there!
And, thanks to our God who is Father of all,
To the high, to the low, to the great and the small,
His angels are ministers coming each day
To instruct his dear ones in this heavenly way.
I'm happy to see you so faithful and strong.
Oh, seek for all knowledge—abstain from all wrong;
Though Allopath doctors continue to scowl,
And priest-ridden people may keep up their howl,
We know that the day is progressing with speed,
When dogmatic system and dogmatic creed
Shall sink to oblivion and never more rise
To darken the way that leads to the skies.
Fear not, we are coming to meet you at home,
And clear up the way for the new light to come.
Don't bother your gifts, my dear friends, away
For goods that may perish, perhaps in a day,
But lay a foundation with firm and secure
That will last as the years as the good shall endure.

WORLD OF AMUSEMENT.

Farwell Hall Considered as a Theatre—The Apostles.

Farwell Hall has always been under the control of the Young Man's Christian Association of Chicago.

It was built under the supervision of the pious souls—millionaires—and daily received the prayers and benefactions of its stock-holders, and others of the sanctified.

It was embellished by frescoed Bible scenes, in gaudy colors, which, doubtless, were intended to remind the devotees of the various creeds who might enter there, of "the golden streets of the New Jerusalem."

The Chicago *Tribune* has heretofore found it paid,—or at least it has, from some motive, been the especial advocate of sanctimonious hypocrites who erected and controlled Farwell Hall, never failing to ridicule and disrespectfully treat through its columns Spiritualists and all other free thinkers.

The following article which we clip from a recent Sunday issue of that paper shows that "the world moves."

The hypocrisy of the leaders of the Young Men's Christian Association, in the management of Farwell Hall, has become so apparent to all classes of observers that the *Tribune* is compelled to change its *tactics* and reflect, to some extent, the opinions of the masses, in regard to the mercenary motives of those who fain would make people believe that they were of spotless virtue.—[Ed. Journal.

To the Editor of The Chicago Tribune:

"When the cats away, the mice will play."

There is an old saw to this effect, universal in application and true in conclusion.

Grimalkin Moody being away, I presume is the reason that the Putnam mice played in Farwell Hall on Thursday afternoon. Being interested in preserving the proprieties of that rather remarkable and proper place, I have written to Brother Moody the particulars of the affair, and have little doubt that all the remorse of the Pacific Road will be called into requisition to transports Brother Moody back to Chicago as rapidly as steam and iron can bring him.

I anticipated something of this sort when Mr. went away, and I said to him at the depot, as we "parted in tears;" "Don't stay long Mood, (a familiar term by which I address him)—for the singers will do something to get the better of us." He replied: "Don't be afraid, Pick—(a familiar term by which he addresses me when in a playful mood); we are too strong for them. Everything is lively. (He omitted the allusion to the goose.) I have got the dogs in Rockwell so well drilled that they can't smuggle in even a Sunday School cantata. Have no fears. Where Paul alludes in various instructions to the youthful Timothy. And he went away rejoicing, leaving me rather disconsolate, for I had not the same childlike faith that everything was lovely. To be sure, I did not dream that the dreadful theater would get into Farwell Hall, but I was suspicious lest the Foundlings might get up a square dance, or some secular panorama might unroll its dreary acres of impropriety across the stage—or rather platform—or that the Apostles above might be disturbed by the irreverent notes of 'Captain Jinks' from some fiddle beneath.

You cannot wonder at my apprehensions, for you will well remember what a difficult task we had in suppressing that square dance, when certain evil-disposed persons wanted to kick up their sinful heels, so that the orphans at the asylum might enjoy the winter nights more comfortably. But we succeeded. Orphans are altogether too common. They have no business to be orphans. If they can't subsist on benedictions, reasons, catechisms and other such nourishing fodder, they had better give up being orphans and quit the asylum. Farwell Hall wasn't built to support orphans. You will remember how we had to struggle with the managers of one or two church-fairs who insisted upon a Post Office with which to beguile the unwary stranger and capture his shovel-lined quarter with two lines of bosh; the Hall for an albatus, which is always drawn by that mythical individual from Dowagiac, John Smith; the cake with a ring in it—that ring which is always swallowed by somebody, and never yet circled finger; and other such money-traps, designed by the Dear Creatures to lighten our heavy-laden pockets,—all for the Cause. But again we triumphed, and brother M. came to me in a glow of ecstacy, with his head in an illuminated nimbus, and we congratulated each other that Farwell Hall still stood erect. And M., on that occasion, invited the sinners, in the language of the servant girl in "The Two Paddifocks," to "holler agin."

They did "holler agin."

I have got a catechism attached to my desk who reminds me of these sinners. He is a sly bird, and addicted to eccentricities. He has recently been at work devouring Pink and White Tyranny," making slow progress with it however, as it is rather indigestible stuff even for a cockroach to Stowe away. I offered no objection to his literary efforts, as he seemed to be happy, and I had no other use for the book. But one day I caught him out, engaged in an unpleasantness with another roach on my desk. closed the windows, pinned him down with the scissors stuck through his head, and put a heavy paper-weight on his mahogany-colored tail. I then stepped out for a hammer and cold-chisel, with which to dissect him. I was curious to get at him geologically, as he belongs to the Pliocene period. On my return he was gone. I suspected that my lively friend was up to his old tricks. I unlocked my drawer, took out "Pink and White Tyranny," and, sure enough, there he was, tail upward, boring his way slowly through Chap. III. I could not find it in my heart to interrupt him, he had such a contented air, and I addressed him as Uncle Toby did the fly, to the effect that there was room enough in the world for him and me, especially while he was engaged on "Pink and White Tyranny." I might pursue the simile further by allusion to cats which will never stay hanged, and flies which won't stay under your finger, but I forbear, and return to the sinners.

Like the cockroach; no sooner did we suppose that we had them fast, than they turned up in a new place. Not being able to get into the hall, they got into the Programme, and fairly revelled in it. When our friend came to hear the orations and Gough's moral lectures they were told where to get the best whiskey and free lunches; what the theatres were doing; of the angelic virtues of Lydia Thompson, and the blonde beauties of Pauline Markham; concerning the last billiard match at Foley's, and the salient details of the last horse race at Dexter Park, the whole appealing forcibly to the senses with the delicious perfume of fancy soap, a saponaceous practice peculiar to the insects. Now, whiskey and free lunches, theatres and theatricals, Lydia's audities and Pauline's continuations, billiard matches and horse-races, and fancy soaps, are not exactly the objects for which Farwell Hall was instituted, and that our own official programme should blaze them abroad was "awful." We rectified this, however, and checked the sinners.

But they have "hollered agin;" and this time louder than ever.

Taking advantage of Mood's absence, and the unavoidable necessity of my presence at the last White Stocking match, an order actually got into the hall and took a benefit. A whole company of actors and actresses got in and gave him the benefit. The "Happy Pair," "The Boy from Limerick," scenes from "Wee Heidsbuck," and "A Pretty Piece of Business" got in and were the attractions which did the benefiting. "A Pretty Piece of Business" it was in reality!

The man on the roof informs me that the Apostles and others on the ceiling had a fearful time of it. Abraham was so enraged that he killed Isaac on the spot. Elijah tried to urge on his chariot of fire; but the horses with the legs of unequal length was broken-winded and couldn't get on, and he was obliged to bear it, continually exclaiming: "It is enough." Adam and Eve retired to a corner of the Garden and discussed the whole matter very earnestly. Adam was sincere in his censure, but Eve rather liked it, and hushed up Adam by informing him that as long as he had taken one bite of the apple he might as well eat the whole of it. Adam replied that the apple wasn't a good one, whereupon Eve retorted that he wasn't obliged to bite it. Adam replied that he did it to preserve peace in the family, and then Eve resorted to her final argument, saying that she had always known he was a tyrant, and that a day would come when fling his rib in her face, and Eve screamed, wiping her tears with her fig-leaf apron. The fuss at last grew so furious, and the devil having been raised before, St. Paul had to postpone his sermon to the Ephesians and come over to the Garden to preserve order. One of the most remarkable discussions was between David and St. John. The former fully maintained his reputation as a dancer and general gallant, and contended that the Katie Putnam Troupe had a perfect right to come there, although, as a professional dancer, he felt himself compelled to say that K. P. was not a Terpsichorean success. John retorted that David's practices had always been a scandal, and had constantly put the church to its trumps trying to excuse them. He also contended that Absalom would never have been strung up on that oak tree, if his father had been the proper man he ought to have been. David thereupon got mad and threatened to string John, applying opprobrious epithets to him, and clinching his remarks with the statement that any man who had the absurd habit of eating locusts, with honey, and such stuff, would be naturally narrow-minded, when upon John commenced crying in the wilderness and very seriously disturbed old Noah, who was trying to sleep off his last drunken spree under the vine. At this instant, Dillon appeared on the platform as the "Boy from Limerick." Nebuchadnezzar, that dry old joker, who always did enjoy a good thing, waked up from his grass and gave a genuine horse laugh at the fun below, whereupon Joshua reversed the sun, and ordered Sampson to suppress Neb. Sampson armed himself with his trusty jaw-bone, and went for him, but Neb, with one blow of his hind feet, sent him away to ceiling, and the last that was seen of him Delilah was comforting him. Mathew, Mark and Luke looked down frowningly, and, after discussing the matter in its theological bearing, with a furious episode on the real meaning of the verb "Baptize," and an altercation over their chronological discrepancies, resolved to wait until Brother Moody got back, when they would deliver a joint lecture to him, discharge him, and give up the keys of the hall to Peter.

But, seriously, when Brother Moody gets back, I should like to talk to him something in this wise:

"You may break, you may ruin the vase if you will,
But the scent of the rouge will hang round it still,'

"What—er purification you may apply to Farwell Hall, you cannot remove this taint of the drama which has spotted it. The factsstands on record that it has been used as a theatre, and that three or four dramas have been performed in it by a regular theatre company from the rival theatres, and that the hall was leased for that purpose, with the full knowledge of what the lessees proposed to do. There is no rubbing that out. Would it not, therefore, be at least consistent hereafter to quit all this bosh about the sanctity of Farwell Hall, now that you have discovered that the devil is not half so black as he is painted? Did you not make yourself sufficiently ridiculous when you prohibited an innocent dance to which some generous-hearted persons proposed to indulge, for the sake of a very excellent and deserving charity, which was in some need of funds, to keep its little waifs' backs warm and stomachs full? Having prohibited one and allowed the other, would it not look well for you now to sing small?

"I am free to confess that I like you, Brother Moody. I admire your pluck, your vitality, your energy, and the hit-from-the shoulder way with which you sometimes walk into sinners who have money in their purses and purple and fine linen on their backs. I believe that you are honest, and I know that you are in earnest in the work that you are doing; but you strain at so many gnats and swallow so many double-humped camels that you upset your own kettle and make yourself ridiculous, and then we have to laugh at you. Worse than that, you spoil the very work that you are otherwise doing well. If to your pounds of praiseworthy zeal and tons of energy you added an ounce of common sense now and then, it would correct your unhealthy enthusiasm. When Laurence Sterne wept copiously over the deadness by the roadside and sent the defunct donkey down to posterity in mawkish sentimentality, he was the biggest jackof the twain for the time, and made us doubt the reality of all his sentiment. The ridiculous may lie at the extreme of religion as well as the extreme of fun, but in the latter case it is harmless, while in the former it is hurtful.

"It is time, Brother Moody, that all this nonsense about the theater was stopped. It has now been tried in Farwell Hall itself, under the eyes of the Apostles, in front of the organ, on the very same wooden platform where you exhort the multitudes, in the hall managed by yourself under the auspices of the Young Men's Christian Association. It has done no harm, has not injured the hall or any living human being. I would not counsel you to make the drama a steady diet in your hall, because it is not adapted to it; but the experiment is not ungratifying one, nevertheless, and it should prevent you from the ridiculous position you now and then assume in your feats of camel-swallowing. It should teach you charity toward all classes. It should convince you, now that you have had a theater in your very *sanctum sanctorum*, that it is not such a terrible evil after all; that there are good people in that profession as well as in others; and that it can be made to subserve high and pure purposes.

"I hope, therefore, that you will draw it mildly hereafter on harmless shows and entertainments which ask admission within your walls; that, as you have deemed it proper to admit the dance for the benefit of gentle charity."

This is the substance of what I shall say to Mood when he returns. I expect he will kick against it, and insist up in doing something ridiculous, but I shall wrestle with him vigorously. I'll be gets used to it and I berieves that will. And I have full faith that, in course of time, I shall liberalize M. himself, so that he will chip this shell of prejudice which environs him, and step out full-feathered, peeping with delight over the fact that the world is not half so bad as he had imagined.

And the public is to be congratulated that the world moves, and that the legitimate drama has at last obtained a foothold in Farwell Hall. It will stir up McVicker, and A. Fox, and Colonel Wood, and the rest, to know that if they do not give us good entertainments Farwell Hall will. The drama originated in the church, and at its inception, was the most powerful auxiliary religion had. Has the good time come when it returns to its old allegiance, and once more walks hand in hand with virtue and knowledge? It is cheering to reflect that hereafter Benedick and Beatrice, Hamlet and Ophelia, Mr. and Mrs. Toodles, Bob Acres and Mrs. Malaprop, Tony Lumpkin and Miss Hardcastle, Charles Surface and Maria, Jacques and Jillana, Fazio and Bianca, Ingomar and Parthenia, and all the other delightful people of the drama, will be pleasanter companions than the young woman of the Post Office, or the vender of the ringless cake, the sooner for the pious frame, the dreary panorama lecturer, and Mr. Gough, with his everlasting temperance piece.

Brother Moody, I congratulate you upon this auspicious commencement, and I look forward with confidence to the time when I shall sit in front and applaud you before the footlights for your masterly personations in some proper play. John Wesley thought it a shame that the devil should have all the good tunes. It is not less shameful that he should have all the good acting. When Naomi Tige, in "Shool," asks Jack Phonyg if he smokes, he immediately replies: "I do everything." There is a great deal of satire, as well as sense, in the reply. Do everything, Brother Moody—only do it wisely and well.

In the meantime, the drama has been performed in Farwell Hall. That is one step gained.

Home's Levitations.

Mr. Home's Latest Achievements—Mid-air Suspension.

Lord Lindsay sends the following extraordinary story to the *Spiritualist*: "On the evening of the 11th of July, I was showing some experiments in my laboratory to Lord Adare, Mr. Bergheim, Mr. Home, and my brother-in-law. I occurred to me to try if Home could see a magnet in the dark. This is an experiment which I believe was made by Reichenbach, and although, like myself, he was never able to distinguish the light, yet he found a number of persons who did see it under test conditions. I asked Mr. Home, and he expressed himself willing to try the experiment. I then took into one of my rooms, which was totally dark, a large permanent magnet, and having removed the armature, I placed it on the floor near the wall. Mr. Home was then brought into the room, and remained standing near the door for some moments. He then said that he saw some sort of light on the floor in a corner of the room, and immediately said to me, "Give me your hand, and I will show you exactly where I see it." He then led me straight across the room, and, without the least hesitation stooped down and placed my hand on the magnet. I have been trying for more than two years to get a satisfactory result in this experiment, but hitherto with only doubtful success. The instrument used was a large compound magnet, capable of sustaining a weight of twenty pounds. I may mention that on another occasion, I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve-inch projection to each window, which served as a ledge to put flowers on. We heard the window in the next room lifted up, and almost immediately after, we saw Home sailing in the air outside our window. The moon was shining into the room; my back was to the light, and I saw the shadow on the wall of the window sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost and sat down. Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home said (still in trance), "I will show you;" and then with his back to the window, he leaned back, and was shot out of the aperture head first, with body rigid, and then returned quite quietly. The window is about seventy feet from the ground. I very much doubt whether any tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside.

—Be affable and kind in your intercourse with all. How many a burden has a smile lifted from the shoulders of the despondent. How many have been withheld from a life of crime by a kind word and look.

—Young people are like balls. Being struck

Bro. Jones—Dear Sir:—I have the honor of the acquaintance of a few families who by profession are Spiritualists, and were it not for their moral qualities and genial influence, that fact alone would cause me to avoid their society, for since my boyhood, the most bitter prejudice against Spiritualism has been instilled into my susceptible mind.

Those friends the other evening prevailed upon me to attend a "seance," which I willingly did in anticipation of discovering some of the deception I so long believed to be practiced by Spiritualists, but which in part, since that evening, has been dispelled.

Seating ourselves around a table, with our hands upon it, in the center of the room, we waited patiently for the spirits of the departed to make known their presence by "raps" on the table, or other means with which I am not as yet acquainted. After waiting perhaps an hour without the above indication, my patience became exhausted, and I jokingly remarked, that "the spirits did not intend to honor us with their presence this evening," and left the table, as did several others, who like myself were impelled there by curiosity.

There was then in the room, a young lady, who had not before sat at the table, or ever attended a sitting of that kind (and I must say a lady whose intimate acquaintance will compel me or any other person to admit, is entirely incapable of the slightest deception), who now took her seat at the table, and scarcely five minutes elapsed before it began to tremble. First the movements were scarcely perceptible, but gradually became more violent and startling—the lady herself similarly affected, losing all power of utterance, and apparently all control of her actions. Her hands and arms shook and moved in the most unaccountable manner. Imagine my surprise, after carefully examining the table, to find no connection with it and any of the parties in the room, except the young lady in question, who merely had her hands upon it, and after vainly using all my strength to hold her arms, they still continued performing the actions of persons she had never seen or heard of, and who had been dead years before she had been born, thereby making known to those who knew them in life, that their spirit was then present, and through the mediumistic powers of that lady, answered all questions by signs, that were put by the living friends.

In the presence of these facts, it is unnecessary to inform you, that in defense of this people's ridicule and sneering of years, my mind underwent a change. I have learned to look more leniently upon your doctrines, and have resolved to read and search into for myself the truth or falsity of Spiritualism.

I think it would be well for many of the illiberal and uncharitable individuals who are denouncing Spiritualism and its teachings, instead of taking for granted all the slander on falsehoods and vile denunciations, to do likewise.

Enclosed you will find fifty cents, for which you will please send me for three months on trial, one copy of your valuable paper, commencing with the number in which is contained that able article, "A Search after God," and I have no doubt at the end of that time, through the impartial, manly, and straight-forward editorials of your paper, I will be compelled to look upon *Spiritualism* even more favorably than at present, and have the honor of enumerating myself as a regular subscriber.

Chicago, Aug. 3, 1861.

Remarks—The above-named gentleman is but one among many thousands of intelligent men and women who are now investigating; the subject of spirit communion is this city—not in a boisterous, fanatical way, but sincerely, philosophically. Indeed, the best minds of the age are looking upon all phases of so-called *religion*, as grown up people do upon the swaddling clothes of infants, as suited for children—mentally—but not for *grown* up people. The Philosophy of Life is beginning to receive the attention of the best thinkers of the age.

The Hollow Globe.

Dr. Sherman—Dear Sir: I have read the Hollow Globe carefully, and with deep interest. It is a work which requires much thought, and is replete with suggestions which on most beautiful the coming generations. I consider the chapters on Forces, Inherent Powers, and Reconstruction alone worth the price of the book.

You have shown most conclusively the powers of Reciprocity and Magnetism, with their wonderful uses, passing through their spiritual processes. The diagram on page 178 is truly suggestive.

You have given to the world a book containing more rational ideas upon all important subjects than has ever been written. The nineteenth century, thus far, has been one of great inventions and accomplishments, showing that man has wondrous powers which were called into requisition, surmounts barriers and triumphs to success.

If your ideas shall be proven correct with regard to the interior of the earth being hollow and habitable, your name will indeed be immortalized and honored by generations who shall succeed you.

Trusting that the work upon which you are at present engaged in preparing for the press, may prove as suggestive of thought as the Hollow Globe, I remain

Yours

The Rostrum.

THOMAS PAINE.

An Oration on the Life and Services of the American Author and Patriot; Delivered by Robert G. Ingersoll, at Fairbury Ill., on the Evening of January 30th 1871.

To speak the praises of the brave and thoughtful dead, is to me a labor of gratitude and love. Through all the centuries gone, the mind of man has been beleaguered by the mailed hosts of superstition. Slowly and painfully has advanced the army of deliverance. Hated by those they wished to rescue, despised by those they were dying to save, these grand soldiers, these immortal deliverers, have fought without thanks, labored without applause, suffered without pity, and they have died execrated and abhorred. For the good of mankind they accepted isolation, poverty, and calumny. They gave up all, sacrificed all, lost all but truth and self-respect.

One of the bravest soldiers in this army was Thomas Paine; and for one, I feel indebted to him for the liberty we are enjoying this day. Born among the poor, where children are burdens; in a country where real liberty was unknown; where the privileges of class were guarded with infinite jealousy, and the rights of the individual trampled beneath the feet of priests and nobles; where to advocate justice was treason; where intellectual freedom was Infidelity, it is wonderful that the idea of true liberty ever entered his brain.

Poverty was his mother—Necessity his master.

He had more brains than books; more sense than education; more courage than politeness; more strength than polish. He had no veneration for old mistakes—no admiration for ancient lies. He loved the truth for the truth's sake, and for man's sake. He saw oppression on every hand; injustice everywhere—hypocrisy at the altar, tyranny on the throne, tyranny on the throne; and with a splendid courage he espoused the cause of the weak against the strong—of the enslaved many against the titled few.

In England he was nothing. He belonged to the lower classes. There was no avenue open for him. The people hugged their chains, and the whole power of the government was ready to crush any man who endeavored to strike a blow for the right.

At the age of thirty-seven, Thomas Paine left England for America with the high hope of being instrumental in the establishment of a free government. In his own country he could accomplish nothing. Those two vultures—Church and State—were ready to tear in pieces and devour the heart of any one who might deny their divine right to enslave the world.

Upon his arrival in this country, he found himself possessed of a letter of introduction, signed by another Infidel, the illustrious Franklin. This, and his native genius, constituted his entire capital; and he needed no more. He found the colonies clamoring for justice; whining about their grievances; upon their knees at the foot of the throne, imploring that mixture of idiocy and insanity, George the III, by the grace of God, for a restoration of their ancient privileges. They were not endeavoring to become free men, but were trying to soften the heart of their master. They were perfectly willing to make brick if Pharaoh would furnish the straw. The colonists wished for, hoped for, and prayed for reconciliation. They did not dream of independence.

Paine gave to the world his "Common Sense." It was the first argument for separation, the first assault upon the British *form* of government, the first blow for a republic, and it roused our fathers like a trumpet's blast.

He was the first to perceive the destiny of the New World.

No other pamphlet ever published accomplished such wonderful results. It was filled with argument, reason, persuasion, and unanswerable logic. It opened a new world. It filled the present with hope and the future with honor. Everywhere the people responded, and in a few months the Continental Congress declared the colonies free and independent states.

A new nation was born.

It is simple justice to say that Paine did more to cause the Declaration of Independence than any other man. Neither should it be forgotten that his attacks upon Great Britain, were also attacks upon monarchy; and while he convinced the people that the colonies ought to separate from the mother country, he also proved to them that a free government is the best that can be instituted among men.

In my judgment Thomas Paine was the best political writer that ever lived. "What he wrote was pure nature, and his soul and his pen ever went together." Ceremony, pageantry, and all the paraphernalia of power, had no effect upon him. He examined into the why and wherefore of things. He was perfectly radical in his mode of thought. Nothing short of the bed-rock satisfied him. His enthusiasm for what he believed to be right knew no bounds. During all the dark scenes of the Revolution never for one moment did he despair. Year after year his brave words were ringing through the land, and by the bivouac fires the weary soldiers read the inspiring words of "Common Sense," filled with ideas sharper than their swords, and consecrated themselves anew to the cause of Freedom.

Paine was not content with having aroused the spirit of independence, but he gave every energy of his soul to keep that spirit alive. He was with the army. He shared its defeats, its dangers, its glory. When the darkest hour came desperate, when gloom settled upon all, he gave them the "Crisis." It was a cloud by day and a pillar of fire by night, leading the way to freedom, honor, and glory. He shouted to them, "These are the times that try men's souls. The summer soldier, and the sunshine patriot, will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman."

To those who wished to put the war off to some future day, with a lofty and touching spirit of self-sacrifice he said: "Every generous parent should say, 'If there must be war let it be in my day that my child may have peace.'" To the cry that Americans were rebels, he replied: "He that rebels against reason is a real rebel; but he that in defence of reason rebels against tyranny has a better title to 'Defender of the Faith' than George the Third."

Some said it was not to the interest of the colonies to be free. Paine answered this by saying, "To know whether it be the interest of the continent to be independent, we need ask only this simple, easy question: 'Is it the interest of a man to be a slave?' He found many who would listen to nothing, and to them he said, "That to argue with a man who has no [illegible] is like giving medicine to the dead, or endeavoring to [illegible] timest ought to adorn the [illegible]ox church.

[illegible] of political wisdom in this: [illegible]ton her liberty by a long chain of right reasoning from wrong principles;" and there is real discrimination in saying, "The Greeks and Romans were strongly possessed of the spirit of liberty, but not the principles, for at the time that they were determined not to be slaves themselves, they exercised their power to enslave the rest of mankind."

In his letter to the British people, in which he tried to convince them that war was not to their interest, occurs the following passage brimful of common sense: "War never can be the interest of a trading nation any more than quarreling can be profitable to a man in business. But to make war with those who trade with us is like setting a bull-dog upon a customer at the shop-door."

The writings of Paine fairly glitter with simple, compact logical statements, that carry conviction to the dullest and most prejudiced. He had the happiest possible way of putting the case; in asking questions in such a way that they answer themselves, and in stating his premises so clearly the deduction could not be avoided.

Day and night he labored for America; month after month, year after year, he gave himself to the Great Cause, until there was "a government of the people and for the people," and until the banner of the stars floated over a continent redeemed, and consecrated to the happiness of mankind.

At the close of the Revolution, no one stood higher in America than Thomas Paine. The best, the wisest, the most patriotic, were his friends and admirers; and had he been thinking only of his own good he might have rested from his toils and spent the remainder of his life in comfort, and in ease. He could have been what the world is pleased to call "respectable." He could have died surrounded by clergymen, warriors and statesmen. At his death there would have been an imposing funeral, miles of carriages, civic societies, salvos of artillery, a nation in mourning, and above all, a splendid monument covered with lies.

He chose rather to benefit mankind.

At that time the seeds sown by the great Infidels were beginning to bear fruit in France. The people were beginning to think.

The Eighteenth Century was crowning its gray hairs with the wreath of Progress.

On new ground Science was bearing testimony against the Church. Voltaire had filled Europe with light; D'Holbach was giving to the elite of Paris the principles contained in his "System of Nature." The Encyclopedists had attacked superstition with information for the masses. The foundation of things began to be examined. A few had the courage to keep their shoes on and let the bush burn. Miracles began to get scarce. Everywhere the people began to inquire. America had set an example to the world. The word liberty began to be in the mouths of men, and they began to wipe the dust from their knees.

The dawn of a new day had appeared.

Thomas Paine went to France. Into the new movement he threw all his energies. His fame had gone before him, and he was welcomed as a friend of the human race, and as a champion of free government.

He had never relinquished his intention of pointing out to his countrymen the defects, absurdities and abuses of the English government. For this purpose he composed and published his greatest political work, "The Rights Of Man." This work should be read by every man and woman. It is concise, accurate, natural, convincing, and unanswerable. It shows great thought; an intimate knowledge of the various forms of government; deep insight into the very springs of human action, and a courage that compels respect and admiration. The most difficult political problems are solved in a few sentences. The venerable arguments in favor of wrong are refuted with a question—answered with a word. For forcible illustration, apt comparison, accuracy and clearness of statement, and absolute thoroughness, it has never been excelled.

The tears of the administration were aroused, and Paine was prosecuted for libel and found guilty; and yet there is not a sentiment in the entire work that will not challenge the admiration of every civilized man. It is a magazine of political wisdom, an arsenal of ideas, and no honor, not only to Thomas Paine, but to human nature itself. It could have been written only by the man who had the generosity, the exalted patriotism, the goodness to say, "The world is my country, and to do good my religion."

There is in all the utterances of the world no grander sentiment than this. There is no creed that can be compared with it for a moment. It should be wrought in gold, adorned with jewels, and impressed upon every human heart: The world is my country, and to do good my religion.

In 1792, Paine was elected by the department of Calais as their representative in the National Assembly. The grounds of his popularity in France, that he was selected about the same time by the people of no less than four departments.

Upon taking his place in the Assembly he was appointed as one of a committee to draft a constitution for France. Had the French people taken the advice of Thomas Paine there would have been no "reign of terror." The streets of Paris would not have been filled with blood. The revolution would have been the greatest success of the world. The truth is, that Paine was too conservative to suit the leaders of the French Revolution. They, to a great extent, were carried away by hatred, and a desire to destroy. They had suffered so long, they had borne so much, that it was impossible for them to be moderate in the hour victory.

Besides all this, the French people had been so robbed by the government, so degraded by the Church, that they were not fit material with which to construct a republic. Many of the leaders longed to establish a beneficent and just government, but the people asked for revenge.

Paine was filled with a real love for mankind. His philanthrophy was boundless. He wished to destroy monarchy—not the monarch. He voted for the destruction of tyranny, and against the death of the king. He wished to establish a government on a new basis; one that would forget the past; one that would give privileges to none, and protection to all.

In the Assembly, where nearly all were demanding the execution of the king—where to differ from the majority was to be suspected, and where to be suspected was almost certain death, Thomas Paine had the courage, the goodness and the justice to vote against death. To vote against the execution of the king was a vote against his own life. This was the sublimity of devotion to principle. For this he was arrested, imprisoned and doomed to death.

Search the records of the world and you will find but few nobler actions than that of Thomas Paine voting against the king's death. He, the hater of despotism, the abhorrer of monarchy, the champion of the rights of man, the republican, accepting death to save the life of a deposed tyrant—of a throneless king. This was the last grand act of his political life—the sublime conclusion of his political career.

All his life he had been the disinterested friend of man. He had labored—not for money, not for fame, but for the general good. He had aspired to no office, and asked no recognition of his services, but had ever been content to labor as a common soldier in the army of Progress. Confining his efforts to no country, looking upon the world as his field of action, filled with a generous love for the right, he found himself imprisoned by the very people he had striven to save.

Had his enemies succeeded in bringing him to the block, he would have escaped the calumnies and the hatred of the Christian world. In this country, at least, he would have ranked with the proudest names. On the anniversary of the Declaration his name would have been upon the lips of all the orators, and his memory in the hearts of all the people.

Thomas Paine had not finished his career.

He had spent his life thus far in destroying the power of kings, and now he turned his attention to the priests. He knew that every abuse had been emblazoned in Scripture—that every outrage was in partnership with some holy text. He knew that the throne skulked behind the altar, and both behind a pretended revelation from God. By this time he had found that it was of little use to free the body and keep the mind in chains. He had explored the foundations of deception and had found them infinitely rotten. He had dug under the throne, and it occurred to him that he would take a look behind the altar.

The result of his investigations was given to the world in the "Age of Reason." From the moment of its publication he became infamous. He was calumniated beyond measure. To slander him was to secure the thanks of the Church. All his services were instantly forgotten, disparaged or denied. He was shunned as though he had been a pestilence. Most of his old friends forsook him. He was regarded as a moral plague, and at the bare mention of his name the bloody hands of the Church were raised in horror. He was denounced as the most despicable of men.

Not content with following him to his grave, they pursued him after death with redoubled fury, and accounted with infinite gusto and satisfaction the supposed horrors of his death-bed; gloried in the fact that he was forlorn and friendless, and gloated like fiends over what they supposed to be the agonizing remorse of his lonely death.

It is wonderful that all his services were thus forgotten. It is amazing that one kind word did not fall from some pulpit; that some one did not accord to him, at least—honesty. Sincere that in the general denunciation some one did not remember his labor for liberty, his devotion to principle, his zeal for the rights of his fellow men. He had, by brave and splendid efforts, associated his name with the cause of Progress. He had made it impossible to write the history of political freedom with his name left out. He was one of the creators of light; one of the heralds of the dawn. He hated tyranny in the name of kings, and in the name of God, with every drop of his noble blood. He believed in liberty and justice, and in the sacred doctrine of human equality. Under these divine banners he fought the battle of his life. In both worlds he offered his blood for the good of man. In the wilderness of America, in the French Assembly, in the sombre cell waiting for death, he was the same unflinching, unwavering friend of his race; the same undaunted champion of universal freedom. And for this he has been hated; for this the Church has violated even his grave.

This is enough to make one believe that nothing is more natural than for man to devour their benefactors. The apostles in all ages have crucified and glorified. Whoever lifts his voice against abuses, whoever arraigns the past at the bar of the present, whoever asks the king to show his commission, or questions the authority of the priest, will be denounced as the enemy of man and God. In all ages reason has been regarded as the enemy of religion. Nothing has been considered so pleasing to the Deity as a total denial of the authority of your own mind. Self-reliance has been thought a deadly sin; and the idea of living and dying without the aid and consolation of superstition has always horrified the Church. By some unaccountable infatuation belief has been, and still is considered of immense importance. All religions have been based upon the idea that God will forever reward the true believer, and eternally damn the man who doubts or denies. Belief is regarded as the one essential thing. To practice justice, to love mercy, is not enough. You must believe in some incomprehensible creed. You must say, "Once one is three, and three times one is one." The man who practiced every virtue, but failed to believe, was execrated. Nothing so outrages the feelings of the Church as a moral unbeliever—nothing so horrible as a charitable Atheist.

When Paine was born, the world was religious. The pulpit was the real throne, and the churches were making every effort to crush out of the human mind the idea that it had the right to think.

The splendid saying of Lord Bacon that "The inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, are the sovereign good of human nature," has been, and ever will be, rejected by religionists. Intellectual liberty, as a matter of necessity, forever destroys the idea that belief is either praise or blame-worthy, and is wholly inconsistent with every creed in Christendom. Paine recognized this truth. He also saw that as long as the Bible was considered inspired, this infamous doctrine of the virtue of belief would be believed and preached. He examined the Scriptures for himself, and found them filled with cruelty, absurdity, and immorality.

He again made up his mind to sacrifice himself for the good of his fellow men.

He commenced with the assertion, "That any system of religion that has anything in it that shocks the mind of a child cannot be a true system." What a beautiful, what a tender sentiment! No wonder that the Church began to hate him. He believed in one God, and no more. After this life he hoped for happiness. He believed that true religion consisted in doing justice, loving mercy, in endeavoring to make our fellow-creatures happy, and in offering to God the fruit of the heart. He denied the inspiration of the Scriptures. This was his crime.

The contended that it is a contradiction in terms to call anything a revelation that comes to us at second-hand, either verbally or in writing. He asserted that revelation is necessarily limited to the first communication, and that after that it is only an account of something which another person says was a revelation to him. We have only his word for it, as it was never made to us. This argument never has been and probably never will be answered. He denied the divine origin of Christ, and showed conclusively that the pretended prophecies of the Old Testament had no reference to him whatever; and yet he believed that Christ was a virtuous and amiable man; that the morality he taught and practiced was of the most benevolent and elevated character, and that it had not been exceeded by Him. Upon this point he entertained the same sentiments now held by the Unitarians, and in fact by all the most enlightened Christians.

In his time the Church believed and taught that every word in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology, false in its history, and so far as the Old Testament is concerned, false in almost everything. There are but few, if any, scientific men who apprehend that the Bible is literally true. Who on earth at this day would pretend to settle any scientific question by a text from the Bible? The old belief is confined to the ignorant and zealous. The Church itself will be, before long be driven to occupy the position of Thomas Paine. The best minds of the orthodox world, to day, are endeavoring to prove the existence of a personal Deity. All other questions occupy a minor place. You are no longer asked to swallow the Bible whole, whale, Jonah and all. You are simply required to believe in God, and pay your pew-rent. There is not now an enlightened minister in the world, who will seriously contend that Samson's strength was in his hair, nor that the necromancers of Egypt could turn water into blood, and pieces of wood into serpents. These follies have passed away, and the only reason that the religious world can now have for disliking Paine is that they have been forced to adopt so many of his opinions.

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed that murder, massacre, and indiscriminate slaughter, had never been commanded by the Deity. He regarded much of the Bible as childish, unimportant, and foolish. The scientific world entertains the same opinion. Paine attacked the Bible precisely in the same spirit in which he had attacked the pretensions of kings. He used the same weapons. All the poms in the world could not make him cower. His reason knew no "Holy of Holies," except the abode of Truth. The sciences were then in their infancy. The attention of the really learned had not been directed to an impartial examination of our pretended revelation. It was accepted by most as a matter of course. The Church was all-powerful; and no one, unless thoroughly imbued with the spirit of self-sacrifice, though for a moment of disputing the fundamental doctrines of Christianity. The infamous doctrine that salvation depends upon belief—upon a mere intellectual conviction—was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shocked the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as sensless. For the overthrow of the infamous tenet, Paine exerted all his strength. He left few arguments to be used by those who should come after him, and he used none that have been refuted. The combined wisdom and genius of all mankind cannot possibly conceive of an argument against liberty of thought. Neither can they show why any one should be punished, either in this world or another, for acting honestly in accordance with reason; and yet, a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. Can it be possible that we have been endowed with reason simply that our souls may be caught in its toils and snares, that we may be led by its false and delusive glare out of the narrow path that leads to joy into the broad way of everlasting death? Is it possible that we have been given reason simply that we may through faith ignore its deductions, and avoid its conclusions? Ought the sailor to throw away his compass and depend entirely upon the fog? Reason is not to be depended upon in matters of religion, that is to say, in respect of our duties to the Deity, why should it be relied upon in matters respecting the rights of our fellows? Why should we throw away the laws given to Moses by God himself, and have the audacity to make some of our own? How dare we drown the thunders of Sinai by calling the eyes and ears in a petty legislature? If reason is to determine what is merciful, what is just, the duties of man to man, what more do we want either in time or eternity?

Down, forever down with any religion that requires upon its ignorant altar the sacrifice of the goddess Reason, that compels her to abdicate justice, the shining throne of the soul, and from her forms the imperial purple, snatches from her hand the sceptre of thought and makes her the bondwoman of a senseless faith!

If a man should tell you that he had the most beautiful painting in the world, and after taking you where it was should insist upon having your eyes shut, you would likely suspect, either that he had no painting, or that it was some pitiable fraud. Should he tell you that he was a most excellent performer on the violin, and yet refuse to play unless your ears were stopped, you would think to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that before examining his creed you will throw away your reason? The former gentleman says, "Keep your eyes shut, my picture will be ever-ything but being seen." "Keep your ears stopped, my music objects to nothing but being heard." The last say, "Away with your reason, my religion dreads nothing but being understood."

So far as I am concerned, I most cheerfully admit that most Christians are honest, and most ministers sincere. We do not attack them; we attack their creed. We accord to them the same rights that we ask for ourselves. We believe that their doctrines are hurtful. We believe that the fragmental text, "He that believes shall be saved, and he that believeth not shall be damned," has covered the earth with blood. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions, filled dungeons; invented instruments of torture; taught the mother to hate her child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built monasteries and convents; made happiness a crime, investigation a curse, and self-reliance a blasphemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine; and but for the efforts of a few brave Infidels it would have taken the world back to the midnight of barbarism, and left the heavens without a star.

The maligners of Paine say that he had no right to attack this doctrine because he was unacquainted with the dead languages; and for this reason, it was a piece of pure impudence in him to investigate the Scriptures.

Is it necessary to understand Hebrew in order to know that cruelty is not virtue, and that murder is inconsistent with infinite goodness, and that eternal punishment can be inflicted upon man only by an eternal fiend? Is it really essential to conjugate the Greek verbs before you can make up your mind as to the probability of dead people getting out of their graves? Must one be versed in Latin before he is entitled to express his opinion as to the genuineness of a pretended revelation from God? Common sense belongs exclusively to no tongue. Logic is not confined to, nor has it been buried with, the dead languages. Paine attacked the Bible as it is translated. If the translation is wrong, let its defenders correct it.

The Christianity of Paine's day is not the Christianity of our time. There has been a great improvement since then. One hundred and fifty years ago the foremost preachers of our time would have perished at the stake. A Universalist would have been torn in pieces in England, Scotland, and America. Unitarians would have found themselves in the stocks, pelted by the rabble with dead cats, after which their ears would have been cut off, their tongues bored, and their foreheads branded. Less than one hundred and fifty years ago the following law was in force in Maryland:

"Be it enacted by the Right Honorable, the Lord Proprietor, by and with the advice and consent of his lordship's governor, and the upper and lower houses of the Assembly, and the authority of the same;

"That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour, Jesus Christ, to be the son of God, or shall deny the Holy Trinity, the Father, Son, and holy Ghost, or the God head of any of the three persons, or the unity of the God-head, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall thereof be convict by verdict, shall for the first offence be bored through the tongue, or a fined twenty pounds to be levied of his body. And for the second offence, the offender shall be stigmatized by burning in the forehead with the letter B, and fined forty pounds. And that for the third offence, the offender shall suffer death without the benefit of clergy."

The strange thing about this law is, that it has never been repealed, and is still in force in the District of Columbia. Laws like this were in force in most of the colonies, and in all countries where the Church had power.

In the Old Testament, the death penalty was attached to hundreds of offences. It has been the same in all Christian countries. To-day, in civilized governments, the death penalty is attached only to murder and treason; and in some it has been entirely abolished. What a commentary upon the divine humbugs of the world!

In the day of Thomas Paine the Church was ignorant, bloody, and relentless. In Scotland the "Kirk" was at the summit of its power. It was a full sister of the Spanish Inquisition. It waged war upon human nature. It was the enemy of happiness, the hater of joy, and the despiser of religious liberty. It taught parents to murder their children rather than to allow them to propagate error. If the mother held opinions of which the infamous "Kirk" disapproved, her children were taken from her arms, her babe from her very bosom, and she was not allowed to see them, or write to them a word. It would not allow ship-wrecked sailors to be rescued from drowning on Sunday. It sought to annihilate pleasure, to pollute the heart by filling it with religious cruelty and gloom, and to change mankind into a vast horde of pious, heartless fiends. One of the most famous Scotch divines said: "The Kirk holds that religious toleration is not far from blasphemy." And this same Scotch Kirk denounced, beyond measure the man who had the moral grandeur to say, "The world is my country, and to do good my religion." And this same Kirk abhorred the man who said, "Any system of religion that shocks the mind of a child cannot be a true system."

At that time hell delighted the Church as the beauties of endless torment, and listening to the weak wailings of damned infants struggling in the slimy coils and poison folds of the worm that never dies.

About the beginning of the nineteenth century, a boy by the name of Thomas Aikenhead, was indicted and tried at Edinburgh for having denied the inspiration of the Scriptures, and for having, on several occasions, when cold, wished himself in hell that he might get warm. Notwithstanding the poor boy recanted, and begged for mercy, he was found guilty and hanged. His body was thrown in a hole at the foot of the scaffold and covered with stones.

Prosecutions and executions like this were common in every Christian country, and all of them were based upon the belief that no intellectual conviction is a crime.

No wonder the Church hated and traduced the author of the "Age of Reason."

England was filled with Puritan gloom and Episcopal ceremony. All religious conceptions were of the grossest nature. The ideas of crazy fanatics and extravagant poets were taken as sober facts. Milton clothed Christianity in the soiled and faded finery of the gods—had added to the story of Christ the fables of Mythology. He gave to the Protestant Church the most outrageously material ideas of the Deity. He turned all the angels into soldiers,—made Heaven a battle-field, put Christ in uniform, and described God as a military general. His works were considered by the Protestants nearly as sacred as the Bible itself, and the imagination of the people was thoroughly polluted by the horrible imagery, the sublime absurdity of the blind Milton.

Heaven and hell were realities—the judgment day was expected—books of account would be opened. Every man would hear the charges against him read. God was supposed to sit on a golden throne, surrounded by the tallest angels, with harps in their hands and crowns on their heads. The goats would be thrust into eternal fire on the left, while the orthodox sheep on the right, were to gambol on sunny slopes forever and forever.

Such a nation was profoundly ignorant, and consequently extremely religious, so far as belief was concerned.

In Europe, Liberty was lying chained in the Inquisition—her white bosom stained with blood. In the New World the Puritans had been hanging and burning in the name of God, and selling white Quaker children into slavery in the name of Christ, who said, "Suffer little children to come unto me."

Under such conditions progress was impossible. Some one had to lead the way. The Church is, and always has been, incapable of a forward movement. Religion always looks back. The Church has already reduced Spain to a unit, Italy to a hand-organ, and Ireland to exile.

Some one not connected with the Church had to attack the monster that was eating out the heart of the world. Some one had to sacrifice himself for the good of all. The people were in the most abject slavery; their manhood had been taken from them by pomp, by pageantry, and power. Progress is born of doubt and inquiry. The fathers of the Reformation inquires To doubt is heresy—to inquire is to admit that you do not know; the Church does neither.

More than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and sceptres, honors and gold, the keys of heaven and hell, tramping beneath her feet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the Church never can recover. Livid with hatred, she launched her eternal anathemas at the great destroyer, and ignorant Protestants have echoed the curses of Rome.

In our country the Church was all-powerful, and although divided into many sects, would instantly unite to repel a common foe.

Paine struck the first grand blow.

The "Age of Reason" did more to undermine the power of the Protestant Church than all other books have been known. It furnished an immense amount of food for thought. It was written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system.

Paine did not falter from the first page to the last. He gives you his candid thought, and candid thoughts are always valuable.

The "Age of Reason" has liberated us all. It put arguments in the mouths of the people; it put the Church on the defensive; it enabled somebody in every village to corner the parson; it made the world wiser, and the Church better; it took power from the pulpit and divided it among the pews.

Just in the proportion that the human race has advanced, the Church has lost power. There is no exception to this rule.

No man ever materially advanced that held strictly to the religion of its founders.

No nation ever gave itself wholly to the control of the Church without losing its power, its honor, and existence.

Every Church pretends to have found the exact truth. This is the end of progress. Why pursue that which you have? Why investigate when you know?

Every creed is a rock in running water; humanity sweeps by it. Every creed cries to the

universe. "Halt!" A creed is the ignorant Past bullying the enlightened Present. The ignorant are not satisfied with what can be demonstrated. Science is too slow for them, and so they invent creeds. They demand completeness. A sublime sequence, a grand fragment, are of no value to them. They demand the complete circle—the entire structure.

In music they want a melody with a recurring accent in measured periods. In religion they insist upon immediate answers to the questions of creation and destiny. The alpha and omega of all things must be in the alphabet of their superstition. A religion that cannot answer all questions, and guess every conundrum, is, in their estimation, worse than worthless. They desire a kind of theological dictionary—a religious ready reckoner, together with guide-boards at all crossings and turns. They mistake impudence for authority, solemnity for wisdom, and bathos for inspiration. The beginning and the end are what they demand. The grand flight of the eagle is nothing to them. They want the nest in which he was hatched, and especially the dry limb upon which he roosts. Anything that can be learned is hardly worth knowing. The present is considered of no value in itself. Happiness must not be expected this side of the clouds, and can only be attained by self denial and faith; not self-denial for the good of others, but for the salvation of your own sweet self.

Paine denied the authority of Bibles and creeds—this was his crime—and for this the world shut the door in his face, and emptied its slops upon him from the windows.

I challenge the world to show that Thomas Paine ever wrote one line, one word in favor of tyranny—in favor of immorality; one line, one word against what he believed to be for the highest and best interest of mankind; one line, one word against justice, charity, or liberty, and yet he has been pursued as though he had been a fiend from hell. His memory has been execrated as though he had murdered some Borgia for his wife; driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bodies of loving, kissing, innocent women; advised one brother to assassinate another; kept a harem with seven hundred wives, and three hundred concubines, or had persecuted Christians even unto strange cities. The Church has pursued Paine to deter others. No effort has been in any age of the world spared to crush out opposition. The Church used painting, music, and architecture, simply to degrade mankind. But there are men that nothing can awe. There have been at all times brave spirits that dared even the gods. Some proud heads are always above the waves. In every age some Diogenes has scorned to sell the gods. True genius never cowers, and there is always some Samson feeling for the pillars of authority.

Cathedrals and domes, and chimes and chants—temples frescoed and groined and carved, and gilded with gold—altars and tapers, and paintings of virgin and babe—censer and chalice, chasuble, paten and alb—organs and anthems and incense rising to the winged and bejewelled manipleamice and stole—crosses and crosiers, tiaras and crowns—mitres and missals and masses—rosaries, relics and robes—martyrs and saints, and windows stained as with the blood of Christ, never for one moment awed the brave, proud spirit of the Infidel. He knew that all the pomp and glitter had been purchased with liberty—that priceless jewel of the soul. In looking at the cathedral he remembered the dungeon. The music of the organ was not loud enough to drown the clank of fetters. He could not forget that the taper had lighted the fagot. He knew that the cross adorned the hilt of the sword, and so where others worshiped, he wept and scorned.

The doubter, the investigator, the Infidel, have been the saviors of liberty. This truth is beginning to be realized, and the intellectual are beginning to honor the brave thinkers of the past.

But the Church is as unforgiving as ever, and still wonders why any Infidel should live. Her wicked enough to endeavor to destroy her power.

I will tell the Church why.

You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake—wasted us upon slow fires—torn our flesh with iron; you have covered us with chains—trodden us in dungeons; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the right to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion, you have robbed us of every right; and after having inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands, implored your God to torment us forever.

Can you wonder that we hate your doctrines—that we despise your creeds—that we feel proud to know that we are beyond your power—that we are free in spite of you—that we can express our honest thought, and that the whole world is grandly rising into the blessed light?

Can you wonder that we point with pride to the fact, that Infidelity has ever been found battling for the rights of man, for the liberty of conscience, and for the happiness of all?

Can you wonder that we are proud to know that we have always been disciples of Reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood?

We deny that religion is the end or object of this life. We say it is so considered it becomes destructive of happiness—the real end of life. It becomes a hydra-headed monster, reaching in terrible coils from the heavens, and thrusting its thousand fangs into the bleeding, quivering hearts of men. It devours their substance, builds palaces for God (who dwells not in temples made with hands), and allows his children to die in huts and hovels. It fills the earth with mourning, heaven with hatred, the present with fear, and all the future with despair.

Virtue is a subordination of the passions to the intellect. It is to act in accordance with your highest convictions. It does not consist in believing, but in doing.

This is the sublime touch that the Infidel in all ages have uttered. They have handed the torch from one to the other through all the years that have fled. Upon the altar of reason they have kept the sacred fire, and through the long midnight of faith, they led the divine flame.

Infidelity is liberty; all religion is slavery. In every creed, man is the slave of God—woman is the slave of man, and the sweet children are the slaves of all.

We do not want creeds; we want knowledge—we want happiness.

And yet we are told by the Church that we have accomplished nothing; that we are simply destroyers; that we tear down without building again.

Is it nothing to free the mind? Is it nothing to civilize mankind? Is it nothing to fill all the world with light, with discovery, with science? Is it nothing to dignify man and exalt the intellect? Is it nothing to grope your way into the dreary prisons the damp and dropping dungeons, the dark and silent cells, where the souls of men are chained to the floors of stone, to greet them like a ray of light, like the song of a bird, the murmur of a stream, to see the dull eyes open and grow slowly bright, to feel yourself grasped by the shrunken and unused hands, and hear yourself thanked by a strange and hollow voice?

Is it nothing to conduct these souls gradually into the blessed light of day—to let them see again the happy fields, the sweet, green earth, and hear the everlasting music of the waves?

Is it nothing to make men wipe the dust from their swollen knees, the tears from their blanched and furrowed cheeks?

Is it a small thing to rescue the heavens of an insatiate monster, and write upon the eternal dome, glittering with stars, the grand word—FREEDOM?

Is it a small thing to quench the flames of hell with the holy tears of pity—to unbind the martyr from the stake—break all the chains—put out the fires of evil war—stay the sword of the fanatic, and tear the bloody bands of the Church from the white throat of Science?

Is it a small thing to make men truly free—to destroy the dogmas of ignorance, prejudice and power—the poisoned fables of superstition, and drive from the beautiful face of the earth the fiend of Fear?

It does seem as though the most zealous Christian must at times entertain some doubt as to the divine origin of his religion. For eighteen hundred years the doctrine has been preached. For more than a thousand years the Church had, to a great extent, control of the civilized world, and what has been the result? Are the Christian nations patterns of charity and forbearance? On the contrary, their principal business is to destroy each other. More than five millions of Christians are trained, educated and drilled to murder their fellow-christians. Every nation is groaning under the vast debt incurred in carrying on war against other Christians, or defending themselves from Christian assault. The world is covered with forts to protect Christians from Christians; and every sea is covered with iron monsters ready to blow Christian brains into eternal froth. Millions upon millions are annually expended in the effort to construct still more deadly and terrible engines of death. Industry is crippled, honest toil is robbed, and even beggary is taxed to defray the expenses of Christian warfare. There must be some way to reform this world. We have tried creed, and dogma and fable, and they have failed; and they have failed in all the nations dead.

The people perish for the lack of knowledge.

Nothing but education—scientific education—can benefit mankind. We must find out the laws of nature and conform to them.

We need free bodies and free minds—free labor and free thought—chainless hands, and fearless brains. Free labor will give us wealth. Free thought will give us truth.

We need men with moral courage to speak and write their real thoughts, and to stand by their convictions, even to the very death. We need have no fear of being too radical. The future will verify all grand and brave predictions. PAINE was splendidly in advance of his time; but he was orthodox compared with the Infidels of to-day.

Science, the great Iconoclast, has been busy since 1800; and by the highway of Progress are the broken images of the Past.

On every hand the people advance. The Vicar of God has been pushed from the throne, of the CÆSARS, and upon the roofs of the Eternal City once more falls the shadow of the Eagle.

All has been accomplished by the heroic few. The men of science have explored heaven and earth, and with infinite patience have furnished the facts. The brave thinkers have used them. The gloomy caverns of superstition have been transformed into temples of thought, and the demons of the past are the angels of to-day.

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A SEARCH AFTER GOD.

NUMBER LIII.

CAUSE AND EFFECT—THE YANKEE'S EXPERIMENT.

The mind, constantly animated with fresh hopes, and yearning for a solution of the question, travels onward among the winding labyrinths of science and art, new scenes constantly greeting the vision. Life, in all its departments, is varied in its nature, hence there will continue to arise new subjects that will demand our attention. Faith sustains us—faith that after this tedious search, a bright field will open up before us, where our highest aspirations will be realized. Impotence to solve a problem, many times renders the mind positive, and not receptive of those grand truths that the Spirit World are ever seeking to shower down upon it. Perfect passivity is required—no stopping to criticise an idea that is advanced, or a position that is assumed. When in rapport with a spirit, the mind must be negative to his, and then he can transmit his own thoughts, give expression to his own sentiments.

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Searching after a God—he who is supposed to be omnipotent, and to whom is attributed the creation of all things, is a strange anomaly in this day and age of the world. Search after God! Penetrate the heavens! Travels among the stars! Visit the distant planets, and survey the wonders of the universe, and still the ejaculation will come, I can not find God! Child of earth, listen! Go where you will, in any of the multifarious departments of matter or spirit, and still no tangible evidence exists that there is a God. Night, one eternal night, all the time! What noise is that which greets the ear. We trace it to its source, examine its cause, and the connection of a God therewith at once vanishes.

A shrewd Yankee, who was trafficking temporarily in Africa, one who was a keen observer of human nature, arranged some fine chords and wires on the limbs of a tree, in such a manner that when the wind blew, a strange wierd music was produced. This attracted the attention of the poor Negroes at once. They could not see the fine chords in the tree, could not detect the source of the music, or comprehend the agency at work, and each day large numbers congregated there, to listen to the strange melody which the ingeniously devised arrangement could produce, and while there, they would prostrate themselves beneath the tree, regarding it as the home of their God. To them, human beings of the lowest order, there was a divine mystery in the strange, solemn, weird music that seemed to emanate from the high branches. The news of this wonderful tree spread far and wide, and it was regarded with superstitious awe by the natives. When God breathed, that is, when the wind blew, it was then that the beautiful music was produced and the natives, in consequence, regarded this tree as [illegible] would congregate beneath [illegible], listen to the notes as they [illegible]ing breeze, and prostrate [illegible] ground, delighted with the [illegible] himself had condescended to no[illegible] These beautiful strains of music that went off on the wings of the wind, especially at night, strangely affected the poor Negro, inspired him with superstitious notions, made him devoutly believe that God himself had made his home among the branches of the tree, and that he was especially favored!

To-day, in all nature there is music, strangely weird and beautiful, that seems to come from a God! The spiritual ear discerns it, and it fills the mind with ecstatic emotions, and we feel, like worshiping its cause. But to render our position clearer, we will say there are certain manifestations in the material world, the cause of which we attribute to a God. The poor Negro in Africa had his ideas of a Deity. He breathed in the wind, and straightway enchanting music was produced! Could he have understood that a Yankee had been at work arranging the strange device, he would have ceased his worship at once. Those who glance at the problems in nature,—inexplicable to them,—have their superstitious natures at once excited, and they feel that none but a God could have arranged them. In their manifestations of intelligence in this respect, they imitate the reasoning of the poor Negro—he could not understand the source of the sweet music that sounded off on the breeze like the expiring notes of an Æolian harp, and he ascribed a God thereto at once!

Those who glance at the earth, its hills and mountains, its rivers and lakes, its majestic scenery, its wonderful productions, at once *play the negro*, and because they cannot understand its origin, comprehend the philosophy of its action, all at once declare: God did all this!

In our investigations, then, when we trace an effect to its cause, then a God *vanishes!* When the poor negro finally followed those beautiful and enrapturing strains of music to their source—found that a wooden-nutmeg Yankee had concocted the whole device, and caused them to do a great deal of foolish worshiping, they were very much aggravated.

This world is made up of effects. Trace the effect to a cause, and in no case will you find an Infinite God connected therewith. O Ignorance, loathsome, hideously deformed! from our inmost soul we pity you. Whether manifested under a tree in Africa or on the carpeted aisles of a church, with some pompous, evangelical minister, it is alike detestable! That minister who preaches Christ crucified is but a little superior to the Congo negro who worships God through the instrumentality of music. On all sides we see these rude notions existing in regard to a God,—having no higher foundation than the conceptions of the poor negro.

There is only one agent at work in the whole universe—Cause! We behold nothing but effects! The stream that moves the ponderous wheels is concealed from our view. The motion thereof is the effect. Trace the effect to the cause, and what do you find standing there, in kingly majesty and supremacy? Man! But what does that prove? Yes, what does anything prove? Trace any effect to a cause, and you will find the same result. The flowers bloom and scent the hills and valleys with their fragrance; the little birds sing their sweet songs, and in nature's vast cathedral they keep up a continual rejoicing. What of these? They are effects produced by wise arrangements in the material world. The earth is a strange structure. Its activities are so arranged that these results are produced which you see on all sides! Trace the earth to its Cause, and its forces were so arranged by the master minds that conceived it, that the effects would be produced which we see on all sides. During the experience of our guide in spirit-life, he has devoted a large portion of his time to tracing effects to their cause. In all cases, under all circumstances, he has been enabled to find individualized intelligences back of the effects, superintending the workings of those silent forces that produced them. O children of earth, do not ape the poor negro, who because he could not trace the effect to its cause, became wonderfully religious and worshiped an unknown God. In searching for a God we should deal with causes.

Back of all effects that we can trace to their cause we find individualized intelligence. Can we not, then, reasonably infer that he is connected with all causes?

Matter is not an effect, neither is the soul of man; both have eternally existed; they are independent of any infinite God. The various formations or combinations of matter, however, is an effect. He who can traverse the arcana of nature, venture into the "holy of holies," the regions of causes, then he stands on a high pinnacle indeed, and can hold converse with master minds of by-gone ages. He can trace those causes to their effects, and behold man on the high rounds of progression's ladder, viewing in wonder the wise arrangement. Ah, what a scene! The thunders on Mount Sinai, when Moses and Elias appeared to the Savior, gave indications of the presence of a God. Effects are the real cause of the belief in the existence of a God. Were they transparent, so that their cause could be seen, the belief in the existence of an Infinite, Intelligent Personality would vanish in a moment, for back of them would be found the comprehensive judgment and quick discernment of wise sages who have been long in spirit-life. Thus it has ever been. No commencement to time, no first day, no first man, no first world! There never was a time when the machinery of the universe did not move as now. Never a day when the heavens were not studded with innumerable luminaries, and the grand wheels of progress were not moving!

In our Search for God a grand lesson may be learned; for as you go back of the effects and examine its cause, at that very moment your God will vanish like a will-o'-the-wisp. But still before you, all around you, are effects that you cannot comprehend. The ponderous wheels of creation move, and the motive power is beyond your reach; you cannot see the master hand, of the strange devices that are brought in requisition, hence, negro-like, you ascribe all to an Infinite God. The belief in the existence of an Infinite God has nothing to do with man's destiny or happiness. The idea that man is beautifully interlinked with all the causes of creation, is grand indeed, and would you not wish it true?

Some *learned* ones would call this visionary—connecting individualized intelligences with the machinery of creation! They would prefer to ape the poor, illiterate negro, and attribute it all to God, or the operation of "nature's laws."

(To be continued.)

Fejee Philanthropy.

It is really amusing to see the efforts of Christians to reform the Chinese, Mahometans, Indians, Patagonians, and lastly the Fejee Islanders. The Fejee Islanders are about as low in the scale of existence as a human being can get without naturally fading into a monkey, and sustaining thereby the theory of Darwin. Late reports from missionaries among the Fejees, showed that many had been converted, sanctified, and redeemed; but now comes the rumor that they have backslidden, and gone back to cannibalism. It is well to try to reform these cannibals, but they have as little idea of grace, sanctification, the Trinity, baptism, or the blood of the lamb, as a mosquito has of surgery, when it bleeds your nose. The Chicago *Tribune* takes the following sensible view of these missionary labors:

From the Fejee Islands there comes the thrilling information that a portion of the islanders, who have recently been converted to Christianity, have broken out into revolt, and have gone back to cannibalism. Whether or not the insurgent negroes have made their first meals from roasts, stews, boils, broils, fricassees, and hashes of their own missionaries, we are not informed; and, as missionaries usually go from New England, the fact is not of much consequence either way. The only thing of consequence is a revival of the conversion that heathen, however much they may need to conversion, usually die in the faith of their ancestors; and, hence, that conversions mainly affect the life, and rarely or never the death, of these heathen who undergo them. It further suggests the inquiry as to the value of a "conversion" which, in a moment, may be reversed by a whole people, and which reversal will permit them to return in a moment from a promising state of sanctification to one of the lowest depths of demoral nature. It must be a puzzler to those denominations which profess to believe in "election," and "once in grace, always in grace," to discover people all praising and worshiping the Lord, and giving freely of banyan and cocoanuts to the missionaries on one day, and on the very next day having a grand feast in which potted missionary is the *plat de resistance*, and holy tracts are used for wrapping up cold remnants of the repast.

Whatever the affair may suggest to Christians—to those who in response to persistent mendicancy have given of their hard earnings for the support of missions among those remote heathen, it certainly suggests to outsiders that this whole system of foreign missionary effort is a very gross blunder and an inexcusable stupidity. If what the various orthodox churches are teaching be true, then three-fourths of the people of Chicago, and the same fractional majority of all civilized people, are going straight to future damnation.

With three-fourths of our own people unconverted, it is still taught and practiced that the work of salvation must be carried to the Fejee Islanders, although it is constantly demonstrated in their case that the game never pays for the powder.

Here are our own Indians. We have stolen their lands; we have exterminated what was once a mighty nation, that extended over half a continent. We found them comparatively innocent, noble and happy. We have given them the sword, whisky, the small-pox; and we have mercilessly pursued them until to-day, when there remain only a few starving shreds of these aboriginal nations. One would think that our Christian evangelists would have some small compassion, some little yearning of the bowels, toward these unfortunates. One would think that Christian fervor, in the desire to extend the benefits of the gospel to heathen, would reflect upon the nearness of these Indians, and the necessity, in view of their early total extermination, of a preparation for the coming life. Not a Protestant church in all this broad Christian land, as its mendicant deacons pass up and down the carpeted aisles, ever collects a dollar for the benefit of the salvation of the Indians whose homes we have stolen, whose blood we have shed, and whose lives we have contaminated by presenting only our meanest vices.

Let the Fejee Islanders eat each other in Christian love-feasts, and let them dish up as *entrees* the fools who have sailed to them on a mission of preaching and conversion. It is no wonder our churches complain of want of spirit, and of a failure to reach the world. Wrapped up in creeds, enveloped in worthless doctrinal discussions, impractical, in that they overlook the spiritually starving men and women who brush against their very skirts, in order to carry food to barbarians thousands of miles away,—they do nothing practical; nothing which commands the respect of intelligent men; nothing which entitles them to the support of the communities among whom they exist.

Gambling Hells.

There are gambling hells in Chicago—they are broad and deep, and are machines to ruin young men, and corrupt the morals of society. There are also in churches gambling hells, and they are full of devils—ministerial, cloven-footed gentry, who *prey* as the wolf does; and whose record in life is made up of unclean things. A Hell in church—did you ever suppose it? Yes, and houses of assignation there, too! Did not the Hillsdale professor institute a house of prostitution among his own church members? But hell is our subject; yes, hell,—gambling hells,—under the garb of sanctity and the cloak of Christian charity. The Church of St. Albans, in New York City, had one of these gambling hells, and a lady instituted suit against that organization to recover moneys which had been spent in getting up and superintending a fair for its benefit. This lady animated with a high sense of Christian charity and duty, advanced her means in order to make purchases of various articles, that from the sale of which she realized a handsome profit;—not intending to donate to the church the purchase money. But the church members of St. Albans saw the matter in a different light, and they resolved to appropriate to their own benefit the money the lady had so judiciously expended in making purchases. The minister, with a sanctimonious air, and a solemn expression to his eyes, as they rolled upward to the "throne of grace," would not consent to liquidate the lady's claim. The wardens of the church, whose prayers went heavenward morning and evening, *nobly* sustained their pastor, and the lady found herself minus the money she had expended. She betook herself to prayer—very naturally would do so—and for six long years prayed to God to soften the hearts of the incorrigible minister and wardens, but unfortunately her entreaties died away in sweet plaintive whispers somewhere in the clouds, and never reached the "throne of grace." Poor woman, what Christian resignation! Her patience at last became exhausted. Prayer would not penetrate the hearts of those who had appropriated her means, and finally she ceased them, and applied to the law, to compel the Christians to disgorge their ill-gotten gains, and in her efforts she was successful. The judge in deciding the perplexing question, read the Church a lecture on "gambling," which, no doubt, had a good effect. Strange, a judge teaching morality to churches, the same as he would to a lot of harlots or gamblers arraigned before him. Gambling outside of churches; gambling hells in the churches. What next?

Eleven Hundred Different Religions—Which is Right?

The whole batch is founded upon myths—myths piled upon myths.

The early inhabitants of the earth conceived of God, and bad Supreme Beings. The attributes of both were such as were found in the tyrants who ruled over them. The devotees feared and worshiped both.

From time to time, leading minds cut loose from some dogma, and instituted in its place a more consistent thought, which in time became a cardinal article in the traditions of his sect.

As time has rolled on, these locks have increased, until they now number eleven hundred!

It is indeed a religious world. God and Devil worshipers without number teem all over the face of the globe!—a mighty host of *religious* devotees! All are trying to *appease the wrath of their supposed Great Supremes!*

To say that their religion is all a fallacy, will perhaps, shock the *hereditary religious feelings—the excessively morbid veneration and idolatry* of some Spiritualists; nevertheless, the RELIGIO-PHILOSOPHICAL JOURNAL has its mission to perform, under the supervision of the angel world, and *it will do it fearlessly.*

It will teach the *Philosophy of Life*, as the inspiration to that end shall reach us from the supernal spheres.

The wisdom of sages of unnumbered centuries, is being day by day, infiltrated into the minds of mortals—teaching them that to live happily and wisely, is to live in accordance with the *laws of life*, to live up to the highest conceptions of truth, as each soul shall be inspired through their *perception, reflection, and moral faculties.*

While all are related—are links in an endless chain—each is an individual unit, endowed with powers and capacity to think and act.

Wisdom is the result of the harmonious action of a well-balanced mind—let all strive to obtain wisdom from its legitimate source. To that end, study well the *Philosophy of Life*—accept angelic teachers of large experience, always testing the spirit with the *touchstone* of truth, and all phases of religion will disappear, and in their place *fraternal love will rear its altar*, and all men will be recognized as brethren—aye extending to the angelic spheres, the anthems of love and good-will one toward another will everywhere abound.

The intercommunion between this rudimental sphere and the angel world will be so perfect, that the cry will be exultingly uttered,

"O Death, where is thy sting!
O Grave where is thy victory!"

Spiritualism.

Mr. Carbonell, an exponent of Spiritualism in Charlestown, Mass., proposes to allow himself to be handcuffed and sewed up in a large bag and thrown into the river, when, as is claimed, he will come up with the bag on his arm, still whole, and not a stitch or cut disturbed, and the handcuffs in his hand. The Davenport Brothers have given up all pretensions to Spiritualism, and now perform their tricks only as tricks, leaving the spectator to account for them the best way he can. Spiritualism has had its day, so far as any claims to its being true are concerned, and it now takes its place among delusions and impostures of the past."

The foregoing we clip from an exchange. It is a sweet morsel for that class of readers who believe that they are to be *washed in Christ's blood*, and come out *white sheep*. Indeed, it is a very sheepish item. It believed at all, it must be by very sheepish individuals. Any person having brains superior to a sheep, from common observation, knows that every statement in the item is false. The Davenports are Spiritualists, and spirits daily manifest themselves to the public through their mediumship.

Carbonell, a believer in spirit communion, in *derision* of the *fools who deride* spirit intercourse, made the statement referred to, and the simple devotees of old theology believed he had some such power, outside of the spiritual phenomena.

It is Spiritualism has had its day, so far as any claims to its being true is concerned, and it now takes its place among delusions and impostures of the past," how happens it, ye simpletons, that scientific bodies are just beginning to examine into its merits?

Editors who publish such items without comment, to tickle the fancy of the most ignorant, outrage the common sense of *semi-fools* of their readers.—[ED JOURNAL.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

Mrs. Ferris, the Medium.

Just as we were going to press, we received from a gentleman in Terre Haute, Ind., a letter inclosing clippings from a newspaper published in that city, in which this falsehood among other statements appears:

"We have much more authority to substantiate what we publish, in our possession to make use of in our columns, taken from reliable papers in the country, and documentary evidence from other sources, including some from the police of Chicago; for the present we withhold them for lack of space.

Four or five years ago, Mr. Ferris and Mrs. Ferris resided in this city,—Chicago—for several months, and held many seances. The insinuations in regard to "documentary evidence, including some from the Police Court of Chicago," is a vile *lie*, for which the publisher of the paper should be held responsible.

Mrs. Ferris is an excellent medium. The devotees of old theology had better resort to some other argument to refute the facts of spirit communion. If the phenomenon be true (as it purports to be in her seances) that spirits do come and manifest themselves, those who would investigate the subject, will be in tolerable *good company* when their loved mothers, fathers, brothers, sisters, and children, come and commune with them through the mediumship of Mrs. Ferris.

The newspaper editors who cater to such vile slanders against Mrs. Ferris, would have joined with the old Jews who charged the Nazarene with all manner of impropreties, and demanded that a robber should be released and Jesus crucified, if they had lived at that time.

Poor old theology has made but little progress in morals, and her devotees will have plenty to do to look after the free-love tendencies of their own flock—*their ministers not excepted.*

There never was a word uttered in the city of Chicago against Mrs. Ferris except by W. F. Jamieson, who has a *mania* for denouncing physical manifestations.

He with a tall woman *in black*—clothed in one of her dresses, gained access to one of Mrs. Ferris' seances (where he would not have been admitted had he not been disguised) and struck a light. No person but himself and the *tall woman in black* saw any fraud on the part of Mrs. Ferris. They having gained admission by fraud, and locking out of fraudulent eyes, professed to see Mrs. Ferris handling the instruments being played, and Jamieson published such a statement in the daily papers. His statement was refuted by all others who attended the seance. Hundreds of thousands have witnessed the manifestations of spirit power through Mrs Ferris' mediumship, and her integrity as a medium is not questioned by any honest investigator who witnesses the manifestations in her presence.

Our Spiritualist friends will do well to stand by Mrs. Ferris in her trials and persecutions, and refer her revilers to the foul nests that need removal in the polluted ranks of old theology. Every day's newspapers bring to the surface new and ripe cases, so that they who love such savory dishes need have no fears of getting out of an abundant supply to appease their greedy appetites.

Beecher.

"It is related that when Beecher was in the country last summer he lost his hat, and found it in about a week in a barn where he had left it, but with four eggs in it. This is as it should be. Beecher had just written a eulogy on the hen. Why shouldn't the Hen-re-ward Beecher?"

But unfortunately he did not take advantage of this strange occurrence. He should have consulted Greeley on agriculture, when he would have been directed to deceive the hen by an ingeniously constructed valve in the bottom of the hat, which would have let the egg into a reservoir below. The hen, on seeing no egg, would have continued to lay until she "laid herself out."

The Bible says that the human heart is "deceitful above all things, and desperately wicked," but we presume that Mr. Beecher did not wish to induce such a strain on the old hen by multiplying her customary duties. Indeed, had he constructed the valve, as Greeley would have suggested, he would, no doubt, have been arrested for cruelty to animals. The old hen that sought his hat must have been of a pious nature, a descendant of the old Puritan stock, and when she deposited her egg, cackled "Old Hundred," in honor of the event.

Out of Order.

A new foreman in an office sometimes unavoidably results in bungling work, notwithstanding the vigilant eye of an editor. The article from the pen of our Sister Wilcoxson bears evidence of that fact, the paragraphs in the same being misplaced. But the little mishap will attract the attention of all our readers to the article, who will in consequence give it a careful perusal. Read the paragraph, "I am almost alarmed at the thought, etc," then pass on until you reach the line "resort to any invention of men, etc," reading the paragraphs that follow. Then retrace your steps, and read the remainder. In consequence of the error, our foreman has not smiled since, and will not until forgiven by the author.

Robert G. Ingersoll.

We call attention to the able lecture of Robert G. Ingersoll, at Fairbury, Ill., in this issue of the JOURNAL. He is one of the leading lawyers of the State, and in the address referred to has given evidence of being a ripe scholar and profound thinker.

DR. PAUL COSTER, the healing medium, sends us a list of subscribers, together with his photograph, while in the act of healing a young man, from Okaswaw, Iowa, for which he has our thanks. He is reported to be a good healing medium. Our friends in that section of the country will do well to give him a trial.

Personal and Total.

—Brother S. C. Tober, of Cairo, Ill., sends a long defense of Mrs. Farris, as a reliable medium. We endorse all he says in her favor.

—E. Sprague, of Geneseo, Ill., sends the following to Rev. E. H. Wentworth: I have waited still now hoping to see an answer to your challenge to discuss the claims of Spiritualism. I accept it, and will meet you at any proper place between Chicago and Quincy, Michigan, on the Southern road. When done with that challenge, you or any respectable clergyman or gentleman can meet me on the following: *Resolved*, That Spiritualism is the only religion of the Bible, and that the churches have no claim to be the church of Christ.

—A London (Eng.) publisher has engaged the next work of Hudson Tuttle, and will place it in the printer's hands as soon as the manuscript is ready.

—Mrs. M. J. Wilcoxson will speak in Des Moines, Iowa and vicinity, during September and October. Address care of E. M. Davis, Esq., Des Moines.

—Mrs. Rachel Moore, of St. Louis, is said to be meeting with fine success as a healer. She can be addressed in care of Warren Chase & Co., 614 North Fifth street, St. Louis.

—T. S. A. Pope's address is now Cameron, Mo.

—Brother J. O. Barret informs us that the Spiritualists had a glorious time at Geneva, Aug. 18. Mrs. Parry, Dr. Underhill, and E. W. Stevens were present to aid Brother Barret in his glorious work.

—Quite a number of our readers are acting as agents for C. E. Woolley & Co., whose advertisement headed "Wanted Agents" may be found in another column. This firm is perfectly reliable and trustworthy.

—We have another edition of the Shagwa Ghosts going through the press, the last being very nearly exhausted. The demand has been greater even than we anticipated.

—H. Kinney, of Waverly, N. Y., manufactures first-class wagons, carriages, etc. See his advertisement in another column.

—A. B. Severance, of Milwaukee, gives good satisfaction as a psychometrist.

—We are happy to learn that Dr. Abba Lord Palmer is doing a good business.

—The Spiritualists of Ottumwa, Iowa, are wide awake, and are doing a good work. Brother S. B. Mills, in writing from there, says: Mary A. Neles desires the address of the author of the article, "Houses for God," which lately appeared in the JOURNAL, but fails to give her own Post office address.

—C. B. Mills, of Ottumwa, Iowa, writes: We have had a rich feast from the heavenly world during the past week, served us through the mediumship of our beloved sister, Bell. A. Chamberlain. Of for a continual feast of the heavenly manna that the high and holy spirits dispensed through her mediumship.

—Brother A. Dodge writes from Stanwood, Kan., speaking in high terms of the mediumship of Mrs. A. M. Kelsey.

—Dr. R. D. Goodwin is said to be doing a grand good work at St. Louis, Mo.

—Brother Samuel Elsworth writes to us speaking in high terms of the mediumship of Miss Emma Martin, 64 Grand River Street, Detroit. She is a Clairvoyant test medium, and we believe that Susie M. Johnson, whose lectures so delighted a Chicago audience a few years ago, is associated with her.

—Brother Jones—We received during June and July from Bro. Frank Searles, $3; Bro. — E. Wheelock, $3; Bro. P. H. McGowen, —; Bro. Amos Green, $1. Allow us to return our most heartfelt thanks to each donor.

LOUISA AND AUSTIN KENT.

Stockholm, N. Y., Aug. 1, 1871.

—It is a curious feature of Court life under the Second Empire in France, if it be true, that nearly all the prominent ladies of the Tuileries, including the Empress herself, were in the habit of consulting certain fortune tellers on the events of the future. Three of them especially are said to have received visits from Eugenie and her ladies of honor—Madame Lenormand and Leclerque, and an old soothsayer and magician named Dr. Manicardi. The latter died recently in Paris, and among his papers was found a diary containing most singular statements about the state of affairs to which we have referred. It is said that this curious diary will be published at an early day.

—Cephas B. Lynn has been at Chicago, and writes to the *Banner* as follows, in reference to the RELIGIO-PHILOSOPHICAL JOURNAL: The editor and proprietor, S. S. Jones, greeted us in a way that did our soul good. The JOURNAL, so they tell us, is going on in a very prosperous manner. E. V. Wilson controls the Frontier Department of the paper, and therein tells the public where he has been, and what he has seen, and what he has done; and also where he intends to go, and what he intends to do when he gets there. Bro. Wilson, called by some, out of playfulness, "the gentle E. V.," is not a settled speaker; he travels the entire country, and does his own peculiar work in his own peculiar way, in all of which he is remarkably successful. Dr. H. T. Child, editor of the Philadelphia Department, continues to write in an unostentatious manner, about mediumship and the reform movements of the day. Mr. J. H. Francis, the enterprising assistant of Mr. Jones, has been connected editorially with THE RELIGIO-PHILOSOPHICAL JOURNAL for nearly three years. It is only since last June, however, that his name has appeared as "associate editor." For the last year Bro. Francis has been engaged in a "Search after God"—a "leader" appearing each week in the JOURNAL, under that title. These articles have provoked all kinds of criticism.

—We learn from the *Banner* that Lois Waisbrooker's health is improving. She hopes to be able to do good service in the fall campaign. She will not be in Michigan till the last of August, instead of the 8th, as intended. She is ready to make engagements for Sundays and week night lectures in Michigan during September and October. Address in care of S. M. Bockwell, Battle Creek, Mich., till further notice. We have an able lecturer here on file, which we shall publish soon.

—Mrs. E. A. Blair, the well known blindfold instrument for spirit painting, is at present at Bangor, Maine. Her permanent address is 84 Atlantic Block, Lawrence, Mass.

—MYSTERIOUS.—While our popular artist, Mr. George Rose, was painting a picture of a young gentleman (Master Bonney, a pet and exemplary specimen) on the plate, just to one side of the picture, while the young man recognised as a deceased sister. Mr. Rose states he can be cannot account for the singular novelty in the picture business.—*Petaluma, Cal., Oriental Jay Bird.*

—Mrs. Sarah A. Byrnes will speak in Hanson, Mass., the first Sunday in September.

Philadelphia Department.

BY ..... HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Statuvolism—Will State.

It is a custom which we generally consider better avoided than observed, to use technical terms from the ancient languages—learned phrases which may not be understood by the mass of the people. Our readers will excuse a few words, however, upon the science of mind, which obscure in itself, is often rendered much more so by the strange terms used by those who attempt to teach it. We have Animal Magnetism which really does not express, anything very definite; Mesmerism, Psychology, Biology and Somnambulism, which latter signifies sleep waking,—one of the least important and interesting phases manifested by those who present it.

When our friend Dr. Fahnestock wrote his valuable work, and for many years prior to this he called it Artificial Somnambulism, or Sleep Waking, in other words,

The term *Somnolence*, meaning sleep, induced by the Will, would express the idea usually attached to this, but this is very imperfect, because sleep is only an incident to this,—as it is to the ordinary state. We were going to say normal or natural state,—but they are all this, only different. Latterly, Dr. Fahnestock has adopted a new term —STATUVOLENCE—and in a recent letter to us he says: "I found it necessary to change the name of the science. I now call it Statuvolism, from two Latin words,—*statue* a condition, and *volo* the will,—or a condition from the will of the subject. It is a condition from the will, and not a sleep."

We have from time to time presented our views in these columns, on the subject of life; have shown clearly that man is a three fold being,—having a physical, an intellectual and a spiritual nature, and that each of these is duplicated,—having an interior and an exterior. Thus the physical body has an interior chemical form peculiar to itself, which remains after the mental and spiritual forces have passed entirely from the body, and it is left as we call it dead, subject to the action of these forces and the struggle between these and other forces in nature around it, which results sooner or later in its decomposition. The mental nature of man has an interior as well as an exterior nature, which is readily recognized, and the same is true of the spiritual nature.

We are very much indebted to Dr Fahnestock for valuable suggestions in regard to these divisions of human nature. The subject of Somnambulism, or Animal Magnetism, had been very much in the hands of unknown persons who knew very little of the laws of life, and who exhibited this either from curiosity or from mercenary purposes, and the more intelligent teachers who have taken up the subject, have blindly followed these, repeating crude experiments and modifying them to their peculiar notions,—so that each one had a system of their own. When Dr. Fahnestock presented his theory, that it was altogether through the action of the will of the individual that the operator had thrown into toto state, and that the operator had little or nothing to do with it, except to direct this state, it naturally aroused the ire of the teachers and their pupils, who had been educated in the belief that they must be passive instruments in the hands of the operators. The latter, never unwilling to yield what they conceived to be a great power, and wonderful and peculiar gift of their own, and the former unable from the influence of these to show off the idea which had been strongly impressed upon their minds by the so called operator. We listened to Dr Fahnestock's lectures twenty-five years ago, and were prepared then to accept some of the views he uttered, out not the whole.

Every investigator must have known that there are truths, often of a profound character, that we hear uttered from time to time, and sometimes feel disposed to ridicule or oppose, simply because we have not arrived at that state in which they become truths to us. It is positively essential that the mind shall grow to a condition that will enable it to perceive a truth, before it can receive it, and we know that this condition is often retarded by bad forence, or worse still, by prejudice, which closes the avenues of the understanding.

We confess to something of the former in regard to the truths then presented by our friend but having been favored with an opportunity of seeing him repeatedly, and having taught him how to place ourselves in this condition, we are ready to accept these truths, and intend to present our views with our own thoughts and impressions as well as such as we may receive from the spirit world in relation to the very important subject. Our aim being to discover the truth. We shall present the doctor's ideas and criticise them candidly, with no other object than to reach the highest conceptions of truth that can be obtained, and to go on gaining more and more.

The Doctor discards the idea that there is a magnetic fluid which passes from the operator to the subject, and that through this the magnetic and somnambulic conditions so called, whether trance, clairvoyance, insensibility or any other condition, were induced. The theories of all the writers and operators have taken the ground not only of the existence of such a fluid, but also of the necessity of its being transmitted to the subject by the operator. There seemed to be a plausibility in this theory, from the fact that one after another pursued the same course and attempted to throw the fluid, either by manipulations, or by the will upon the subject,—and the latter was invariably taught that this was absolutely necessary, and hence it became so, for the time being,—since as a man thinketh, so he is, especially true of the passive condition of mind in which the will is resigned to any preconceived idea. We are not prepared to admit that there is no magnetic fluid, or as we prefer to call it, vital force. We know from experience and observation, both externally and internally, that every substance as well as every individual living being, has an atmosphere or influence around it peculiar to itself. We may call it magnetic or any other fashionable term. Every one has experienced some of this. The earliest impressions of the new born child, without any volition, leads it to select those whose influences are genial and pleasant, and to repel such influences as when surrounded by those who do not furnish the proper conditions for it. So all through life, we select our companions and associates, without any effort of the will, and often against the will. With, therefore, we freely admit the Doctor's theory and feel very grateful to him for the suggestions he has made, we may say the important discovery, for it is such—we are not willing to ignore the experiences of the past in all which is claimed by or for each one, that the emanations of life from certain individuals are beneficial to others; that every healthy human being generates more life force than is required for his or her system, and gives this off, and that there are certain individuals to whom this is well adapted, and who are benefited by coming into the sphere of such persons. Our reason and observation teaches us this,—and more than this, we in common with the clairvoyants of all ages, can see these emanations radiating from individuals; can distinguish a peculiar color and influence in each. Hence the artists have always presented their saints and heroes with a halo of light around their heads, and sometimes their whole bodies; hence all the "sick sometimes," so called, of Baron Reichenbach—meaning thereby impressible persons —have seen "od force," not only around human beings, but around all bodies. We have seen more than this clairvoyantly. While the individual was passive, the emanations were uniform or nearly so from all the organs,—but whenever the mind was aroused and the will was directed through any particular organ or class of organs, then the light began to pass off much more rapidly and brilliantly from such organ or organs,—and we have frequently seen it directed by the will to correspondent organs in others, and have actually seen thought aroused and set into action by this which we call inspiration, and which is just as real as when passing from one human being to another, as it is when it passes from a spirit to a man being. We claim, therefore, from observation on the external plain from reason, and from clairvoyance or observation in the interior plane, that there is a fluid analogous to magnetism more nearly related, however, to the vital force which passes, not only from one individual to another, but out into the great dom in of nature, and exercises a potent influence there. We agree with the Doctor that this fluid is no way essential to the production of the somnambulic or statuvolic condition,—and that it is not proper to teach a subject that this is so, as it produces a condition in which the individuality is very much lost, and the subject becomes in a measure the slave of reading the mind in this state, delights in acting according to the will of the operator. Spirits seeing the evil resulting from this, have in many instances taken away subjects from the control of their so-called operators or magnetists.

We believe that any experimenter who will carefully try the plan suggested by Dr. Fahnestock, will find that there is no necessity for any manipulation or effort of their will on their part, and that susceptible persons will soon learn to go into this state more readily without these than with them. The discovery of Dr. Fahnestock is, we believe destined to revolutionize the whole subject of psychology, and for this he deserves the thanks of humanity. We accept the idea that this condition is always induced by the will of the individuals the act either consciously or otherwise, and that it should always be done more loudly and with all the knowledge the individual can have of it. We have occasionally spoken of our own experiences, where we believed it would be for the good of others.

On the 17th of April, 1870, we went into the first trance,—at least it was a new experience. It continued about two hours, and was produced, as we then supposed, by the influence of Mrs Yeaw and the spirits who were around us. It occurred at a circle in our parlor. This experience has been repeated hundreds of times, and sometimes the trances have lasted over twenty four hours. We believe this has saved our life in the form. We supposed it was necessary to have a person in this form, or the spirits to do this for us. Since our interview with Dr. Fahnestock, and the instructions we received from him, we find that there is no difficulty whatever in going into that condition at any moment, and that when we do so, spirits can readily take possession of our organization, and utter their own thoughts, so that we may listen to them as any other person does. This, however, is not a new experience, but we are very glad to know that this state can be thus induced by the will, and we hope to be able to obtain many successions of trance while there. We shall present a series of articles on this subject in the JOURNAL.

In Memoriam.

Passed on to the higher life, Mrs. Hannah Young, in the 65th year of her age.

We attended the funeral of this sister from her late residence in Norris street, in this city, on the 9th of August. By request we give an abstract of our remarks on this occasion: "dressed are the dead when die in the Lord."

Friends, we have assembled on this solemn occasion to pay the last tribute of respect to the casket of a beloved mother and friend, and while feelings of sadness must cover our hearts on account of the departure from our midst of one whom we have loved and cherished, still we are not as those without hope. We have said death brings sadness to our spirits, and we feel mournful over the absence of the loved ones, but there is a far more sad and desolate condition than this. When the angel of death visits a household in which all is darkness and dismay in regard to the future. Well has the poet said,

"Alas for him who never sees,
The stars shine through his cypress trees,
Who, hopeless, lays his dead away,
Nor looks to see the light of coming day,
Across the mournful marble play.
Who hath not seen in tears of faith,
This truth to flesh and sense unknown.
That life is ever loved of death,
And love can never lose its own."

My friends, we do not mourn as those who are without comfort and hope. We know that our loved one still lives,

"Clad in the white robes of angels."

And that

"There's not a charm of soul or brow,
Of all we knew and loved of thee,
But lives in holier beauty now,
Baptized in immortality."

The lesson of death is one of the most important that comes to us in this life; there is nothing that melts the hardness of the human heart, and takes away that selfishness which sometimes springs up within us so effectually as this. When the form of those we love upon the altar of the human soul, and our sympathies are warmed and kindled into a flame that melts away all the hardness. Husbands and wives are drawn nearer to each other; brothers and sisters are drawn closer to each other; all the little differences that may have grown up amongst us are lost and gone; friends who have scarcely known each other, find that they have ties of affection. In our spirit world, when we shall look back over the scenes of this life, we shall cherish with pleasure as bright spots on our journey, these very hours that to many seems so bitter and sad. We shall see the light shed freely around our paths, even amid the tears that now dim our eyes.

These lessons are thus sent to us that we may pause in our life journey, and ask ourselves, whither are we going. We may weep for our departed, for we have so often failed in life's highest and holiest aims, which are simply to be good and do good.

Let us listen to that voice which ever whispers what we would do right. This is the way; walk therein. Be true to your self, and you grow stronger.

For our departed friend, there can be no sorrow. She has gone to join the loved one's on that bright shore, and even now, as we speak of them, they are moving around us, and they look down upon the earth, but they feel the heart throbs of those who weep. She stands in our midst, and says, "My brave boys, I have not gone far from you. I have watched over you all these years. I am your own mother, and fondly do I gaze upon you now. I shall walk by your side to cheer you on in every noble work. Oh, my son, be faithful, be true," and to all of us they say, if you would manifest your respect for her you have gone from us, do those things only which you know would be pleasing and grateful to them in their bright home above. This shall we be prepared, when we go to join the holy angels in their blest abode, to meet our loved ones there, and as their joy in seeing us, Boys and Girls, Now is Your Chance! Address, ADAMS & CO, BOURNE'S BUILDING 57, BOSTON. v10 nl1 3t

NOTICE OF MEETINGS.

Manchester (Ill.) Grove Meeting.

On Saturday and Sunday, Sept. 2d and 3d, E. W. Stevens, Mrs. Mattie Hulett Parry, and J. O. Barrett are engaged as speakers.

Manchester is in Scott County, seven miles from Beardstown, and the same from Chandlerville.

Friends from around will call on P. L. Hills, J. F. Daniels, G. H. Hills, or A. H. Manley.

Branch County Circle.

A Quarterly Meeting of the Branch County Circle will be held at Shinneman's Grove, six miles west of Coldwater, on the Chicago road, on Saturday, Aug. 26th, commencing at 10 o'clock A. M., all are invited to attend.

Good speakers will be in attendance.

E. F. GILES, President.
MRS. S. M. GILES, Secretary.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers and others, will be held at Starr or Central Hall, Le Roy, N. Y., on Saturday and Sunday, Sept. 2d and 3d, commencing at 10 o'clock each day.

The New York State Spiritualist Association holds its annual session on Saturday at 2 P. M., in connection with this convention.

Let there be a general attendance from all parts of Western New York. The halls are commodious, the facilities for arriving by railway ample, and the rich experiences of past conventions furnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to attend.

Committee { J. W. SEAVER, Geo. W. TAYLOR, A. T. TILDEN.

Ohio State Association of Spiritualists.

The Annual Session will hold its Fifth Annual Convention, on the first Saturday and Sunday of September next, in Roberts Hall, Milan, Ohio, commencing at 11 o'clock, A. M. Each local society, and children's progressive lyceum is entitled to four delegates and two additional for each fifty members or fraction over the first fifty.

Important business will come before the convention, and every society and lyceum in the State is earnestly requested to send a full delegation.

The well-known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as possible. Eminent speakers are expected, who will be duly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritualists and liberalists to meet and renew their strength at this annual reunion.

Milan is situated three miles from Norwalk, on the Lake Shore R. R., and all trains are met by the Milan hacks.

HUDSON TUTTLE, President.
GEO. W. WILSON, Rec. Secretary.
EMMA TUTTLE, Cor. Secretary.

Grand Union Picnic at Galesburg.

All true Spiritualists, all Christian people, and all friends of truth and humanity everywhere, are cordially invited to a Grand Union Picnic, to be held at Spring Lake Grove, in Galesburg, Ill., Thursday, Aug. 31st, 1871. Good speakers will be present. All will be free to participate in a general—bring their own refreshments. Those attending from a distance will be "refreshed" from some brother's basket in the Grove. Pleasant grounds and boat-riding will add to the pleasures of the occasion.

The C. B. & Q. R. R. has generously offered to return free on all its lines all those paying full fare in going. If the weather proves unfavorable, the splendid Concordia Hall in the city can be had.

Let there be a glorious meeting that shall tend to open up a wider field of thought, of sympathy and action that shall bless mankind—akin to that introduced by the Pilgrim Fathers.

Committee { A. B. HANCOCK, Galesburg, C. L. ROBERTS, Yates City, Ill., CHAS. LADD, Uniola.

Convention of Spiritualists.

At a picnic of the friends, held at Geneseo, Ill. July 4th, it was unanimously resolved to hold a meeting, for the purpose of organizing the Spiritualists of Henry county and vicinity, and to help the good cause by holding quarterly meetings at different points in the county.

It was further resolved to meet at Cambridge on the first Saturday and Sunday in September next, in order to consider the propriety of organization. J. Allen, C. H. Doty, and R. G. Raymond were appointed a committee to issue a call therefor.

We therefore announce that said Convention will meet at the Court House, in Cambridge, on Saturday, Sept 2d, at 1 o'clock P. M.

All are cordially invited to attend,

J. ALLEN, C. H. DOTY, R. G. RAYMOND, } Committee.

Iowa State Association of Spiritualists.

This Association will hold its Third Annual Convention at Iowa Falls, Hardin Co., Iowa, commencing Friday Oct 6th, at 10 A. M., and continue three days.

As important business will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present, and no pains will be spared to entertain friends from abroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Secretary, at Anita, Cass Co., Iowa.

J. M. BLAKESLEY, President.
EDWIN CAYE, Secretary.

Friends of Human Progress.

The Sixteenth Annual Meeting of the Friends of Human Progress, of North Collins, will be held at Hemlock Hall, in Brant, Erie County, N. Y., commencing on Friday, the 25th of August, 1871, at 10 o'clock A. M., —continuing three days.

G. B. Stebbins, of Detroit, L. G. Howe, of Fredonia, Lydia L. Watson, of Pikesville, George W. Taylor, of Collins, and others will be present to address the meeting.

Levi Brown, Lucy P. Hawley, Moses Tucker, Phebe Tucker, George W. Taylor—Committee.

Persons from a distance will stop at Angola, Lake Shore Railroad. Ready conveyance can be obtained to the meeting, which is six miles. A cordial invitation is extended to all.

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Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces found in the system and in nature. The prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made to her within ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Wilde, of Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing their pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

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Original Essays.

Written for the Religio-Philosophical Journal.

"SPREADING."

By Mrs. M. J. Wilcoxson.

The readers of the Religio-Philosophical Journal must be highly amused by the challenge which the irate Dr. Orr has now given me. "Oh dear! what can the matter be?"

I invite attention to the terrible article of mine which so excited the gallant (?) gentleman, and drew out his first *spread*. It was written by request of a friend, and will be found in the Religio-Philosophical Journal, of May 13th, and Dr. Orr's famous reply may be found in the Religio-Philosophical Journal, of July 8th, in which he *spreads* himself to a considerable extent, without even refuting my position, or making direct reply thereto, but goes off on the subject of disease, deals in empty sarcasm, without any definite clearing up of my questions, truly put forth in the spirit of candid inquiry, as well as of honest conviction. But the very learned Doctor refuses to meet the subject with the "ordinary courtesies attending polemic discussions"—shouts "*Buncombe!*" once more—charges me with misstatements in an article of the Journal of August 19th, and then with a last *spread* gives me that generous, gallant, "spreading" challenge!—"If I consider myself capable!"

Now, then, I am fairly called to trial; and please, Dr. Orr, will you truthfully answer the following question:

Are you the "Dr. Orr," refered to in the following extract from my book of manuscript-writings, in which I copied from a collection of spirit communications in a pamphlet book, which Dr. Fahnestock had in his possession, when I labored in Marietta, and was entertained at his house?—"Copy of a communication given to the Lancaser Circle, Feb. 21st, 1861, by Samuel B. Fahnestock, Sen., of Dr. William B. Fahnestock, through the mediumship of Dr. Orr."

"When Nature slept in sweet repose,
Wrapped in chaotic darkness wild,
The Almighty Voice, serene, arose,
In accents sweet, eloquent, yet mild, etc."

This beautiful poem consists of over forty lines.

Is in your last article of August 19 h, you say, "I never was a medium for Dr. Fahnestock, or any one else." If there is another "Dr. Orr," through whom this poem, and *many* fine prose articles, as well as sublime poetry, was given, I stand corrected. But if you are *the* man whom I supposed, did you not at that time preach for an orthodox congregation, from which you concealed the fact of your mediumship; and did you not thus "privately" sit for Dr. F. and others of that "*Lancaster Circle*," they well knowing your position? If I have stated anything wrong, I am indebted to Dr. Fahnestock and his friends for all that I have asserted. Before the publication of my recent article, I met in this city *Miss S.* W. an old friend of Dr. F., and from her gained fresh testimony of these facts. You will do the cause of truth justice, to answer me honorably. "*Ordinary courtesy*" should forbid us turning from an important theme to trespass upon the generosity of our editor or readers, by indulging in personal abuse—nor did I have a thought of inviting any such ungallant course of inquiry. But that *spread* of yours did provoke my criticism, seeing my article was not addressed to you but to *Dr. Fahnestock*. Please tell me now, did he invite, suggest, or in any manner whatever *propose* to you, to help him to put a stopper on this "magnetic chain?" Or did you take pity on him, and think to help him over the stumbling stones at me, and thus divert public attention? Really, the subject grows so ridiculously interesting from the present stand-point, there's no knowing who will come in for a *spread* next; but that suggestion of Dr. F., to fall back upon "chloroform, nitrous oxide, bathsash, sulphuric ether," and perhaps "mybeau," put carried out, will *spread* not a few for a protracted "somnambulism," or *sleep walking* toward the undertaker's office! Can it be, that you, Dr. Fahnestock, would justify the introduction of these questionable ethers, and for the promiscuous experiments of the public, which must induce questionable, even dangerous results?

I am most alarmed at the thought; but if your "somnambulism" be a natural state, so easily induced, and within the reach of every individual, why resort to unnatural or dangerous agencies to produce it? In this, you certainly admit and use an exciting cause, and if you

If I am now "petted and praised" surely I know how empty is all human praise, by the experience of others, but all praise I can "bear meekly," seeing it has been *earned* by active labor and a rigid devotion to truth and honesty. Strange, indeed, that a candid difference of opinion is not to be granted by friends, or that any entertainment, however lavish and free, should demand of us the suppression of our honest convictions!

I am sorry this discussion should take so personal a character, but it has proved one thing: that some are far from dealing justly with those who differ from them in their pet theories.

That Dr. Fahnestock is doing a good work in arousing individual thought, and awakening dormant *magnetic* energies, I do not doubt,—for what may be found in the magnetic operator, is also to be found, in a greater or less proportion, within the organism of the subject; there could be no life without it. There is no doubt, then, that will-power, or volition, *in each individual*, may so arouse, stimulate, or arrest the life forces, as to induce in degree, the same results which an operator may produce.

To show how perfectly blind Dr. F. seems to be in regard to mediumistic facts, I here quote his remarks upon the recent scientific investigation of the Home phenomena, in the Journal of August 19th.

"I answer that the supposed 'nerve atmosphere' is simply the effete matter eliminated from, and peculiar to all persons as well as to mediums. This effete substance, being physical matter, spirits convert into semi-physical hands, etc., which can be seen by clairvoyants, etc."

Horrid! Ridiculous! "*Simply effete matter!*" *Morbid matter* which by the process of insensible perspiration is thrown off, being rejected by the physical organism! *Rotten, putrescent*, decomposed for the system to contain and be healthy, taken up by spirits and converted into "semi-physical hands" by spirits, whose present condition of life demands the refinement of all physical particles entering into this chemistry of organic manifestation! This idea is too irrational and absurd to go down. All true clairvoyants—that is, all true seers—behold a fine, luminous vapor, here around bibles embodied and disembodied spirits, which is entirely separate and distinct from the morbid, effete particles which the body parts with by natural, regular excretion and perspiration. In some persons this luminous surrounding gathers brilliancy and motion which appears in a high state of mental enthusiasm or inspiration, to shoot up in a belt of vivid glow, or fine rays, from the head. This is represented by the olden pictures of Christ and his apostles, and our finest artists so clothe their bright angels and departed sages. Had Dr. Fahnestock ever had the personal experience of a seer, he could not have made so foolish a statement—as to clothe our glorified and unfleshed relatives and teachers in that filthy, repulsive garb of rotten, effete matter. At my first experience in a circle, a fine, powerful influence approached me, which was playing around the circle in a deep trance. From her hands streamed a fine, soft, continuous flow of light, which she appeared to impart or pour upon the heads of each member of the circle, and the peculiar crackling, which is sometimes produced by rubbing a fur in winter, accompanied at intervals this light. That it produced the same or similar effects upon persons utterly ignorant of the magnetic philosophy that it did upon the initiated, was fully evident.

Whole volumes might be written on this question, of what mediums have experienced and *seen*; and what right has a man who never had such experience to tell us we '*do not see*' or feel, but "imagine" it all? When a person so flatly contradicts us, or, like Dr. Orr ("a Bible Spiritualist for the last thirty-five years"), sets us such a significant example of clerical "courtesy" for us to follow, why should we not take up the scalpel which has been offered us?

But now, gentlemen, with the explanation I demand of Dr. Orr, I have one question to ask for my own edification and that of many others: How many *doctors* will it take to master this very obstinate disease of *thinking for one's self?*

And now, concerning the challenge. Surely, I did not imagine before that this third party arrangement was gotten up for the special opportunity of "*spreading*" one's self!

I resort to any invention of men, like this, in order to precipitate or induce "the condition, what becomes of your oft-repeated declaration, that "one need only be taught how, and they can enter the state immediately, or entirely of themselves?" Now, lest I *spread* this article to too great length, I must briefly remark, I can not see how my honest opinion can tear down any "temple" that you may have built for these "developed natives," or "healing mediums;" and inasmuch as we, or *myself*, I may say, have seldom received hospitality *selfishly*, I see little sagacity or wisdom in telling only one side of the story, and with such a tone of deep lamentation! When I traveled in Pennsylvania, and stopped with you, I was a good test medium—gave *free* delineating *readings*, was called upon to diagnose the most difficult cases—of which you can not have forgotten—a girl of fifteen, whose trouble had baffled the skill of the physicians, and was a mystery to yourself. From your own lips I was assured of the fire, satisfactory tests I gave you and your friends—the "double" appearance of your daughter, Sarah, which had been prophesied in a beautiful poem, two years previous, and if I recollect aright, through this same "Dr. Orr." At the same time, I was not so "weak" or "sick" but that I went out on the street to get a ball. Conservatism shut up the popular hall against any Sunday meeting. The poor, despised colored society cloved me their church, and *alone*, I went out that Sunday eve, with its true sympathies for the south, and through the dark alley—so mortal friend to accompany me on my mission of obedience to the humane and liberating spirits of the higher life! Arriving at the church, I found the little Bethlehem filled to its utmost capacity. The generous-hearted, "*courteous*," grateful blacks had politely welcomed the white people of the place, and one side of the room was occupied by whites, the other by the usual worshipers. Out to the street, a little distance away, an eager, curious crowd remained standing through the entire service.

Those were "less prosperous days," when I needed true friends; *practical* friends,—when I often went "faint on my journey, because my purse would not allow me a good dinner—when I wore a thread-bare dress, for the same reason. I am truly, deeply grateful for all true, unselfish kindness, but *I do not feel indebted to those for whom my mediumistic gifts were exercised without money and without price!* The rebuke that other gone me is daily to-day—and that in self-defence,—would have furnished me a fare, where unworthy complaints and one-sided statements could not mar the fellowship of souls chosen for the reformation and progress of the present and coming generations.

Mrs. Addie L. Ballou.

A New Feature.—It appears that Addie L. Ballou, who ministers on each Sabbath to the spiritual waifs of the Spiritual Association of this city, is authorized to solemnize marriages, and our city ministers may now expect to share with the Rev. Addie the perquisites attending such happy occasions. We find the following in the Cincinnati *Times* of the 14th:

"This morning a lady, whose manner and tone would indicate that her opinion on women's rights was formed in accordance with the teachings of Susan B., Elizabeth Cady, Anna Dickinson, and the rest of them, made her appearance at the marriage license desk of the Probate Court. In her hand was carried a neatly folded paper which she passed over to the clerk with, 'Is there anything else for me to do in this case?' An examination of the document revealed the fact that it was the return required by law in testimony of the solemnization of marriage between Mr. O—s G—and Miss Annie G—, by the Rev. Mrs. Addie L. Ballou. The mother of the bride, actively engaged in the agitation of the woman question, insisted that the ceremony should be performed by no other than a lady preacher. Therefore the Rev. Addie was sent for, and came the distance of two hundred miles from another State to make the two souls happy."

If the fair Addie administers religious food with the same determined force of character with which she delivers her marriage returns; woe be unto those who stir up wickedness and vice to-day.—*Terre Haute Express.*

Remarks: Mrs. Ballou received her authority to perform the marriage ceremony *according to law* by a *letter of fellowship* from the Religio-Philosophical Society a long time since, and has tied the silken cord of love (outward form) many times, to the entire satisfaction of parties most interested.

We believe she sometimes is inspired to step aside from orthodox forms in concluding the ceremony by adopting a standard that will be more fully appreciated in the hereafter.

In the above notice, we see that old theology is imitated, and the odious "Rev." freely used. We are of the opinion, however, that Mrs. Ballou has too much good sense to attach that title to her name when writing marriage notices.

Emma Hardinge Britten.

To the Editor of the Religio-Philosophical Journal:—Will you kindly oblige me by announcing in your paper the proposed departure of my wife, Emma Hardinge Britten, per "Siberia," for Boston, to-morrow, the 10th, and that all communications intended for her are in future to be addressed to 251 Washington street, Boston, Mass; care of Mr. Thomas Barney.

Yours Respectfully,
William Barrow.
Newton Highlands, Aug. 9st, 1871.

SPIRITUAL SW IN THE SOUTH.

Letter from N. D. Hoy.

Ed. Journal:—Inclosed are three printed slips. Those headed "*Spiritualism*," and "Wonderful Results from Spiritualism," are from the *Observer* and the *Monitor*, of Tuscaloosa, Alabama. The slip headed, "*Marvels of Clairvoyance*," is from the Canton [Miss.] *Mail*, though originally communicated by me to the Boston [Miss.] *Republican*.

These, if published, will give your readers some idea, though a limited one, of my effort to bring Spiritualism before the people through the secular papers.

During the last six months I have lectured through portions of Alabama, Mississippi, Tennessee and Kentucky, and have had a hard time of it generally; for it must be borne in mind that my labors have led me into districts half as large as the state of Illinois, in which, it is believed, no lecture had been heard, no spiritual book or paper had been read, and where the philosophy of our loved religion is invariably spoken of as one of the "isms" of the north, and allied to free love, Mormonism, and everything else that is false and ridiculous. What can a reformer do amongst such a people? I have had ample opportunity to learn the spiritual needs of the south, and these are, I am sure, above all others, test mediums. The people want the proof of spirit communion, and they seem now in real earnest upon the subject, and until this is given, they will persist in denouncing spiritualism as a humbug.

There is a most inviting field in the south for test mediums, but these, I think, should be accompanied by lecturers—the phenomena and the philosophy should go together.

I have been at several places where the Davenports have "exhibited," as the people term their manifestations, but can not learn that any body has been converted by them. Indeed, I have long known from observation that what A. J. Davis says about the dark circles is particularly true. Cosmo Carlisle, is true; that is, that the manifestations given at dark circles are prostless, tending only to confound, amaze and excite the beholder. Several of the papers have denounced the manifestations given by the Davenports as juggiery, whilst others seem to have no settled opinion in regard to the matter. Every one, however, with whom I have personal acquaintance upon the subject, regards the manifestations as mere juggiery, and where I have protested against the absurdity of supposing that persons tied hard and fast can do such things as are done in the presence of the Davenport Brothers, I am answered that they are not to see what more jeazling bite than she feats performed by Signor Blitz, and Herr Alexander, who do not exhibit in the dark.

What an admirable opportunity has Professor Fay as every exhibition, to "rise and explain" how under certain conditions and in the presence of certain media, spirits can materialize and manifest themselves, and cite some of the innumerable instances in which, in all ages past, they have done so. I can not learn, however, that the professor has ever explained.

It does not follow that even in a dark circle a little light is not got and the throws upon the mind, inasmuch as the committee, I believe, always leave the professor's tongue untied.

There will arise a class of manifestations, soon, so strikingly beautiful and significant, and come to us in so unobtrusive a shape, that no person can doubt them, and in comparison with which all previous manifestations will be regarded as but "gumo, inexplicable show"! I have high authority for this statement, and will tell you something about it in my next.

I can not close this rambling letter without saying something about the kind and noble spirits—in the flesh—who have ministered to me in my wanderings, and who seemed to be almost miraculously raised up to me in the dark hour of need. These are Dr. Carr and Col. Beers, of Mobile, Alabama; R. Hudson, Esq., and family, near Clayton, Alabama; Mr. Riddick and family, and Dr. Pickernson, and family, of Tuscaloosa, Alabama; Col. Shearer, of Meridian, Mississippi, and family; Col. Benton and wife, and Col. Charles S. Gibbs, of Livingston, Alabama, on whom I ought to bestow something more than a passing notice, for other reasons than those growing out of his kindness to me. He was a seer before the advent of the spiritual phenomena. To-day, on the table of a leading house in Judge Redmonds, in the second volume, I believe, of Edmund's and Dexter's "Spiritualism." He is now in his eighty fifth year,—tall and erect, and with his long white beard flowing over his breast, presents a most venerable appearance.

Col. Benton and wife were both clairvoyants and members of the Old Presbyterian Church, before they became speaking of spiritualism.

Col. Lockett, of Canton, Mississippi; Mr. Pantor, a Swede, of Water Valley, Mississippi; Dr. Peawitt, of Grand Junction, Tennessee, and J. J. Perkins, of Chattanooga, Tennessee, may heaven's choicest blessings rest upon all of these, who, like these Spiritualists, are amongst the highest types of humanity.

Woodbury, Ky., July 24th, 1871.

Spiritualism.

We have a communication, published in another column, with regard to a lecture on this subject. We have no objection to being enlightened on any question, and we suppose all our readers would be glad to hear such persons who believe in calling spirits from the other world, have to say about it; if it be true that there are people walking in our midst, who can, by some extraordinary power, call back to earth the departed spirit, let us hear from them that they are willing to tell us.

We do not believe in the matter at all; we look upon the whole thing as being a humbug; but, at the same time, if any man thinks there is truth in it, we would like to find it by testimony, if not too long. So if Mr. Hay will lecture, we will have one listener, prejudiced against his views, but disposed to weigh his arguments.

We hear he visits Tuscaloosa in fall of mediums. That may be so, and we hope it is; but we also trust he will tell us all about these mediums, and what they can and can not do.

Marvels of Clairvoyance.

When Rose Sargent published his learned work, entitled, "Pancheste: or, the Despair of Science," the writer, reviewing the same in one of the periodicals of the day, suggested that the scientists would have next to direct their researches to the spiritual world, as there no theory of deduction from its material side could cover or account for the phenomena of modern Spiritualism. He might have added that whenever scientists shall do this, they will find a new field presented, and by a class of minds as capable of comprehending the occult, or the spiritual, as any who have won distinction in the domain of the physical sciences.

The poem herewith offered you for publication, was read by an entranced clairvoyant in my presence, but a few words of explanation may be necessary to a proper understanding of it. The intelligent reader is aware that both the Old and New Testaments abound with accounts of visions, but the rationale of their production was never fully understood before the advent of the spiritual dispensation. Now it is known by many thousand of intelligent minds, both in Europe and America, that a certain class of persons are susceptible to peculiar psychological influences, as well from spirits in the flesh as from those out of it. Such persons sometimes become entranced by supersensuous intelligence, who project into the mental halls of the spirit their mental images, which to the entranced medium appear as palpable and objective realities. Such was evidently the condition of Saint John on the Isle of Patmos, when the angel there with him signified to him the wonderful things described in his revelations. With these preliminary remarks, I shall, as briefly as possible, detail the circumstances of the manifestation in question. I shall give neither names, date, nor place, having no permission to do so, and feel that with the candid reader, my veracity will not depend upon them. There were present in the circle Dr. G. Stevens, Mr. H., Mrs. H., Col. E., Mrs. E., Annie G., a girl of ten years, and myself. At previous circles communications by rope had been given to Annie by Nettie F., who had been Annie's playmate before she passed to the Summer Land, some twelve months previous. But now a communication of a very different character is to be given. The clairvoyant, Dr. G., becoming entranced, informed us that spirit girls appeared to be rambling over a beautiful lawn in the distance, and engaged in pic[illegible] them into baskets wi[illegible] arou[illegible]. When they had filled their baskets, they approached the circle, and one of them putting her left hand on the clairvoyant's shoulder, pointed upward with the other, when the medium described a large curtain slowly rising in the air. Near the top of this curtain the medium described the little girls as ascending by ladders, who then began to pin their flowers to the curtain, arranging them into letters and words, and the verses which constitute literally the following poem; Col. E. acting as amanuensis.

I could fill many pages with accounts of other poems, read by the same clairvoyant, which I will present, but the majority of the people are so little prepared to believe them that I rarely allude to them in my public lectures:

The Poem.

Yes, Annie dear, I love thee still,
I truly love thee, Annie dear,
For if thou dost thy mother's will,
Love and affection draw me near;
And I enjoy with thee the bliss
That children in obedience find,
And then I breathe a gentle kiss
Upon thy lips; and when thy kind
And generous soul doth long for me,
I am, dear Annie, then with thee.

But, Annie dear, do not forget
To be obedient—to be good;
For tears of pity and regret
Flow from my eyes at every mood
Of willful temper, which decays
Thy generous feet in angry strides,
To pain mine heart, whose hopes and joys
Are centered in thyself—her pride!
Oh Annie dear! oh Annie sweet,
Be good, that we again may meet.

And when we meet again I'll look
A spirit, in thy spirit eye,
And then I'll read, as in a book
Illumined by a brighter sky,
The story of thy life, dear Annie,
All will be known to thee and me,
And we shall pick in Eden's glen
Sweet flowers of eternity.
Oh, Annie dear! oh, Annie sweet,
Be good, that we again may meet.

Nettie.

Wonderful Results from Spiritualism.

About ten days ago, the smoke-house of Mr. Stephen Miller, of this city, was robbed, by night, of a considerable quantity of bacon and other groceries. For two days no clue was had as to who was the perpetrator of the larceny. At that time there was sojourning here one Col. Hay, an enthusiast on the subject of Spiritualism, who had held several meetings at private houses, aided by the well-known medium, Prof. Voyle, of this place. Mr. Miller's wife, of this place, at length hit upon the happy idea of consulting the case to them for investigation. Mr. Miller, being a practical man, and a skeptic on the subjects of Spiritualism, clairvoyance, etc., laughed so loudly at the bare idea of the thing, that the whole neighborhood was clearly audible to the ears of his neighbors who lived on the opposite side of the street. But his wife, being less prejudiced against those wonderful feats, messes, or whatever they may be called, at last got Mr. Miller to consent to call on Col. Hay and Voyle. So soon as Mr. Voyle was sufficiently charged with the spiritual matter, the question was asked, "who stole Miller's meat?" The answer was written, "Henry Brown." This Brown Mr. Voyle had never heard of before. He is a negro, living about two miles in the country, as was afterwards learned. The question was repeated several times, with the same result.

Next day, for curiosity's sake, and to gratify his wife, Mr. Miller procured a search-warrant, and got Mr. S. Powell, one of the sheriff's deputies, to go out to Brown's house to search. It for the missing articles. Strange to say, the search was entirely successful. All the missing bacon, etc., was found concealed in the negro's cabin, and was brought to town.

We heard of these facts from others, but were so incredulous that we were not satisfied till we had them from Mr Miller's own lips, which we did last Thursday morning. He is one of our oldest and most respectable citizens, and a man whose veracity is far above all doubts. This is the strongest argument in favor of Spiritualism that has ever been brought home to us, and is deserving of note. It also disproves the assertion of some, who, unable to explain the mystery, give the devil the credit of having a hand in it. Now, we know that old Nick had naught to do with the discovery of this theft, but the whole goodness, if he had, be it, as we heard a gentleman say, not so bad a fellow as we have all been taught to believe,—indeed an individual in our midst who has been terribly traduced. But, knowing him as we do, and as represented, we know that he has nothing to do with that Spiritualism which is the means of exposing rascals and rascality.

This should serve as a useful lesson to the negro, Brown, who, hereafter, with impunity, even though no mortal eye may rest upon them. Whenever a citizen of Tuscaloosa is robbed, all that he will have to do in order to regain the plunder and punish the plunderer, is to call in to his aid a spiritual medium, who will tell him all that he wishes to know. From this time forward, we expect a great diminution of crime in this vicinity. Of course, we should have liked to have the negro Brown properly punished for his crime. Doubtless the trial will be an interesting one.

"Spiritualism Dead."

Brother Jones:—Never since the advent of Modern Spiritualism were the times more rife with encouragement—never more prolific with rich promises for the future. The fountains of the great deep are being broken up, and the living waters of truth are submerging the earth. Everywhere is the spirit of inquiry awakening. From every quarter the cry is coming, "Give us more light." In every community the scales are falling from the people's eyes, and they are beginning to see and realize the glorious truths of the New Gospel.

We want lecturers—we want books—we want papers—are the daily ejaculations of thousands of hungry souls.

We have been lecturing in the capacity of State Missionary in Indiana for a portion of the time within the past two years, and have given many courses of lectures, organized societies, and made many near and dear friends, and are still desired by many to serve in this capacity, but we want to see and shake hands with some of the many friends in Illinois, Iowa, and Wisconsin, with whose names we have been familiar for years, and from some of whom we have received warm invitations to dispense amongst them the glad tidings of the new spiritual dispensation.

And now, if they will write to us immediately, and furnish us with their address, and a statement of the condition of things amongst them, we will respond in terms that will suit them.

Friends, do n't omit to write because you have not a full treasury, and therefore feel that you are not able to employ a speaker. We want to see you all, whether rich or poor. We want to greet you, and kindle up the fires of friendship. Therefore, we want all the friends to write—all the Spiritualists and Liberalists in Illinois, Iowa, and Wisconsin, we want to see you all this fall and winter if we can find you, though in lieu of traveling all the time, we would accept a few monthly engagements, while preparing another work for the press. Let us hear at once from you, whether organized or unorganized.

"Mr. Grave's Spiritualism is dead, I believe," said a friend who met us on the street. "Yes," we replied, "A subterranean mole once concluded the sun did not shine, because he did not poke his head out far enough to see it."

K. Graves.

Richmond, Ind.

—Conceit is usually in proportion to ignorance.

Voices from the People.

Fremont, Ind.—N. Latta writes.—I first subscribed for the Journal as a trial subscriber, and being a poor man I have not had the money before, but considering myself beyond all description edified, I must send a "Search after God" conscienced. Thanking you for putting the confidence in me you have, I am much obliged. Please continue the Journal, as I cannot do without it. I must have it. Please send it till I notify you to stop.

De Kalb, Ill.—L. Z. Parks writes.—Dear Brother, you stand at the helm of one of the great ships of Spiritualism, and if you keep your eye on the compass,—the true spirit,—the cargo will all safely land in the harbor of eternal rest, to enjoy the reward of our labor in the good cause of doing good to and for each other.

Grizzley Flat, Cal.—D. T. Loofbourrow writes.—Please find inclosed three dollars for subscription to the Journal. Send it to me for one year. Please inform me whether the "Search after God" can be found in a separate publication.

Remarks:—Not at present. Back numbers of the Journal containing it exhausted long ago.

Beaver Dam, Wis.—Mrs. M. E. Hopkins writes.—I have been taking your Journal on trial. My time expired, I think, the first of July. I am much pleased with the paper, and inclose a P. O. order of $3.00 for one year.

Arkansas City, Kan.—A. W. Hoyt writes.—Inclosed please find $1 50, for which please forward your valuable journal to the address of F. A. Cowles. The Journal is doing a heap of good down here in this frontier country. Every week it comes loaded with the valuable news of the week. Long may it wave. The "Search after God" is one of the most interesting pieces ever put in print. If it ever comes out in book form (which I hope it will), you may put me down for a copy.

Columbus, Ga.—Thomas Chaffin writes.—Inclosed you will find a money order for $3 00. I find my time will be up on the 30th of July. This will be three years I have taken your paper, and I am well pleased with it. I hope to be able to pay for it many years.

Hopkinton, Iowa.—Mrs. E. N. Lessey writes.—Inclosed please find 75 cents, a renewal of my subscription for the Religio Philosophical Journal, for three months. My term of subscription expired on the 5th inst., and I cannot do without the Journal. Its contents for me are meat indeed, and every word of each paper is read, by the time another reaches me. The "Search after God" is grand, is glorious, is *wonderful*, and I am following it up with the author.

Columbus, Wis.—J. W. Kenyon writes.—Old orthodoxy trembles. O. H. Head has been here. He does not stay long enough in a place.

Stevenson's Mills, Mo.—D. T. Edwards writes.—I desire No. 14 of present volume. No. 15 has come to hand, and I am not satisfied to lose a single link out of the chain of the "Search after God." There has been so much said concerning your "Search" that I have not thought it worth my while to speak of it. As for my part it has so far been in unison with my own thoughts—only exceeding them in every case. Many have expressed a wish to see the close of the articles, months ago, desiring to see the result. I fear they will close too soon.

Hillsdale, Mich.—P. Ferris writes.—Please find inclosed one dollar for the blessed Journal, for I cannot do without it.

Davenport, Iowa.—David S. Fuller writes.—I had rather go without one meal a day than to go without the Journal. The "Search after God" is worth more to me than the paper costs twice over.

Watertown, Wis.—J. W. Kenyon writes.—I have been following the directions of my spirit guides, who promised to cure me of physical debility and deformity, and develop my mediumistic powers. Their directions are given through a medium with whom I am living. At times they take the medium and manipulate my person, throwing me into a magnetic condition. While in his presence and that of others whom they claim to me as healing and developing mediums, they commence throw on an influence that is very painful and hard to bear—often leaving parts of my body sore. While they were engaged in straightening a curvature of the spine, the operation was so painful as to confine me to my bed for three days. In the presence of Mrs. A. H. Robinson, of Chicago, and Mrs. M. Hayes, of Waterloo, I have been thrown into a perspiration. They (the spirits) claim to see the animal magnetism in my system. Dr. Fahnestock, do not these facts prove that they do? Again, they have directed me to sit alone and concentrate my mind upon some place or person that I desire to be located. I have followed Dr. Fahnestock's system of artificial somnambulism? The effects upon my person of these two different systems of magnetism are entirely dissimilar. In the one I am conscious of frequently becoming unconscious; of the latter, more vivid consciousness of mind is the result.

Ballston Spa, N. Y.—J. W. Foster writes.—There is now quite a number of copies of your valuable paper received at our office weekly. I am doing all I can to circulate it. Indeed, there is a great call for the numbers containing the "Search after God." I have circulated mine as fast as I have received and read them. May your subscription list continue to grow until it numbers more names than the Remonstrance you caused to be sent to the Legislature of the State of Illinois last winter. That was a noble act on your part.

Springfield, Mass.—M. A. Witherby writes.—My dear father, George T. Garland, who has been taking your paper, will not need it any longer, as he can live but a short time. You can continue sending it to his address up to the expiration of the time paid for only. It has been a great comfort to him in his declining years, though he has not been able to read it for some four weeks. He is 89 years of age, and his reason is as bright and shining as most old people's at the age of 70, and now, though sick so long, he still retains his reason, and is so ready and willing to go,—which I think is due to a happy belief gained mostly through your valuable paper.

Remarks:—It gives us pleasure to know that our venerable brother appreciates the *Philosophy of Life* in his declining years, and fully realizes that the change called *death* is a white-robed angel who unlocks the door leading to a higher and more glorious state of being, where the spirit will be reclothed with a spiritual body, and freed from the corroding influences of years, that are common to earth-life.

Kendall, Mich.—J. E. Sweet writes.—You will find two dollars inclosed for the renewal of my subscription. We are happy to learn through the Journal, that the scientific men of England are about investigating the science of Spiritualism, —hoping they will bear in mind that science implies knowledge—not mere conjecture or opinion. To give any department of human inquiry the mark of a science, it is necessary to collect together firmly established facts, and by fair and legitimate reasoning, to deduct those useful truths which naturally flow from them. When we diverge from this we treat of mere conjecture, and become the ignorant impostor and fanatic. We are interested in the "Search after God,"—trusting that when he is found, we shall be permitted to take one look at him square in the face.

Mobile, Ala.—W. B. Nelson writes.—There are many numbers of your paper sold in this city, and I think they are doing an excellent work.

Wellsville, Mo.—J. T. Stenmons writes.—Whilst I heartily believe in the ability of disembodied spirits to communicate with persons living on earth, under proper conditions, to put in motion machinery, etc., I search [illegible] It is contrary to all my former teachings and all my preconceived notions.

Wilwaukee, Wis.—J. B. Burr writes.—You will hereafter please send my paper to 90 Wisconsin street, Milwaukee. The Journal I consider a little ahead of any other paper published in the Union.

Remarks:—Such are the reports, in substance, that reach us from all parts of the country—even from foreign lands.

Original Essays.

Written for the Religio-Philosophical Journal.

"SPREADING."

By Mrs. M. J. Wilcoxson.

The readers of the Religio-Philosophical Journal must be highly amused by the challenge which the irate Dr. Orr has now given me. "Oh dear! what can the matter be?"

I invite attention to the terrible article of mine which so excited the gallant (?) gentleman, and drew out his first *spread*. It was written by request of a friend, and will be found in the Religio-Philosophical Journal, of May 13th, and Dr. Orr's famous reply may be found in the Religio-Philosophical Journal, of July 8th, in which he *spreads* himself to a considerable extent, without even refuting my position, or making direct reply thereto, but goes off on the subject of disease, deals in empty sarcasm, without any definite clearing up of my questions, truly put forth in the spirit of candid inquiry, as well as of honest conviction. But the very learned Doctor refuses to meet the subject with the "ordinary courtesies attending polemic discussions"—shouts "*Buncombe!*" once more—charges me with misstatements in an article of the Journal of August 19th, and then with a last *spread* gives me that generous, gallant, "spreading" challenge!—"If I consider myself capable!"

Now, then, I am fairly called to trial; and please, Dr. Orr, will you truthfully answer the following question:

Are you the "Dr. Orr," refered to in the following extract from my book of manuscript-writings, in which I copied from a collection of spirit communications in a pamphlet book, which Dr. Fahnestock had in his possession, when I labored in Marietta, and was entertained at his house?—"Copy of a communication given to the Lancaser Circle, Feb. 21st, 1861, by Samuel B. Fahnestock, Sen., of Dr. William B. Fahnestock, through the mediumship of Dr. Orr."

"When Nature slept in sweet repose,
Wrapped in chaotic darkness wild,
The Almighty Voice, serene, arose,
In accents sweet, eloquent, yet mild, etc."

This beautiful poem consists of over forty lines.

Is in your last article of August 19 h, you say, "I never was a medium for Dr. Fahnestock, or any one else." If there is another "Dr. Orr," through whom this poem, and *many* fine prose articles, as well as sublime poetry, was given, I stand corrected. But if you are *the* man whom I supposed, did you not at that time preach for an orthodox congregation, from which you concealed the fact of your mediumship; and did you not thus "privately" sit for Dr. F. and others of that "*Lancaster Circle*," they well knowing your position? If I have stated anything wrong, I am indebted to Dr. Fahnestock and his friends for all that I have asserted. Before the publication of my recent article, I met in this city *Miss S.* W. an old friend of Dr. F., and from her gained fresh testimony of these facts. You will do the cause of truth justice, to answer me honorably. "*Ordinary courtesy*" should forbid us turning from an important theme to trespass upon the generosity of our editor or readers, by indulging in personal abuse—nor did I have a thought of inviting any such ungallant course of inquiry. But that *spread* of yours did provoke my criticism, seeing my article was not addressed to you but to *Dr. Fahnestock*. Please tell me now, did he invite, suggest, or in any manner whatever *propose* to you, to help him to put a stopper on this "magnetic chain?" Or did you take pity on him, and think to help him over the stumbling stones at me, and thus divert public attention? Really, the subject grows so ridiculously interesting from the present stand-point, there's no knowing who will come in for a *spread* next; but that suggestion of Dr. F., to fall back upon "chloroform, nitrous oxide, bathsash, sulphuric ether," and perhaps "mybeau," put carried out, will *spread* not a few for a protracted "somnambulism," or *sleep walking* toward the undertaker's office! Can it be, that you, Dr. Fahnestock, would justify the introduction of these questionable ethers, and for the promiscuous experiments of the public, which must induce questionable, even dangerous results?

I am most alarmed at the thought; but if your "somnambulism" be a natural state, so easily induced, and within the reach of every individual, why resort to unnatural or dangerous agencies to produce it? In this, you certainly admit and use an exciting cause, and if you

If I am now "petted and praised" surely I know how empty is all human praise, by the experience of others, but all praise I can "bear meekly," seeing it has been *earned* by active labor and a rigid devotion to truth and honesty. Strange, indeed, that a candid difference of opinion is not to be granted by friends, or that any entertainment, however lavish and free, should demand of us the suppression of our honest convictions!

I am sorry this discussion should take so personal a character, but it has proved one thing: that some are far from dealing justly with those who differ from them in their pet theories.

That Dr. Fahnestock is doing a good work in arousing individual thought, and awakening dormant *magnetic* energies, I do not doubt,—for what may be found in the magnetic operator, is also to be found, in a greater or less proportion, within the organism of the subject; there could be no life without it. There is no doubt, then, that will-power, or volition, *in each individual*, may so arouse, stimulate, or arrest the life forces, as to induce in degree, the same results which an operator may produce.

To show how perfectly blind Dr. F. seems to be in regard to mediumistic facts, I here quote his remarks upon the recent scientific investigation of the Home phenomena, in the Journal of August 19th.

"I answer that the supposed 'nerve atmosphere' is simply the effete matter eliminated from, and peculiar to all persons as well as to mediums. This effete substance, being physical matter, spirits convert into semi-physical hands, etc., which can be seen by clairvoyants, etc."

Horrid! Ridiculous! "*Simply effete matter!*" *Morbid matter* which by the process of insensible perspiration is thrown off, being rejected by the physical organism! *Rotten, putrescent*, decomposed for the system to contain and be healthy, taken up by spirits and converted into "semi-physical hands" by spirits, whose present condition of life demands the refinement of all physical particles entering into this chemistry of organic manifestation! This idea is too irrational and absurd to go down. All true clairvoyants—that is, all true seers—behold a fine, luminous vapor, here around bibles embodied and disembodied spirits, which is entirely separate and distinct from the morbid, effete particles which the body parts with by natural, regular excretion and perspiration. In some persons this luminous surrounding gathers brilliancy and motion which appears in a high state of mental enthusiasm or inspiration, to shoot up in a belt of vivid glow, or fine rays, from the head. This is represented by the olden pictures of Christ and his apostles, and our finest artists so clothe their bright angels and departed sages. Had Dr. Fahnestock ever had the personal experience of a seer, he could not have made so foolish a statement—as to clothe our glorified and unfleshed relatives and teachers in that filthy, repulsive garb of rotten, effete matter. At my first experience in a circle, a fine, powerful influence approached me, which was playing around the circle in a deep trance. From her hands streamed a fine, soft, continuous flow of light, which she appeared to impart or pour upon the heads of each member of the circle, and the peculiar crackling, which is sometimes produced by rubbing a fur in winter, accompanied at intervals this light. That it produced the same or similar effects upon persons utterly ignorant of the magnetic philosophy that it did upon the initiated, was fully evident.

Whole volumes might be written on this question, of what mediums have experienced and *seen*; and what right has a man who never had such experience to tell us we '*do not see*' or feel, but "imagine" it all? When a person so flatly contradicts us, or, like Dr. Orr ("a Bible Spiritualist for the last thirty-five years"), sets us such a significant example of clerical "courtesy" for us to follow, why should we not take up the scalpel which has been offered us?

But now, gentlemen, with the explanation I demand of Dr. Orr, I have one question to ask for my own edification and that of many others: How many *doctors* will it take to master this very obstinate disease of *thinking for one's self?*

And now, concerning the challenge. Surely, I did not imagine before that this third party arrangement was gotten up for the special opportunity of "*spreading*" one's self!

I resort to any invention of men, like this, in order to precipitate or induce "the condition, what becomes of your oft-repeated declaration, that "one need only be taught how, and they can enter the state immediately, or entirely of themselves?" Now, lest I *spread* this article to too great length, I must briefly remark, I can not see how my honest opinion can tear down any "temple" that you may have built for these "developed natives," or "healing mediums;" and inasmuch as we, or *myself*, I may say, have seldom received hospitality *selfishly*, I see little sagacity or wisdom in telling only one side of the story, and with such a tone of deep lamentation! When I traveled in Pennsylvania, and stopped with you, I was a good test medium—gave *free* delineating *readings*, was called upon to diagnose the most difficult cases—of which you can not have forgotten—a girl of fifteen, whose trouble had baffled the skill of the physicians, and was a mystery to yourself. From your own lips I was assured of the fire, satisfactory tests I gave you and your friends—the "double" appearance of your daughter, Sarah, which had been prophesied in a beautiful poem, years previous, and if I recollect aright, through this same "Dr. Orr." At the same time, I was not so "weak" or "sick" but that I went out on the street to get a ball. Conservatism shut up the popular hall against any Sunday meeting. The poor, despised colored society cloved me their church, and *alone*, I went out that Sunday eve, with its true spirit-power, to the south, through the dark alley—so mortal friends to accompany me on my mission of obedience to the humane and liberating spirits of the higher life! Arriving at the church, I found the little Bethlehem filled to its utmost capacity. The generous-hearted, "*courteous*," grateful blacks had politely welcomed the white people of the place, and one side of the room was occupied by whites, the other by the usual worshipers. Out to the street, a little distance away, an eager, curious crowd remained standing through the entire service.

Those were "less prosperous days," when I needed true friends; *practical* friends,—when I often went "faint on my journey, because my purse would not allow me a good dinner—when I wore a thread-bare dress, for the same reason. I am truly, deeply grateful for all true, unselfish kindness, but *I do not feel indebted to those for whom my mediumistic gifts were exercised without money and without price!* The rebuke that other gone me, in the spirit of ingratitude, is a matter of self-defence,—would have furnished me a fare, where unworthy complaints and one-sided statements could not mar the fellowship of souls chosen for the reformation and progress of the present and coming generations.

Mrs. Addie L. Ballou.

A New Feature.—It appears that Addie L. Ballou, who ministers on each Sabbath to the spiritual wants of the Spiritual Association of this city, is authorized to solemnize marriages, and our city ministers may now expect to share with the Rev. Addie the perquisites attending such happy occasions. We find the following in the Cincinnati *Times* of the 14th:

"This morning a lady, whose manner and tone would indicate that her opinion on woman's rights was formed in accordance with the teachings of Susan B., Elizabeth Cady, Anna Dickinson, and the rest of them, made her appearance at the marriage license desk of the Probate Court. In her hand was carried a neatly folded paper which she passed over to the clerk with, 'Is there anything else for me to do in this case?' An examination of the document revealed the fact that it was the return required by law in testimony of the solemnization of marriage between Mr. O—s G—and Miss Annie G—, by the Rev. Mrs. Addie L. Ballou. The mother of the bride, actively engaged in the agitation of the woman question, insisted that the ceremony should be performed by no other than a lady preacher. Therefore the Rev. Addie was sent for, and came the distance of two hundred miles from another State to make the two souls happy."

If the fair Addie administers religious food with the same determined force of character with which she delivers her marriage returns; woe be unto those who stir up wickedness and vice to-day.—*Terre Haute Express.*

Remarks: Mrs. Ballou received her authority to perform the marriage ceremony *according to law* by a *letter of fellowship* from the Religio-Philosophical Society a long time since, and has tied the silken cord of love (outward form) many times, to the entire satisfaction of parties most interested.

We believe she sometimes is inspired to step aside from orthodox forms in concluding the ceremony by adopting a standard that will be more fully appreciated in the hereafter.

In the above notice, we see that old theology is imitated, and the odious "Rev." freely used. We are of the opinion, however, that Mrs. Ballou has too much good sense to attach that title to her name when writing marriage notices.

Emma Hardinge Britten.

To the Editor of the Religio-Philosophical Journal:—Will you kindly oblige me by announcing in your paper the proposed departure of my wife, Emma Hardinge Britten, per "Siberia," for Boston, to-morrow, the 10th, and that all communications intended for her are in future to be addressed to 251 Washington street, Boston, Mass; care of Mr. Thomas Barney.

Yours Respectfully,
William Barrow.
Newton Highlands, Aug. 9st, 1871.

SPIRITUAL SW IN THE SOUTH.

Letter from N. D. Hoy.

Ed. Journal:—Inclosed are three printed slips. Those headed "*Spiritualism*," and "Wonderful Results from Spiritualism," are from the *Observer* and the *Monitor*, of Tuscaloosa, Alabama. The slip headed, "*Marvels of Clairvoyance*," is from the Canton [Miss.] *Mail*, though originally communicated by me to the Scranton [Miss.] *Republican*.

These, if published, will give your readers some idea, though a limited one, of my effort to bring Spiritualism before the people through the secular papers.

During the last six months I have lectured through portions of Alabama, Mississippi, Tennessee and Kentucky, and have had a hard time of it generally; for it must be borne in mind that my labors have led me into districts half as large as the state of Illinois, in which, it is believed, no lecture had been heard, no spiritual book or paper had been read, and where the philosophy of our loved religion is invariably spoken of as one of the "isms" of the north, and allied to free love, Mormonism, and everything else that is false and ridiculous. What can a reformer do amongst such a people? I have had ample opportunity to learn the spiritual needs of the south, and these are, I am sure, above all others, test mediums. The people want the proof of spirit communion, and they seem now in real earnest upon the subject, and until this is given, they will persist in denouncing spiritualism as a humbug.

There is a most inviting field in the south for test mediums, but these, I think, should be accompanied by lecturers—the phenomena and the philosophy should go together.

I have been at several places where the Davenports have "exhibited," as the people term their manifestations, but can not learn that any body has been converted by them. Indeed, I have long known from observation that what A. J. Davis says about the ladies and gentlemen who sport Seneca Carlisle, is true; that is, that the manifestations given at dark circles are prostitute, tending only to confound, amaze and excite the beholder. Several of the papers have denounced the manifestations given by the Davenports as juggiery, whilst others seem to have no settled opinion in regard to the matter. Every one, however, with whom I have personal acquaintance upon the subject, regards the manifestations as mere juggiery, and these I have protested against the absurdity of supposing that persons tied hard and fast can do such things as are done in the presence of the Davenport Brothers. I am assured that they are not one whit more dexterous than the feats performed by Signor Blitz, and Herr Alexander, who do not exhibit in the dark.

What an admirable opportunity has Professor Fay as every exhibition, to "rise and explain" how under certain conditions and in the presence of certain media, spirits can materialize and manifest themselves, and cite some of the innumerable instances in which, in all this past, they have done so. I can not learn, however, that the professor has ever explained.

It does not follow that even in a dark circle a light is not to get and be thrown upon the mind, inasmuch as the committee, I believe, always leave the professor's tongue untied.

There will arise a class of manifestations, soon, so strikingly beautiful and significant, and come to us in so unobtrusive a shape, that no person can doubt them, and in comparison with which all previous manifestations will be regarded as but "gamo, inexplicable show"! I have high authority for this statement, and will tell you something about it in my next.

I can not close this rambling letter without saying something about the kind and noble spirits—in the flesh—who have ministered to me in my wanderings, and who seemed to be almost miraculously raised up to me in the dark hour of need. These are Dr. Orr and Col. Beers, of Mobile, Alabama; R. Hudson, Esq., and family, near Clayton, Alabama; Mr. Riddick and family, and Dr. Pickernson, and family, of Tuscaloosa, Alabama; Col. Shearer, of Meridian, Mississippi, and family; Col. Benton and wife, and Col. Charles S. Gibbs, of Livingston, Alabama, on whom I ought to bestow something more than a passing notice, for other reasons than those growing out of his kindness to me. He was a seer before the advent of the spiritual phenomena. The next I will say of him, is a letter from him to Judge Redmonds, in the second volume, I believe, of Edmund's and Dexter's "Spiritualism." He is now in his eighty fifth year,—tall and erect, and with his long white beard flowing over his breast, presents a most venerable appearance.

Col. Benton and wife were both clairvoyants and members of the Old Presbyterian Church, before they became speaking of spiritualism.

Col. Lockett, of Canton, Mississippi; Mr. Pantier, a Swede, of Water Valley, Mississippi; Dr. Peawitt, of Grand Junction, Tennessee, and J. J. Perkins, of Chattanooga, Tennessee, may heaven's choicest blessings rest upon all of these, who, like these Spiritualists, are amongst the highest types of humanity.

Woodbury, Ky., July 24th, 1871.

Spiritualism.

We have a communication, published in another column, with regard to a lecture on this subject. We have no objection to being enlightened on any question, and we suppose all our readers would be glad to learn if persons who believe in calling spirits from the other world, have to say about it; if it be true that there are people walking in our midst, who can, by some extraordinary power, call back to earth the departed spirit, let us hear from them that they are willing to tell us.

We do not believe in the matter at all; we look upon the whole thing as being a humbug; but, at the same time, if any man thinks there is truth in it, we would like to find it by testimony, if not too long. So if Mr. Hay will lecture, we will have one listener, prejudiced against his views, but disposed to weigh his arguments.

We hear he visits Tuscaloosa in fall of mediums. That may be so, and we hope it is; but we also trust he will tell us all about these mediums, and what they can and can not do.

Marvels of Clairvoyance.

When Rose Sargent published his learned work, entitled, "Pantheists: or, the Despair of Science," the writer, reviewing the same in one of the periodicals of the day, suggested that the scientists would have next to direct their researches to the spiritual world, as there no theory of deduction from its material side could cover or account for the phenomena of modern Spiritualism. He might have added that whenever scientists shall do this, they will find a new field presented, and by a class of minds as capable of comprehending the occult, or the spiritual, as any who have won distinction in the domain of the physical sciences.

The poem herewith offered you for publication, was read by an entranced clairvoyant in my presence, but a few words of explanation may be necessary to a proper understanding of it. The intelligent reader is aware that both the Old and New Testaments abound with accounts of visions, but the rationale of their production was never fully understood before the advent of the spiritual dispensation. Now it is known by many thousand of intelligent minds, both in Europe and America, that a certain class of persons are susceptible to peculiar psychological influences, as well from spirits in the flesh as from those out of it. Such persons sometimes become entranced by supersensuous intelligence, who project into the mental halls of the spirit their mental images, which to the entranced medium appear as palpable and objective realities. Such was evidently the condition of Saint John on the Isle of Patmos, when he saw there with him signified to him the wonderful things described in his revelations. With these preliminary remarks, I shall, as briefly as possible, detail the circumstances of the manifestation in question. I shall give neither names, date, nor place, having no permission to do so, and feel that with the candid reader, my veracity will not depend upon them. There were present in the circle Dr. G. Stevens, Mr. H., Mrs. H., Col. E., Mrs. E., Annie G., a girl of ten years, and myself. At previous circles communications by rope had been given to Annie by Mattie F., who had been Annie's playmate before she passed to the Summer Land, some twelve months previous. But now a communication of a very different character is to be given. The clairvoyant, Dr. G., becoming entranced, informed us that spirit girls appeared to be rambling over a beautiful lawn in the distance, and engaged in pic[illegible] them into baskets wi[illegible] arou[illegible]. When they had filled their baskets, they approached the circle, and one of them putting her left hand on the clairvoyant's shoulder, pointed upward with the other, when the medium described a large curtain slowly rising in the air. Near the top of this curtain the medium described the little girls as ascending by ladders, who then began to pin their flowers to the curtain, arranging them into letters and words, and the verses which constitute literally the following poem; Col. E. acting as amanuensis.

I could fill many pages with accounts of other poems, read by the same clairvoyant, which I will present, but the majority of the people are so little prepared to believe them that I rarely allude to them in my public lectures:

The Poem.

Yes, Annie dear, I love thee still,
I truly love thee, Annie dear,
For if thou dost thy mother's will,
Love and affection draw me near;
And I enjoy with thee the bliss
That children in obedience find,
And then I breathe a gentle kiss
Upon thy lips; and when thy kind
And generous soul doth long for me,
I am, dear Annie, then with thee.

But, Annie dear, do not forget
To be obedient—to be good;
For tears of pity and regret
Flow from my eyes at every mood
Of willful temper, which decays
Thy generous feet in angry strides,
To pain mine heart, whose hopes and joys
Are centered in thyself—her pride!
Oh Annie dear! oh Annie sweet,
Be good, that we again may meet.

And when we meet again I'll look
A spirit, in thy spirit eye,
And then I'll read, as in a book
Illumined by a brighter sky,
The story of thy life, dear Annie,
All will be known to thee and me,
And we shall pluck in Eden's glen
Sweet flowers of eternity.
Oh, Annie dear! oh, Annie sweet,
Be good, that we again may meet.

Nestor.

Wonderful Results from Spiritualism.

About ten days ago, the smoke-house of Mr. Stephen Miller, of this city, was robbed, by night, of a considerable quantity of bacon and other groceries. For two days no clue was had as to who was the perpetrator of the larceny. At that time there was sojourning here one Col. Hay, an enthusiast on the subject of Spiritualism, who had held several meetings at private houses, aided by the well-known medium, Prof. Voyle, of this place. Mr. Miller's wife, of this place, at length hit upon the happy idea of consulting the case to them for investigation. Mr. Miller, being a practical man, and a skeptic on the subjects of Spiritualism, clairvoyance, etc., laughed so loudly at the bare idea of the thing, that the noise was heard in what was clearly audible to the ears of his neighbors who lived on the opposite side of the street. But his wife, being less prejudiced against those wonderful feats, messes, or whatever they may be called, at last got Mr. Miller to consent to call on Col. Hay and Voyle. So soon as Mr. Voyle was sufficiently charged with the spiritual matter, the question was asked, "who stole Miller's meat?" The answer was written, "Harry Brown." This Brown Mr. Voyle had never heard of before. He is a negro, living about two miles in the country, as was afterwards learned. The question was repeated several times, with the same result.

Next day, for curiosity's sake, and to gratify his wife, Mr. Miller procured a search-warrant, and got Mr. S. Powell, one of the sheriff's deputies, to go out to Brown's house to search. It for the missing articles. Strange to say, the search was entirely successful. All the missing bacon, etc., was found concealed in the negro's cabin, and was brought to town.

We heard of these facts from others, but were so incredulous that we were not satisfied till we had them from Mr Miller's own lips, which we did last Thursday morning. He is one of our oldest and most respectable citizens, and a man whose veracity is far above all doubts. This is the strongest argument in favor of Spiritualism that has ever been brought home to us, and is deserving of note. It also disproves the assertion of some, who, unable to explain the mystery, give the devil the credit of having a hand in it. Now, we know that old Nick had naught to do with the discovery of this theft, for he loves goods, for, if he had, he is, as we heard a gentleman say, not so bad a fellow as we have all been taught to believe,—indeed an individual in our midst who has been terribly traduced. But, knowing that he is as wicked as represented, we know that he has nothing to do with that Spiritualism which is the means of exposing rascals and rascality.

This should serve as a useful lesson to the negro, Brown, who, hereafter, with impunity, even though no mortal eye may rest upon them. Whenever a citizen of Tuscaloosa is robbed, all that he will have to do in order to regain the plunder and punish the plunderer, is to call in to his aid a spiritual medium, who will tell him all that he wishes to know. From this time forward, we expect a great diminution of crime in this vicinity. Of course, we should have liked to have the negro Brown properly punished for his crime. Doubtless the trial will be an interesting one.

"Spiritualism Dead."

Brother Jones:—Never since the advent of Modern Spiritualism were the times more rife with encouragement—never more prolific with rich promises for the future. The fountains of the great deep are being broken up, and the living waters of truth are submerging the earth. Everywhere is the spirit of inquiry awakening. From every quarter the cry is coming, "Give us more light." In every community the scales are falling from the people's eyes, and they are beginning to see and realize the glorious truths of the New Gospel.

We want lecturers—we want books—we want papers—are the daily ejaculations of thousands of hungry souls.

We have been lecturing in the capacity of State Missionary in Indiana for a portion of the time within the past two years, and have given many courses of lectures, organized societies, and made many near and dear friends, and are still desired by many to serve in this capacity, but we want to see and shake hands with some of the many friends in Illinois, Iowa, and Wisconsin, with whose names we have been familiar for years, and from some of whom we have received warm invitations to dispense amongst them the glad tidings of the new spiritual dispensation.

And now, if they will write to us immediately, and furnish us with their address, and a statement of the condition of things amongst them, we will respond in terms that will suit them.

Friends, do n't omit to write because you have not a full treasury, and therefore feel that you are not able to employ a speaker. We want to see you all, whether rich or poor. We want to greet you, and kindle up the fires of friendship. Therefore, we want all the friends to write—all the Spiritualists and Liberalists in Illinois, Iowa, and Wisconsin, we want to see you all this fall and winter if we can find you, though in lieu of traveling all the time, we would accept a few monthly engagements, while preparing another work for the press. Let us hear at once from you, whether organized or unorganized.

"Mr. Grave's Spiritualism is dead, I believe," said a friend who met us on the street. "Yes," we replied, "A subterranean mole once concluded the sun did not shine, because he did not poke his head out far enough to see it."

K. Graves.

Richmond, Ind.

—Conceit is usually in proportion to ignorance.

Voices from the People.

Fremont, Ind.—N. Latta writes.—I first subscribed for the Journal as a trial subscriber, and being a poor man I have not had the money before, but considering myself beyond all description edified, I must send \$3 "Search after God" conscienced. Thanking you for putting the confidence in me you have, I am much obliged. Please continue the Journal, as I cannot do without it. I must have it. Please send it till I notify you to stop.

De Kalb, Ill.—L. Z. Parks writes.—Dear Brother, you stand at the helm of one of the great ships of Spiritualism, and if you keep your eye on the compass,—the true spirit,—the cargo will all safely land in the harbor of eternal rest, to enjoy the reward of our labor in the good cause of doing good to and for each other.

Grizzley Flat, Cal.—D. T. Loofbourrow writes.—Please find inclosed three dollars for subscription to the Journal. Send it to me for one year. Please inform me whether the "Search after God" can be found in a separate publication.

Remarks:—Not at present. Back numbers of the Journal containing it exhausted long ago.

Beaver Dam, Wis.—Mrs. M. E. Hopkins writes.—I have been taking your Journal on trial. My time expired, I think, the first of July. I am much pleased with the paper, and inclose a P. O. order of \$3.00 for one year.

Arkansas City, Kan.—A. W. Hoyt writes.—Inclosed please find \$1 50, for which please forward your valuable journal to the address of F. A. Cowles. The Journal is doing a heap of good down here in this frontier country. Every week it comes loaded with the valuable news of the week. Long may it wave. The "Search after God" is one of the most interesting pieces ever put in print. If it ever comes out in book form (which I hope it will), you may put me down for a copy.

Columbus, Ga.—Thomas Chaffin writes.—Inclosed you will find a money order for \$3 00. I find my time will be up on the 30th of July. This will be three years I have taken your paper, and I am well pleased with it. I hope to be able to pay for it many years.

Hopkinton, Iowa.—Mrs. E. N. Lessey writes.—Inclosed please find 75 cents, a renewal of my subscription for the Religio Philosophical Journal, for three months. My term of subscription expired on the 5th inst., and I cannot do without the Journal. Its contents for me are meat indeed, and every word of each paper is read, by the time another reaches me. The "Search after God" is grand, is glorious, is *wonderful*, and I am following it up with the author.

Columbus, Wis.—J. W. Kenyon writes.—Old orthodoxy trembles. O. H. Head has been here. He does not stay long enough in a place.

Stevenson's Mills, Mo.—D. T. Edwards writes.—I desire No. 14 of present volume. No. 15 has come to hand, and I am not satisfied to lose a single link out of the chain of the "Search after God." There has been so much said concerning your "Search" that I have not thought it worth my while to speak of it. As for my part it has so far been in unison with my own thoughts—only exceeding them in every case. Many have expressed a wish to see the close of the articles, months ago, desiring to see the result. I fear they will close too soon.

Hillsdale, Mich.—P. Ferris writes.—Please find inclosed one dollar for the blessed Journal, for I cannot do without it.

Davenport, Iowa.—David S. Fuller writes.—I had rather go without one meal a day than to go without the Journal. The "Search after God" is worth more to me than the paper costs twice over.

Watertown, Wis.—J. W. Kenyon writes.—I have been following the directions of my spirit guides, who promised to cure me of physical debility and deformity, and develop my mediumistic powers. Their directions are given through a medium with whom I am living. At times they take the medium and manipulate my person, throwing me into a magnetic condition. While in his presence and that of others whom they claim to me as healers and developing mediums, they commence throw on an influence that is very painful and hard to bear—often leaving parts of my body sore. While they were engaged in straightening a curvature of the spine, the operation was so painful as to confine me to my bed for three days. In the presence of Mrs. A. H. Robinson, of Chicago, and Mrs. M. Hayes, of Waterloo, I have been thrown into a perspiration. They (the spirits) claim to see the animal magnetism in my system. Dr. Fahnestock, do not these facts prove that they do? Again, they have directed me to sit alone and concentrate my mind upon some place or person that I desire to be located. I have followed Dr. Fahnestock's system of artificial somnambulism? The effects upon my person of these two different systems of magnetism are entirely dissimilar. In the one I am conscious of frequently becoming unconscious; of the latter, more vivid consciousness of mind is the result.

Ballston Spa, N. Y.—J. W. Foster writes.—There is now quite a number of copies of your valuable paper received at our office weekly. I am doing all I can to circulate it among others. There is a great call for the numbers containing the "Search after God." I have circulated mine as fast as I have received and read them. May your subscription list continue to grow until it numbers more names than the Remonstrance you caused to be sent to the Legislature of the State of Illinois last winter. That was a noble act on your part.

Springfield, Mass.—M. A. Witherby writes.—My dear father, George T. Garland, who has been taking your paper, will not need it any longer, as he can live but a short time. You can continue sending it to his address up to the expiration of the time paid for only. It has been a great comfort to him in his declining years, though he has not been able to read it for some four weeks. He is 89 years of age, and his reason is as perfect and shining as most old people's at the age of 70, and now, though sick so long, he still retains his reason, and is so ready and willing to go,—which I think is due to a happy belief gained mostly through your valuable paper.

Remarks:—It gives us pleasure to know that our venerable brother appreciates the *Philosophy of Life* in his declining years, and fully realizes that the change called *death* is a white-robed angel who unlocks the door leading to a higher and more glorious state of being, where the spirit will be reclothed with a spiritual body, and freed from the corroding influences of years, that are common to earth-life.

Kendall, Mich.—J. E. Sweet writes.—You will find two dollars inclosed for the renewal of my subscription. We are happy to learn through the Journal, that the scientific men of England are about investigating the science of Spiritualism, —hoping they will bear in mind that science implies knowledge—not mere conjecture or opinion. To give any department of human inquiry the mark of a science, it is necessary to collect together firmly established facts, and by fair and legitimate reasoning, to deduct those useful truths which naturally flow from them. When we diverge from this we treat of mere conjecture, and become the ignorant impostor and fanatic. We are interested in the "Search after God,"—trusting that when he is found, we shall be permitted to take one look at him square in the face.

Mobile, Ala.—W. B. Nelson writes.—There are many numbers of your paper sold in this city, and I think they are doing an excellent work.

Wellsville, Mo.—J. T. Stenmons writes.—Whilst I heartily believe in the ability of disembodied spirits to communicate with persons living on earth, under proper conditions, to put in motion machinery for miracle (?) speech. It is contrary to all my former teachings and all my preconceived notions.

Wilwaukee, Wis.—J. B. Burr writes.—You will hereafter please send my paper to 90 Wisconsin street, Milwaukee. The Journal I consider a little ahead of any other paper published in the Union.

Remarks:—Such are the reports, in substance, that reach us from all parts of the country—even from foreign lands.

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	1.30 p. m.	5.40 p. m.
	5.40 p. m.	7.40 p. m.
	6.10 p. m.	9.10 a.m.
		8.30 a. m.
		6.30 a. m.

Canal and Kinzie street.

	10.00 a. m.	7.15 p. m.
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" " "	10.30 a. m.	9.30 a. m.
" " "	12.30 p. m.	11.30 a. m.
" " "	3.30 p. m.	2.15 p. m.
" " "	5.30 p. m.	4.15 p. m.
" " "	8.10 p. m.	7.00 p. m.

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Bible Spiritualism.

DEAR SIR:—Will you please send us a few copies of the RELIGIO-PHILOSOPHICAL JOURNAL. And if convenient, I should like for you to give, through the medium of the same, Bible proofs that Spiritualism is true.

Dr. ANDREW MOON.

Brookway Center, St. Clair Co., Mich.

This letter speaks for itself, and it is a fair specimen of hundreds that we are continually receiving.

We do not think the Bible belongs to the Christian churches, but properly to the Spiritualists; and yet we do not need it to prove man as immortal being; on the contrary, the Bible does require Spiritualism to prove *its* truths.

Dr. Moon is evidently hungry for spiritual food,—is not satisfied with the Bible, hence calls on us to prove our principles by that authority which is not satisfactory to him. Well, brother, we will give you a few quotations from the Bible.

Read the 12th chapter of the Acts of the Apostles, and you will find an account of the dying and untying feats, the movement of considerable matter, as well as spiritual knockings, referred to.

Read the 12th chapter of I. Corinthians, and every phase of Modern Spiritualism is fully described.

In the 14th chapter of I. Corinthians, not only speaking in unknown tongues is described, but fully endorsed, and in the 7th verse we are told—"And even things without life giving sound, whether pipe or harp, (or bell or horn, or rape on tables or piano fortes) except they give a distinction in the sound, how shall it be known what is piped or harped," or rapped on the table, or played on the accordeon?

In the 13th chapter of Hebrews, 2nd verse, we are told: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

We cannot understand what the Apostle means in this text, unless it is that angels, once man, as strangers, are travelers on this earth, and frequently call on us for entertainment. It is an important text, and worthy of due reflection. (Item for settled speakers: Are these strangers referred to in this text itinerant or settled speakers?)

In I. Corinthians, 14 h chapter, 23 I verse, I read: "And the spirits of the prophets are subject to the prophets."

We would have written it in text as follows: "And the prophets are subject to the spirits of the prophets,"—for we do not believe that we control the spirits, but that, on the contrary, they, the spirits, control us.

In the 16 n chapter of St. Luke, we find that Abraham, the rich man, and the beggar, meet, after death and have a long conversation on matters of former and present life, and this was told by one not yet a spirit.

In the 9th chapter of St. Luke, and in the 16th chapter of St. Matthew, we find the immortal Moses and Elias talking with Jesus and seen by Peter, James and John. These are very common occurrences among our modern mediums and seers. Is it Spiritualism?

In the 1st chapter of Revelations, 18 h verse, we read: "I am he that liveth and was dead, and behold I am alive forevermore. Amen." If this is not one who once lived in the flesh and died and found that death was but a change from one life to another life, from one world to another, with power to return, then we know nothing of testimony.

In connection with this verse, read the 1st, 2d, 9th, 10 h 11th, 12 h, and 17 h verses of the same chapter; also the 7th to the 13th verse of the 23 I chapter of Revelations.

Brother Moor, these are but a few out of the Bible. Surely should we go to the Jew for that which we have in heaven's own light at first hand and with ourselves. Our God is a good Father, and if you seek him he will be found of you, and his angel strangers may become your guests.

Sister Laura Cuppy Smith in Chicago.

We heard brave words and true, spoken by this sister, in Jackson Hall, on Sunday, July 30 h, 1871, to a beggarly audience of sixty persons in the morning and fifty-six persons in the evening.

We took up the Sunday engagement for the 30 h, on purpose to hear our sister, expecting to see the house full; but found it empty! Why? We ask again—why? Because the Spiritualists of Chicago favored settled speakers; because children ruled instead of men of sound sense; because many of the would-be leaders slunk back to crucify the mediums of the cause of God; because the *Present Age* declared to the world, "Now, what we want is to get rid of all such as give tests in public;" because all the leaders of the cause have neglected their professions, and become lukewarm.

We looked every paper through for an advertisement of Sister Smith's meetings, and looked in vain. We inquired of every police officer and intelligent looking man, for Spiritual meetings, and the vacant stare and strange look manifested said at once. "We know nothing of it." Finally we found Jackson Hall—a very pleasant one, and capable of seating 300 persons, if closely packed.

Then came the lecture—true and noble words full of soul-thought, fresh from the fount of love and truth. Why will you not come out and sustain this true and noble sister in her efforts to redeem our cause out of the hands of the false, the untrue, the faithless, and all who are opposed to the advancement of true Spiritualism. Brave little woman, work on. Stand for the right, and alone you will be more strong than with the world to back you in the wrong.

Spiritualists, will you let our brave little sister starve in your midst, or will you on to her support and maintain her in her noble work?

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[illegible]ARTURE" IN SPIRITUALISM.

[illegible] delegates from any place where [illegible] Spiritualists are willing to send a [illegible]de the call of the A. A. S.

—Thank God for tonsils! Too head, heart, and stomachless of mankind would have long since gone hopelessly to sleep, were it not for a few of them.

The Late Michigan Love-Feast.

The moral philosopher of the New York *Tribune* has been remarking as follows:

The town of Hillsdale, in Michigan, has recently enjoyed a scene of hysterical interest, which affords a singular mixture of French sentimentality and Yankee mysticism. The Rev. E. H. Whipple, who bears the honorable titles of clergyman, father of family, and professor of *belle lettres* in the college at Hillsdale, has been relieving the monotony of his collegiate and sacerdotal functions by an intimacy with the wife of one of the deacons, to whose honorable name we will give no further publicity.

Of course, the *liaison* could not long be hidden in a little town where there are tired eyes at every window, and where every visit is carefully observed and estimated by neighbors across the way. Circumstance favored the busy research of malicious eyes; the relations between the parson and the deacon's wife became the subject of remark, and the secret sin seemed intolerable to the professor, when set in the light of his townsmen's countenances. So one Sunday evening, after services were over, he asked a number of the prominent church-members to remain, and read to them a confession which would have been impossible to any man not crazed with morbid vanity and a constant brooding over his own mental processes. He acknowledged his intimacy with the unfortunate lady he had misled, and said he made this confession in the interest of his imperiled salvation. He then invited three of his parishioners to go with him to the house of the outraged deacon, and there repeated the humiliating confession. The injured husband received the avowal with christian magnanimity. The whole company joined in prayer. The wronger and the wronged shook hands in token of forgiveness, and the next morning the deacon and his wife left Hillsdale.

The penitent professor remains, and receives a large share of public sympathy for his humble truthfulness.

There are people who seem really to admire this sort of exhibition, degrading and unwholesome as it is. They say it is better to act in this way than for husband and seducer to shoot and stab each other. But, in admitting this, it is not necessary to say that these shocking and deleterious scandals are needed or laudable. There is danger to the character of excitable young people, in elevating into an attitude of moral heroism this unsavory performance of Mr. Whipple. It was an act of intense and irredeemable falsehood. He had pretended upon his sin until he feared the flames of perdition in case he did not confess publicly. He chose to blast the character and the peace of a respectable family who had shown him great favor, rather than put his own salvation in jeopardy. A manly man or an honest friend would not have yielded to this spiritual cowardice. He would have forsaken and forswornin his crime, settling his account with God in earnest penitence, and trusting to true repentance and good works to blot out his sin. He had no right to destroy the innocent man who had befriended him and the erring woman who had trusted him on any such pitiful plea that only in that way he could escape hell. The fear of physical hell is no excuse for flinching from earthly duties, and the fear of damnation will never excuse an act of meanness and treachery. Mr. Whipple may learn some day that his craven confession was as bad as his sin.

The most singular detail of these attacks of mystical sensuality is the unhealthy craving for excitement and desire for publicity they evince. It would greatly shock Mr. Whipple and his sympathizers to hear that the person was guided in part by the same motives that induce the bar-room habit to tell of his conquests, and the school-girl to print her sentimental verses in the county paper. He felt an irresistible temptation to take the whole community into his intimate confidence. The operations of his own mind and heart, the struggles of his soul, seemed to him matters of such infinite importance that the order and decency of the day in which he lived ought to be sacrificed to the pleasure of discussing them. What other feeling had Casanova and Lauzun in writing those scandalous memoirs which have blushed the name of hundreds of females? What else was it that drove Rousseau to that frightfully truthful exposition of his diseased fancies and sinful life? The world has no concern with the state of any man's spiritual pasture. Each must work his own salvation. The morbid exercises of our neighbor's hearts are not of much practical benefit to us. The really valuable autobiographies, such as Gibbon's and Franklin's, are those which tell us what the narrators did, and how they did it; not how they loved and prayed and suffered.

If there is any moral to be drawn from this Hillsdale scandal, it is one which the sentimental penitent probably never suspected; and that is, that there is no such thing as honor among paramours, and sooner or later, either under pressure of fear, hate, vanity, or remorse, those who have the weakness to sin will have the weakness to blab.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, SEPTEMBER 2, 1871. VOL. X.—NO. 24.

PENNSYLVANIA.

Official Report of the Fifth Annual Meeting of the Pennsylvania State Society of Spiritualists, held at Washington Hall, Philadelphia, August 16, 1871.

[Reported for the Journal by Henry T. Child, M. D.]

In the absence of the President, Mrs. Eliza L. Washburn was called to the chair. The call for the meeting was then read by the secretary, Dr. Henry T. Child.

A resolution was adopted to appoint three committees, one on resolutions, one on nominations and one on finance.

The following appointments were made by the chair:

Committee on Resolutions—Mrs. Elizabeth Beale, chairman; Mrs. Annie Bilston, Henry M. Twining.

On motion, Dr. Child was added to the above committee.

Committee on Nominations—Ellen M. Child, Sarah N. Ely, J. Jefferson Reilly.

Committee on Finance—Lydia A. Schofield, Anna M. Lowerie, Mrs. Mann.

The secretary read

THE FIFTH ANNUAL REPORT OF THE PENNSYLVANIA STATE SOCIETY OF SPIRITUALISTS.

Again, in the rolling circle of another year, it becomes our duty to present an account of our labors in the great work of enlightening the world by the diffusion of knowledge in all departments of man's nature, giving him a better understanding of his spiritual as well as material universe, but of himself and his destiny.

We know that Spiritualism is spreading its benign influence over all lands, and awakening a deeper and more profound interest,—not only in regard to man's conditions in the future life, but those of the present also. Our society, though small in numbers, stands forth as the representative of a great state, in which there are many Spiritualists scattered all over its wide domain. We regret that there is such general apathy in regard to organization, even for the simplest purposes and with very few restraints. Our labors as a society, have been limited because our means were not sufficient to employ missionaries, and sustain our publications as we desire. At the same time, we have evidence that the cause in which we have enlisted is making constant and rapid progress, and that large numbers of persons are being convinced of the fundamental principles of Spiritualism. The demand for lecturers and test mediums is constantly increasing, and we know that new mediums are being developed, and the manifestations are not only more numerous, but more satisfactory than at any former period. Spiritualism is assuming a much higher position than it has ever had before, and is commanding the respect of the thoughtful minds in the community.

The press which has heretofore been disposed to sneer at and ridicule this subject, is either silent or disposed to give fair statements of the facts and phenomena that occur. The literature of the day is presenting food for the public mind on this great subject. At our last annual meeting, an effort was made to bring the various local societies to co-operate with us, and for an auxiliaries in the great missionary work. We hope this object may yet be attained.

The great obstacle to our success is the want of funds to enable us to put into the field active and enterprising missionaries. Our earnest and faithful missionary, Hannah T. Stearns, found it necessary to recuperate for a season, and in January last, she wrote: "I feel it best, for this season, to close my labors for the society." From her reports, it appears that, during the portion of the year she was engaged with us, she gave eighty-eight lectures to about ten thousand five hundred persons.

By the reports of Dr. H. T. Child, who is also a missionary, it appears that he has given one hundred and fifty-eight lectures to about sixteen thousand persons. We have distributed through our missionaries over six thousand papers, most of which have been donated to the society by members.

From the treasurer's report, it appears that we have received during the past year and up to the 1st of August, subscriptions as follows:

Robert Lamborn	$2.50
Ellen Leamore	2.00
Clementina G. John	1.00
George Custon	1.00
O. B. Peirce	1.00
Sarah Ely	1.00
Henry T. Child, M. D.	1.00
Ellen M. Child	5.00
Lydia A. Schofield	1.00
Anna M. Lowerie	1.00
Elizabeth M. Beale	1.00
J. C. Pearce	1.00
Francis Knight	1.00
Elizabeth Conroy	1.00
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Judah Hussey	1.00
Ann Brown	1.00
Sarah Ely	1.00
Caroline A. Grieve	2.00
S. Nicola Shumway	1.00
A. Mary Wise	1.00
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Joseph John	1.00
Mary A. Stretch	1.00
Wm. H. Jones	1.00
Peter Snyder	1.00
John Adams	1.00
David Stevenson	1.00
G. E. Long	1.00
John F. Kapp	1.00
William and Stephen and Penny Badger	1.00
Wm. H. Evans	1.00
T. S. Johnson	1.00
Mrs. Silvia Johnson	1.00
Wm. Jones	1.00
Ellen Appleton	1.00
Silvia Thompson	1.00
Harriet Long	1.00
Mary Ann Gould	1.00
James Kirk	1.00
Sarah Kirk	1.00
Total	$ 83.00
Collections at meetings	$710 87
Balance in treasury last year	11.91
Total receipts	$804.16
We have expended:	
In payment of missionaries	$710.51
Expenses of Annual Meeting	35 16
Total expenditures	$795.67
Bal. in Treasury	8.49
	$804.16

On motion, the report was accepted, and directed to be printed in the proceedings of the meeting.

The Committee on Nominations reported the following named persons for the respective offices, and they were elected:

President, Eliza L. Washburn.

Vice-Presidents, John F. Knapp, Sunbury; Ebenezer Hines, Bucks County.

Secretary, H. T. Child, M. D.

Treasurer, James M. Shumway.

Board, Henry Breneman, Harrisburg; Anna Lowerie, Philadelphia; John S. Isett, Spruce Creek; Mary Evans, Philadelphia; Elizabeth Beale, Philadelphia; Joseph Potts, Harrisburg; John Ely, Reading; John S. Adams, Susquehanna County; Edward Brown, York; William R. Evans, Carversville; Dr. Fetherolf, Tamaqua; Harriet Fowler, Titusville; Reuben Lunt, Cory; William Fleming, Pittsburgh; Rebecca Granda, Bucks County; Frederick Gumpert, Altoona; David Heyard, Chester Valley; Sarah Kirk, Phoenville, Bucks County; Ellen M. Child, Philadelphia; Dr. D. T. Kirby, Wilkesbarre; H. W. Marsh, Bloomsburg; E. Meyers, York; Mary A. Stretch, Bucks County; Lydia A. Schofield, Philadelphia; S. M. Shumway, Philadelphia; Elizabeth Bayley, Philadelphia; Joseph John, Philadelphia; Clementina G. John, Philadelphia; Dr. J. T. Aiken, Blooming Valley.

The Committee on Resolutions reported the following, which were read, and, after remarks by Dr. H. T. Child, Jacob L. Passon, J. Jefferson Reilly, B. F. Richardson, (Child medium) and Moses Hall, they were adopted.

WHEREAS, Spiritualism, as a religion and philosophy, is a joint work of spirits out of the body and in it, and

WHEREAS, The unparalleled spread of this system marks an era in the world more significant than any other that history has presented; therefore

Resolved, That as the introduction of modern Spiritualism was naturally and beautifully through the physical manifestations, awaking an interest on the mental and spiritual planes of man's nature, and bringing forth evidences adapted to the wants of these planes, therefore we recognize that the course which has hitherto so successfully marked the progress of this cause is the one best adapted to carry it forward.

Resolved, That we believe that Spiritualists will best promote this cause by co-operating with wise and good spirits in the introduction of the various forms of manifestations.

Resolved, That as mediums in all ages have been the instruments through which spirits have made themselves and the cause known to humanity, therefore we consider it to be the duty of all Spiritualists to endeavor to protect and promote the welfare of mediums.

Resolved, That while we would discountenance all frauds and deception, we believe it is a truth that, "Whatsoever ye seek ye shall find," and those who go to mediums determined to find deception, will seldom fail, while the honest seeker after truth has nothing to fear.

Resolved, That we rejoice in the evidence of the vast increase of power on the part of spirits to produce manifestations, and also to render them more positive and unmistakable, and that the very general diffusion of these refutes the supposition of some, that the manifestations are diminishing and are about to cease.

Resolved, That we rejoice in the change of the tone of the press in regard to the manifestations of spirits, and that, in answer to public opinion, it is presenting frequent and fair accounts of these.

Resolved, That the president is requested to appoint a finance committee, consisting of one or more persons from each county in the state, whose duty it shall be to collect funds and subscriptions for this society, also, to furnish a list of Spiritualists in their respective localities.

The president appointed the following:

Dr. Henry T. Child, Anna Lowerie, Mary Beale, of Philadelphia; Mary A. Stretch, Wm. R. Evans, and Sarah Kirk, Bucks (County); J. Jefferson Reilly, Berks County; Simon Breneman, Lancaster; Wm. Beckman, Montgomery Co.; Henry Breneman, Dr. W. Beal, Dauphin Co.; John F. Kapp, Northumberland Co.; Jay Cassapel, Bradford Co.; John S. Adams, Susquehanna Co.; Milo A. Townsend, Mercer Co.; J. Dobson, Bedford Co.; D. M. Bennett, York Co.; Henry Fetunger, Berks Co.; Dr. Hershbergert, Schuylkill Co.; Wm. Fleming, Allegheny Co.; W. C. French, Erie Co.; Dr. Chase, Erie, Warren Co.; Harriet Fowler, Crawford Co.; Jas. Green, Tioga Co.; M. M. Gamble, Brad ford Co; Amanda Gammare, Fayette Co.; John S. Isett, Huntingdon Co.; C. W. Judd, Franklin Co.; Miss Rhea Kay, Lycoming Co.; John Lamborn, Chester Co.; Eli W. Marsh, Columbia Co.; Samuel Meyers, Cumberland Co.

The above named persons are respectfully requested to act upon this committee, and report to our secretary, Henry T. Child, M. D., of Philadelphia, at an early day. If any cannot do this, we will be obliged to [illegible] the names of those who are willing to attend to this duty, to be able to carry forward much more effectually the work of our state society. Year after year we find Spiritualism working its way among the people,—awakening deeper and more profound interest as they learn more of its phenomena. Twenty years ago, we knew nothing of these; to-day they are as familiar as household words,—and even the scientific minds are beginning to be aroused to the necessity of investigating these things. There are abundant opportunities for the examination of this subject, and in this age, when the people, who are the real jurymen and jurywomen to try these things, are examining the evidence,—we need not wait for the slow and tardy verdict of the scientific men, but each one will judge for themselves. The phenomena are springing up in our midst everywhere, and well is it for the mind that is somewhat prepared to meet them. Only a few days since, I was called to see a lad in convulsions, and I recognized at once that he was a medium, and under the influence of an undeveloped, vicious spirit. In a few moments I relieved him, and he had been quite well ever since. Drinking a glass of intoxicating liquor rendered him susceptible to that influence, and I presume would do it at any time. He has promised to abstain from this; and I believe if he does he will escape much suffering.

Moses Hull said:

It always takes scientific men a quarter of a century to get an idea. When a thing is universally acknowledged, then comes the question, What was it produced it?

He took for his text, Revelations xvi: 13 14 "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Men are beginning now to acknowledge almost universally the phenomenon of Spiritualism. There is hardly a day but that the secular papers, not of a friendly character, they ridicule and sneer at them, are noting these phenomena. The magnetic aural theory will, before twelve months elapse, be acknowledged as a spiritual theory.

The devil must have some law by which he is able to do this. They say it is a miracle-working power belonging to the devil; the Bible simply tells us about the devil. We are indebted for his moral backbone they may ridicule and sneer at them, are noting these phenomena. The magnetic aural theory will, before twelve months elapse, be acknowledged as a spiritual theory.

The devil must have some law by which he is able to do this. They say it is a miracle-working power belonging to the devil; the Bible simply tells us about the devil. We are indebted for his moral backbone to John Milton, and certain fables.

The devil was somehow cast down to earth and numerous angels followed him, and the warfare was continued in the Garden of Eden.

The devil is introduced in the Bible, and begins figuring in the third chapter of Genesis. When the devil beat God in everything else, God could work a miracle. God would not use miracles to forward a thing that was not true. God has always had one weapon that the devil had not. There are spirits of devils, and they do work miracles or they do not. The devil does not work miracles unless he can counterfeit miracles. That which is false much proves nothing. Elder Grant's argument is that the devil and his angels are cast into hell. He tells us the whole atmosphere is filled with devils, who are doing these things, and no doubt came into the atmosphere except the spirits of devils.

Mr. Hull denied that hell means the atmosphere around the earth. Peter means by the word Tartarus what the Egyptians and Hindoos and other religions originated in the Valley of the Nile. The Nile came up every year, and then went down, as a matter of course, and when it went down there were little pools of water left which became stagnant. There was a great deal of typhoid fever around this lake. The stagnant water gave birth to a large number of phosphorous insects. They told us that under this lake was hell. The Typhoon was the god of disease. Any one who reads mythology must know that the ancients meant by hell a lake of fire and brimstone.

Elder Grant says these demons never meant the spirits of the dead. The Jews used the word demon to signify the spirit of a dead man that came back and possessed the living. The speaker here referred to Josephus to prove the truth of his argument. Josephus tells us demons were the spirits of good men who came back and induced men to lead good and virtuous lives. The argument of devil after Spiritualism is not new by any means.

When Robert Fulton spoke about the steamboat he was preached against, not only in the United States, but in England. They declared it was the devil's invention. Long before that time every reform has been originated by the devil. When the Jews said of John the Baptist, "Behold he has a demon," they meant nothing more than that he had the spirit of a dead man.

The next thing we know is Jesus begins his work, and they say, "Lo! him, he was a devil." If John the Baptist and Jesus were under the influence of the devil, the speaker was willing the devil should have control over him. The speaker here referred at length to the history of Galileo.

Rev. Mr. Hull maintained that when Columbus discovered America it was said to be the work of the devil.

A Scotchman invented the windmill, and was denounced to a great extent for his invention.

To the invention of the circulation of the blood and printing, it was all the work of the devil.

When vaccination was discovered by Dr. Thomas Jenner, it was the work of the devil.

The temperance reform and the anti-slavery reform was the work of the devil, they said. Slavery was considered a divine institution. The speaker said that about a year ago he met a Methodist minister who thanked God his Church had taken the first stand against slavery. They passed a law that no slaveholder could be a communicant. This law, however, does not exist after the reconstruction proclamation. Geology was called the devil's religion for a long time.

Elder Elder Grant, his brains not because he denied the existence of the Bible, set it the force of geology. If the devil exists at all, he exists either by the power of God or contrary to the power of God. You cannot imagine a devil without making God responsible for it.

HARRY BASTIAN.

His Seances in the East—Springing of Lights, Etc.

I witnessed the physical manifestations the other day, through Bastian, and they were, upon the whole, the most satisfactory in my experience. I repeated my interview a short time after, and they fell short of my expectations, and besides this general fact, some one sprung a light and the medium was up and untied, handling the instruments, etc. He instantly got into his seat, and appeared to be tied, and *satisfactorily to the man that tied him*, who was a skeptic. It would have been very pleasant to have found him a fixture, but he was not,—though hardly any two testified alike as to his exact position: Twice again the light was sprung with substantially the same results. He was pronounced a fraud by some of the audience, and so stated in the papers over their signatures. I felt myself as if the facts warranted their conclusion, though there were some things in connection, as well as at my first interview with him, that made me feel as if I had better reserve my condemnation. A few days after, Mr. Bastian was very anxious to meet us again, letting us do anything we chose, and go anywhere and see what the result would be. We did so in the small room of Elliott Hall. Frames were made 6 feet high and 3 feet square, and covered with netting such as is used for mosquito bars,—all four sides and top. He went under it, and the table was outside of it, on which were placed the usual instruments, etc. The frame had a tape attached to the top, and held fast by one of us, so that no movement could be made with it without detection. Two pieces of tape were fastened across the side near the table, and held in such a way that any extension of the netting in the least could be detected, and immediately the usual phenomena took place. There is no need of particularizing,—the affair was entered satisfactory. After that his hands were secured with threads, tied to his leg and chin. Instantly on putting out the light, the movements began, and immediately the light turned on,—were in the eclipse about ten seconds, but not a change in the threads. In this trial he was not under the frame, but threads are very satisfactory,—more so than ropes, as is usual, especially in this case in the dark. As soon as the tying had been examined and the lights extinguished, the usual phenomena took place as before, and on entering the light he was found untied, fastenings—not broken nor tangled, but all straight and without a knot; in a word, he was untied, not hands pulled out.

J. WETHERBEE, Boston, Mass.

MR BASTIAN IN PORTLAND.

We copy from the *Press* of the 19th the following fair and truthful report of Mr. Bastian's first seance last Tuesday evening, with some additions to us in it more nearly understood.

Last evening a company numbering fifty, (eighty by actual count) many of whom were of severe skeptics, assembled at the house of Jerse R. Kay, Esq., No 80 Danforth street, to witness the manifestations produced through the mediumship of Mr. Harry Bastian, said to be one of the most accomplished of the class. Mr. Davenport, father of the celebrated Davenport boys, appeared to be master of ceremonies. The usual precautions against the admission of light were observed, such as boarding up the windows and closing all doors; as of course it was exceedingly hot; and on the table was placed the musical instruments, bells, commonly considered necessary at such exhibitions. The first thing was the collection of the half-dollars from the audience by Mr. Bastian's agent; and the committee named by the selection of Messrs. A. D. Marrand William G. Davis as a committee to bind the medium in his chair. Mr. Davenport said he hoped to obtain some manifestations, but if none appeared, or any person was not satisfied with them, his money should be refunded. The committee refused to use the rope provided for binding the medium, and proposed white spool cotton, which was accepted. The room was darkened, and the usual jangle of instruments was heard, and when light was produced, one of the threads was found to be broken; broken, the medium said, by one of the instruments when flying round. (It will be remembered by those present, that before the light was produced a voice said "we have dropped the tambourine on the thread and broken it; strike a light and try it again." We think the editor of the *Press* will recollect this.) A second test resulted in the same manner. The medium refused to submit to a third test of that kind, and insisted that the rope should be used. A commotion followed, and the talk got loose and promiscuous, the medium taking offence at some unintended remark from the committee, and the committee construing his words [illegible] cord, and the suspicion found [illegible] (Our friend Marr made this remark: "I wish to say before the room is lighted, that we expect when the light is produced to find the thread removed and the medium bound with the rope." Light was called for, and the medium "cowboy sitting unbound in his chair. [illegible] of the threads could be found. This [illegible] considers the believers in the [illegible] wholly about "conditions" and [illegible] state of the stomach," etc.)

declared the whole thing a [illegible] and removed their money, and left the [illegible] remainder decided to stay and see the [illegible] The medium was placed, unbound, in [illegible] the side of the table, and immediately [illegible] chair on the table and crowned with a tambourine. Next he was found put in his original position by the side of the table; his feet were placed on white paper and marked around so that he could not move them without being detected. Pennies were put on different parts of his body and on his bound hands; the knotted cords still remaining apparently firm and unchanged, and securing him to the chair. And still the manifestations went on. (We add that, while thus sitting a cowboy tied, with "a nickel" on each foot, each hand, each hand, and two on his head, upon lighting the room, an iron ring was found on his arm—the nickels removed. As quickly as the light could be extinguished and relighted, the ring was found removed from the arm and lying on the top of the medium's head.)

Strange voices chatted with their friends in the audience, and asked and answered questions. They were several ghosts, and not above cracking jokes in Dutch. Mr. Bastian filled his mouth with cold water during one of these exercises, and when light was restored emptied the tray water into a vase, to prove that it was not ventriloquism on his part. The most beautiful manifestation was the last. The young lady at the piano was asked by the "spirit voices" to sing the song "Beautiful Star," and as the sweet, brilliant strains floated and rolled through the darkness, over the heads and near the audience, The "spirits" said "it was getting late, and time to shut up shop," and very politely bade Mr. Davenport and Mr. Hill and others a good night,—addressing them by name,—and promised to come and assist them at another seance pretty soon.

On Wednesday evening, Mr. Bastian held another seance at Mr. King's, and the manifestations were very fine. Among others, after being securely tied, the knots were sealed with sealing wax by Capt. Nash, Esq., and strips of sticking plaster placed over the rope's ends at various places by E. L. Hall. The lights being extinguished, we requested that the medium's coat be removed. Instantly he was heard to shiver; the light was struck and Mr. Bastian's coat was in the audience, he sitting in his shirt sleeves, the seals unbroken, and the sticking plaster removed. We took off our coat, a linen one, and laid it on the table beside Mr. Bastian. After some manifestations, we requested that our coat might be put on to him as a test observing of the medium, and a light was instantly struck, and there our coat was, on his person, *under the ropes*, as if it had been there when he was tied, and put on the seals on the knots and the sticking plaster was undisturbed. These are facts. We leave our readers to form their own opinions as to the agency producing these wonderful results.

A Serene Death.

To many, death is a welcome messenger, coming with silent footsteps to break the last link of life. The pale features, dim eye, and care-worn expression, seem to be grandly illuminated sometimes just as the spirit is taking its departure. There are few things in biography more beautiful than the life of Jane Stilling. It contains, among many religious narratives which have a poetical coloring, an account of Eberhard Stilling, a man remarkable for his piety and stainless life. A writer for *Appleton's Journal* thus relates the story of Eberhard Stilling's

[illegible] death of old Eberhard Stilling, grandfather of Johann Jung Stilling, was so wonderful that it seems more like fiction than [illegible] I have seen nothing like it—so poetical, dream-like, and airy. He called his children into a wood, one day, and left them to play by a beautiful spring while he went to gather some fagots. On his return, he appeared very cheerful and happy, folding his hands and smiling. He sat down by the side of his children and told them the following story:

"As I left you to go into the wood, I saw at a distance before me a light, just as when the sun rises in the morning. I was much surprised. 'What is that,' thought I; 'the sun is already standing in the heavens—is it a new sun? It must be something strange; I will go and see it.' As I approached, there was before me a large plain, the extent of which I could not overlook. I had never seen anything so delightful in my life! Such a fine perfume and such a cool air proceeded from it as I cannot express. The whole region was white with the light—like day with the sun is night compared to it. There stood many thousand castles, one near another. Castles! I cannot describe them to you; they were as if made of silver. There were gardens, meadows, bushes, brooks. Oh God! how beautiful. Not far from me stood a great and glorious mansion. Some one came toward me out of the door of this mansion like a virgin. Ah! a glorious angel! When she was close to me, O God! I saw it was our dear, departed Dora. She came to me with such a friendly countenance, with the very look which formerly so often stole my heart, 'Father, ponder in our eternal habitations; you will come to us soon!' I looked, but all our forest before me; the glorious vision had departed. Children, I shall die soon; how glad I am at the thought!" From that hour old Stilling seemed like one transported, and, during the whole vision, he passed, in a calm and joyful frame of mind, away from the world.

A—True spiritual media.—Human organisms in whom the earth is so transparently tempered, that the divine light, glory, and fragrance from the great supernal world, shine streaming down into this.

The Committee ... ics for discussion at this Convention ... ast this evening for him on the existing power ... Dogmatism and Superstition, and requested ... to introduce it by an Essay that should bring the matter fairly before the audience. In performing this duty, I shall aim to be simple and direct. It is, however, impossible to speak of the existing power of superstition ... speaking of Superstition itself. It has a ... lineage, and is always the same thing. Its power is dynamic: its malignity is in its quality, not in its mass. But its mass is fearful; for it is bounded only by the realm of ignorance, stupidity, and credulity.

Is it proper, some will ask, to speak of an existing power of superstition? Is not superstition a thing that existed once, or exists elsewhere? It is a popular delusion that superstition has disappeared; or, if not, that it has become harmless. This is the superstition of the superstitious. The insane think all insane but themselves. Everybody hates superstition, and everybody hugs it. It is the universal horror and the universal pet,—the confessed foe of religion, and the as cordially clutched guardian of it. "It is cursed and caressed by the same devotees. The disease is a mild form of rheumatism in our case, but gout in our neighbors. It is the "fire-water" which is ruining the man over the way, but which we take in very small quantities for the stomach's sake,—our sweet, his poison. Our superstition should not be called superstition. Would you find the genuine article, you must go to the "little church round the corner." You call it the "little church round the corner," and the well-bred rector refers you to the big cathedral on the square. You hasten thither, and are told with lofty disdain that you have come to the wrong place. The horror you look for is in a synagogue, on the side street. Your search is like the search for the boreas sun. The Romanist enlarges on the superstitions of the Pagans. The Protestant waxes hot, as he describes the superstitions of the Romanists. The Unitarian looks down on the superstition of the Protestant. The Theist fastens the charge on the Unitarian. The Positivist declares that the Theist's belief in a personal God whirls the very soul of superstition. By general consent, it is admitted that the Positivist has cleared himself from the aspersion; and, by general consent, it is agreed that the Positivist is an unhappy creature, who has got rid of his devils indeed, but at the expense of getting rid of his angels.

The insurance would be, then, that Superstition is commensurate with Supernaturalism. Not quite. Supernaturalism thinks of a being who comprehends, oversees, presides over the natural universe, on a principle that is not exhausted by an organic universe. Superstition describes this Being as directly interfering as ruler and director. The finest minds may point to the supernatural; only the coarser are infested with Superstition. It is a familiar saying, that Ignorance is the mother of Superstition. It would be hard to say that Ignorance was the mother of Supernaturalism. No one by searching, perhaps, can find out God. But very little searching suffices to reveal that God is not whimsical or capricious like ourselves. "What is the whole history of the intellectual progress of the world but one long struggle of the intellect of man to emancipate itself from the deceptions of Nature? Millions of prayers have been breathed to what we now know were inexorable laws. Only after ages of toil did the mind of man emancipate itself from those deceptive appearances of Nature, to which the long infancy of Humanity is universally doomed." (Buckle's Morals, 1, 76.)

It is needful to be thought that Africa was a land of monsters, serpents large enough to stop armies, and men without heads; that golden apples grew in Spain; that giants and enchantresses lived in Sicily; that a cave on the Black Sea was the mouth of hell. The Roman legions and the traveling merchants made these phantoms vanish. The naturalism has an evil Demon named Koin, who tries to strangle them in their sleep. He never comes, except when they have been gorging themselves with food. He is the nightmare of an overloaded stomach. If you want to reach the heart of this subject without pains, open the first volume of Mr. Buckle's "History of Civilization," the 289th page, and you will find matter for profound reflection. There is the whole case in a nutshell. There is the clear statement, fortified by hosts of references and illustrated by facts in every field, that Superstition is simply the child of Ignorance. There you will read that so simple a process as the drinking of marshy land-water by the brains of Englishmen of their notions of a special providence in chills and fever, while the same Englishmen pray for wet or dry weather because they have not discovered the laws that control the fall of rain. The discovery of these laws will still further limit the domain of the Supernatural.

A right love of mind was purged of superstition by the science which discovered the law of the eclipse. An Athenian general, Nikias, fearing to risk a battle at the time of a lunar eclipse, allowed himself and his army of forty thousand men to be either slain or taken prisoners. In

[illegible] Sunday. Thousands ... be more prosperous, if ... uiter a prayer.

Six hundred years ago, St. Francis d'Assisi, kneeling in his little chapel, had a vision. The Virgin and her Son appeared to him, thanked him for his great services to the church, and begged him to mention any small favor they could render him as a token of their gratitude. Francis, bowed down by the condescension and oppressed with humbleness, merely asked that all who, from that time forward, should confess and partake of the Mass in that particular chapel, might have all their sins forgiven. The request, though too insignificant to be spoken of, was granted. But to make it more worthy of such a petitioner and such a giver, the trifling privilege was extended to the churches of the Franciscan order throughout the world. On a day in last August the Church of St. Francis, New York, was crowded from morning till night with pious souls who were anxious to get a few centuries of their allotted purgatory wiped off.

Archbishop Manning, who is spoken of as a promising candidate for the papacy, if the present incumbent ever leaves it, gravely justifies the practice of trading in celestial real estate, which so shocked Wyckliffe and Huss, and at length outraged Europe into Protestantism.

The rite of Baptism shows a pure case of superstition. The Indian "medicine man" muttered a formula over a gourd filled with water from a neighboring fountain, and sprinkled it on his sick patient. The Peruvian after consulting his gis, bathed in the nearest running stream, and said: "O thou river! receive the sins I have this day confessed unto the sun; carry them down to the sea, and let them never more appear."

The Aztecs began their order of baptism thus; "O child! receive the water of the Lord of the world, which is our life; it is to wash and to purify; may these drops remove the sin which you drew to you before the creation of the world,"—and in conclusion the priest said: "Now he is born anew and liveth anew, now is he purified and cleansed, now our mother, the water again bringeth him into the world. When the Romish priests saw the ceremony, they thought the old Enemy had been at work, and crossed themselves with holy water more decously than ever.

The Episcopal priest, before applying the water, prays that God will "grant to the child that thing which by nature he can not have," will "wash him and sanctify him with the Holy Ghost;" and, after applying the water, declares the child to be regenerate. Was ever Pagan suckled in a more fantastical creed than this? When the superstition vanishes from the rite, and it becomes a simple observance of sentiment, nobody cares about it.

The Communion is another instance of unmitigated superstition. See that morsel of bread. It was ripened in the field, harvested, ground, kneaded, baked in an oven,—touch it, taste it, it is bread, and nothing more. Consider this wine in the goblet. It was grown in a vineyard, imported in a vessel, bought at a grocer's shop. It differs from ordinary wine in not being so good. But, on the utterance of certain words in a religious service, the substance is transformed. What seems bread, becomes God's body. What seems wine becomes God's blood. The mouthful and the sip pass the Lord of the world into the soul through the gateway of the lips. The Divine Intervention is pledged to come in at every utterance of the charmed words, and pack the living Godhead into a thin wafer that would not stay the hunger of a child. The natural mind calls this blasphemous nonsense. The supernatural mind calls it divine mystery.

The English Book of Common Prayer affirms that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." "Grant us," the priest implores, "grant us so to eat the flesh of thy dear Son, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood." When Zwingli took out the poison by declaring that the supper was simply a memorial observance, it dropped into disuse. "Whereas" stands by the statement that the earth will explode sooner than the truth that earthquakes and other natural convulsions are caused by human sin. The Presbyterians in Philadelphia have put on record their conviction that the hideous woes that afflict France are a doom passed on the nation by the Protestant God to pay for the Massacre of St. Bartholomew. Such nonsense is the despair of history, and the confusion of reason.

The vulgar idea of prayer is saturated with superstition. "Prayer," says an "Orthodox" [illegible] he rope up in the belfry: we pull it, the bell in heaven." Says another: [illegible] treasurer in heaven, knows every [illegible] Father's hand-writing, and can [illegible] upon by any [illegible] for his Father's bills". Said an [illegible] in iron, and you must pump a long time to get it. Speed the pump." Here is natural [illegible] for you! Suit-sugar, pump-handles, and [illegible] to pay on demand! The ropes rattle, [illegible] sink, the promises to pay wait for [illegible] are [illegible] tions. But should they prove to be true, then [illegible] not to have believed them will be an awful and irreparable misfortune. It will entail the con- [illegible] "A distinct avowal, [illegible] not to be regard-

by law. Super- [illegible] vention comes in [illegible] Jere- [illegible] opposed before you pray, why pray? [illegible] time is coming when men will not pray for natural or spiritual gifts; when it will be seen that all such prayers have been breathed in vain to inexorable laws. Read John Weiss' chapter on "False and True Praying," in his new book on "American Religion;" shame yourselves by the reading out of the superstition of paying for things which, if you really desire, you will earn; and, by studying that and other chapters, educate yourselves into the clearest ideas about rational religion that have ever been printed.

While present views of Providence last, Christians cannot look down on Pagans. The augurs and soothsayers are their brothers. While the present idolatry of the Bible lasts, Christians cannot look Intelligent heathens in the face.

"See that Christian missionary," said a Hindu to his companion,—"see that Christian missionary carrying his god under his arm." There is a pure fetich: a book of charms; a miracle-working product of the printing-press. The Bible Society turns it out by the hundred thousand copies; no spurious parts omitted, no apocryphal part put in; no substantial error, no dark taste explained; no intelligent classification of books allowed; no vowel points changed. That the volume should be *understood* is not essential. It is not necessary even that it should be read. It must be distributed and possessed. It is scattered among the heathen by shiploads; it is left at the doors of people who cannot read; there is a copy in every room of your hotel; the salon of every steamboat has one or more; the traveler puts it in his trunk as a talisman; the soldier puts it in his breast-pocket to ward off the bullet or stay the bayonet thrust (which it sometimes does), the undisturbed presence of the book in the pocket being thought sufficient to insure its virtue. To read a chapter every morning, without asking what it means, will keep off the devils for the day. Devout people open it at random and find a divine oracle in the text that first meets the eye. If a child flings the book down and kicks it, the resources of parental discipline are inadequate in the emergency, and the minister must be called in to prescribe for the offence. The proposition to translate the volume into plain English is repelled; and the idea of reading the volume as one reads other books is scouted with horror.

"Have you any request to make, Tommy?" said a pastor to a little boy who was sick. "Yes: when I am buried, please put my little Testament in the coffin with me. I am a very little boy, and I am afraid Jesus will forget me. But I will reach up my New Testament to him, and then he will receive me."

Who shall do justice to the superstitions that infest the Sabbatarian mind? Here is one day in seven that is not to be reckoned in the ordinary calendar: it is an intruder in the astronomical universe. It has no place in the schedule of time; history has to jump over it. The solar system has orders to pass by it. It takes no celestial observations. Another sun shines for it; other winds blow for it; other elements work for it; the laws of hydrostatics and pneumatics and gravitation are suspended on that day. They are the ministers of God, and tradition says that on this day God was asleep. On that sacred day the obedient sea, converted from its secular habits, swallows up not the unskilful sailor, but the worldly absentee from church. The Sabbatic wrath spares not the Sabbath-expert who knows not how to manage their sail but the irreverent who do not love the Sunday school. If the sportsman is killed on Sunday by his own gun, it is not because he is a careless sportsman, but because he was not reading his Bible. If a carriage breaks down on Sunday, it is not the fault of the road or of the axle; the laws of mechanics are of no account on Sunday; that the word of Scripture might not be broken, the wheel gave way. The natural forces are all orthodox on one day of the week. The sea becomes "evangelical." The sun dispenses the gospel, and is literally a sun of righteousness. The winds obey the behests of the Holy Ghost. The beasts prophesy. The trees of the field are strict Sabbatarians. Nature studies the Bible, and goes by the letter of it; she guards the slumbers of God. The "New Cyclopedia of Illustrations," a work introduced to the public by no less a person than Dr. Stephen H. Tyng, of New York, quotes approvingly an Eastern legend to the effect that, while Solomon was on his way to visit the Queen of Sheba, he came to a valley in which dwelt a peculiar tribe of monkeys; on inquiring into their history, he learned that they were the posterity of a colony of Jews, who by habitual profanation of the Sabbath had degenerated into apes.

Dogmatism is superstition of opinion. A dogma is an opinion with a magical attachment. It is a medicated bullet. The dogma is a fetich. The less you understand it, the diviner it is. Its mysteriousness is its merit. The *credo quia absurdum* is the motto of the dogmatist. The formula is a charm, a phlactery to be worn about the neck or on the arm, or more on the forehead. Emblazon it on the church, and Christ will dwell there. Set it over the gates of your college, and God will bless the institution. Let the Lyceum Committee write it upon the wall of their council room, and the course will be favored, in spite of dullness, stupidity, and ignorance. Is it not the truth in its deepest sense, but the spelling. The superstitious Jew would not tread on a piece of paper lest the holy name should be written on it. The Christian is equally dainty with his creed. The Articles of Faith professed by Christendom have been so long associated with marvel and miracle, that they have no long been held in awe. Their apparent absurdity being re-posed a proof of their supernatural origin, their professed incomprehensibleness being the measure of their occult virtue; they have been believed so saintlessly [illegible] ...ainst let all rational [illegible] ...st men who exalt in the d[illegible] its application to the most [illegible] of life,—insurance, for e[illegible] card the very notion of law in the [illegible] that concern their rational being; that man, who demand accurate and full knowledge before embarking in enterprises of ordinary moment, should think knowledge an impertinence in the upper domain of thought, and should actually prefer dream and fancy, and spectral illusion, to the simple realities of truth and fact, when the problems of deepest import are under discussion, is certainly amazing. God would be ludicrous were it not for the terrible power this habit exercises over the minds of men.

The existing superstition, with its attendant dogmatism, is represented in this country by the existing Churches,—the three or four thousand owned by the Roman Catholics, the forty or fifty thousand held by Protestant Christians of the various sects. The Roman Church wields a power of pure superstition, and makes it felt in every important department of life,—in politics, education, literature, in domestic usage, and in private experience. Its three or four millions of members are subjects of a spiritual authority that lays an interdict on intelligence, stultifies conscience, and oppresses will.

The Protestant Churches exert a baleful influence through the superstitious reverence for dogma. The influence is felt in all the speculative operations of the mind,—in philosophy, ethics, science, and education. It is felt in colleges and public schools. Publishing houses confess it. Lecture committees yield to it. It interferes with the amusements of the people, and is brought to bear on their social habits. It is brought to bear on the young by means of the Sunday schools, domestic teaching, and manuals of education. It selects their reading and dictates their thoughts on all subjects of intellectual belief. It holds possession of the chief seats of power and patronage to a degree that is appalling. It wields a despotism that none but the boldest dare resist. Without interfering directly in politics, it is able to affect occasionally political movements by fastening the charge of infidelity on candidates for office. Eminent men of science creep under the chains it places at the approaches to knowledge; and eminent statesmen defer to its claims, in order to secure popularity. Men of business become bigots that they may become rich. Its power is dangerous because it is insidious, and because it touches the springs of thought. It is difficult to measure and to meet. Even they that are under its dominion are often the last to own its peril. Harrasts the movement of thought, as the head winds do the sails.

A vast danger from superstition lurks in Spiritism. It is as yet undeveloped, but it is rapidly developing. Thus far it has appeared in the more vulgar forms of fortune-telling, soothsaying, and necromancy.

This great ignorance, illusion of evil, the Free Religious Association primarily aims to dethrone. Its motto is not faith, but knowledge. It seeks to know. It believes in knowing. The definition of truth it does not attempt. The love of truth it would fain promote. It would emancipate the mind from the tyranny of the supernatural, from the bonds of dogmatism, from the dereliction of idolatry and superstition. In doing this, it is actuated by the sincerest of aims. It is animated by pure human regard.

1. In the first place, we charge Superstition with ruinous waste of means. The Egyptians could not eat their onions because they had made gods of them. The Jews could not improve their Sabbath because they had consecrated it. The Christians are unable to make rational use of their Bible because they deem it the "word of God," too holy to read intelligently. It is sacred to stupidity. The antiquarian, the archæologist, the historian, the philosopher, the moralist, look at it with longing eyes, but refrain for lack of words. It is a buried treasure which is defended by magical charms. Literature has no claim upon it. It is too hallowed to be the property of the human mind. It is forbidden to the vulgar to know its genuine thoughts. A seventh part of all the time there is having been given to the Lord, men may not avail themselves of it for their human purposes. It must be devoted to doing nothing. To open libraries on that day, or lecture-rooms to give instruction in science, history, mechanics, literature, art,—to entertain the tired people with music, to facilitate easy journeys into the country, to make galleries and gymnasiums and gardens accessible to toiling operative multitudes, would be an affront to the majesty of Heaven, would disturb the slumbers of the gods. The Communion Supper feeds nobody either with food or sympathy, because it is a "holy ordinance." In order that the sacrament may be observed, the occasion is lost. The human qualities of Jesus cannot be appropriated. No contact can be appreciated,—the virtue in him being transplanted to his mythological character. In Naples, one sees hanging upon the walls of shrine and chapel implements and weapons, fishing lines and nets, through which poor people have been saved from danger, or have met signal good fortune. The grateful owners devoted them to the Virgin, and have never since been by her called for. Being once consecrated, they could not be used. This tool-worship is very expensive to poor people, though the tools be nothing but rusty knives, a skein of twine, or an old oar. Who shall compute the cost of it, when the sanctified and wasted tools are tools that hold the literature of a nation; nay persons, the like of whom are not born more than once in a thousand years; and fifty-two golden days in every twelvemonth, each composed of precious and irrecoverable hours?

II. The second charge we make against superstition is, that it demoralizes and degrades mankind. Old Burton says: "No part affected by superstition is the brain, heart, will, understanding, soul itself, and all the faculties of it; all is mad and dotes." "Death takes away life," says Pliny, "but not superstition. No torture is like it, mute so continuous, so general, so violent, so destructive." "The visionary," says Plutarch, "hath never a wink at all; for he can neither use his reason when awake, nor be free from his fears when asleep. His reason is always asleep, and his fears are always awake." "When the atheist falls sick, he reckons up his verities and debauches, his excessive labors or unmannerly disregard of life or climates. But the fanatical superstitious accounts every little distemper in his body or decay in his estate, the death of his children, crosses, and disappointments, as the immediate strokes of God. If he be sick, he thrusts away the physician; if he be in grief, he shuts out the philosopher." The soul of superstition is fear of the unseen powers, dread of the unknown. It infects with cowardice. Why are men afraid of inquiry? Why do they cower under creeds they disbelieve? Why do they sit dumb in presence of calamity? Why do they submit to strokes of fortune they might parry, and accept situations they might escape from? Why the backwardness to explore Nature? Why the horror of new opinions? Men are ruled under their prejudices as children [illegible] their blankets, peopling the dark place[illegible]

We are not half the men we ought to
We will not do our own work, from the
sticking hope that God will do it for us.
will not push our own way, from the stupe[illegible]
we may crouch God's path. Be[illegible]
[illegible] ...ompliments, [illegible]
[illegible] ...pplying more strength
is exhausted, it droops

him of his natural strength.

Superstition in the Roman Empire must have been a bitter thing, when poets loathed it as the destruction of all goodness; when moralists denounced it as the subverter of all goodness; when philosophers deplored its malignant influence on the nations nature; when a man like Plutarch branded it as the worst calumny against the Deity as more pernicious than atheism, as being, in a word, essential atheism with cowardice superadded; when thinking people hailed with rapture the materialism of Epicurus, which at least gave them promise of quiet and unbroken sleep in their graves. It took away their gods, and that was the greatest boon that could be conferred.

Superstition must have been a frightful curse in Italy, when the monk Savonarola dared to assail it in the person of the Pope of Rome. It must have been a ruinous woe in Bohemia, when John Huss poured out his torrents of eloquent indignation upon it; when his scholar, Jerome Faulfish, burned the papal bull under the gallows; when the people rose, insulted the priests, stormed the town-house, and defied the authority of the Church. It must have been a corroding disease in Germany, when Martin Luther bore his witness against the doctrine of indulgences, and at the risk of his life confronted the ancient system under which he was educated with the pomp and terror of the world.

The flashes of lightning that Theodore Parker drew from the cloudy masses of faith, and that have not ceased to blaze yet, reveal the temper of superstition in a horrible light. Temper is bitter, though not as powerful, as in Greece and Rome. These great souls were struggling to emancipate men from their bondage to the supernatural, to get breathing room for the mind, to secure liberty for thought and will, to gain the right of eminent domain for the human faculties in every sphere of natural activity, to make them, so far as the light or the generation permitted, kings and priests to themselves. They could not execute their work perfectly, because they could not see it perfectly. We see it better than they did. Our successors will see it better than we do. The time will come when Nature will assert the claim to the whole dominion of the supernatural; and then, when the half gods go, the gods will arrive.

That superstition calumniates the Deity need not be argued; that it is a grand offense. "For my own part," said the philosopher, "I had much rather people should say of me that there neither is nor ever was such a man as Plutarch, than they should say that Plutarch was a peevish, fickle, froward, vindictive, and touchy fellow."

Mr. Lecky, in the sentimental mood that sometimes comes over him, writes: "No error can be more pernicious than to imagine that, when a critical spirit is abroad, the pleasant beliefs will all remain, and the painful ones alone will perish. Superstitions appeal to our hopes as well as to our fears: They often meet and gratify the inmost longings of the heart, and offer certainties to which reason can only afford possibilities or probabilities. They sometimes even impart new sanctions to moral truths. Often they become essential elements of happiness, and their complete decay is most felt in the languid and troubled hours when it is most needed. We owe more to our illusions than to our knowledge. "Why is it," said Luther's wife, looking sadly back upon the dark creeds which she had left, "that in our old faith we prayed so often and so warmly, and that our prayers are now so few and so cold?"

But the argument conveyed in this mournful passage proves too much. Let comfort be the master, and who would leave the fireside? Was Luther wrong in leaving the Church of Rome? Not in this pensive mood has Mr. Lecky written his History of Rationalism in Europe." That we owe more to our illusions than to our knowledge, he has taught thousands to question: that proposition we take leave, in his own name, to deny. We are quite willing that the pleasant superstitions should go with the painful ones; that the prayers should become fewer and colder till, as ceremonies, they cease; that the dreams should be dispelled as the day waxes and the sun shines; that along with the evil should fade away in the brightening daylight of science. Instead of considering ourselves in "languid and troubled hours" with illusions, let us make such hours fewer by knowledge.

Heat and light are not the same thing, but they have one cause. Light undergoes no change of manifestation that does not in the same manner and degree affect heat. So, it seems to us, intellectual enlightening on the nerves of seeing produces vision, falling on the nerves of feeling produces heat. So, if knowledge strikes the understanding alone, it merely illumines; but if it strikes the will, it causes moral enthusiasm, a glow is excited, that, better than any striking of flints or crackling of fagots, will take away the chill of the human heart.

Letter from Mrs. J. P. McCoy.

Dear Sir:—Permit me to write for your valuable paper a short account of the funeral discourse delivered by Mrs. Amelia Colby, on the death of Mr. Hutchens, near Williamsburg in this county, last Sabbath (July 30th). Mr. H. passed to spirit life some four months ago,—firm in his belief in the Harmonial Philosophy. He requested that Mrs. Colby should deliver his funeral discourse. A beautiful grove near the town was selected for the purpose, and a temporary rostrum and seats constructed. At an early hour the crowd began to gather, and at half past ten, the time appointed for the speaking to begin, some ten or twelve hundred people had assembled,—some, as they expressed it, to hear what she "would say upon such an occasion," others, and a goodly number too, believing firmly in the beautiful Harmonial Philosophy, came together to sympathize with, and encourage the younger wife and children of the departed brother in their loneliness; and to have their spiritual strength renewed by the grand truths uttered by the gifted Mrs. Colby.

Her subject, "The Philosophy of Death," she handled in her usual masterly style, unfolding new truths, and opening new avenues of thought for the thinking mind. Her eulogy on, and tribute to the departed brother was beautiful and true. Her words to the widow and friends was very affecting, and went home to many hearts. It would be vain to try to give a correct idea of all, or even part, of what she said. Suffice it to say, that all unprejudiced minds received the truth, and went away wiser and better. But, unfortunately, all were not unprejudiced minds, for a few good (?) orthodox sisters seemed greatly excited when their idea of a God was handled

[illegible] there ought to be for such as our speakers." So much for Christian liberality. (If you will allow me so paradoxical an expression.) Mrs. Colby at the close of the discourse delivered a fine inspirational poem, which I much regret I was unable to obtain for you. The good friends of progress then opened their houses and hospitably entertained those who were unprovided with refreshments. At half-past two we again assembled listened for an hour to a very [illegible] lecture, the subject of which was, "Is

[illegible] and Math-

Written for the Religio-Philosophical Journal.

THE RESURRECTION OF CHRIST.

Letter from A. C. H. Orr.

BROTHER JONES: In your paper of Aug. 5th a Brother proposes the following question: "Did Jesus really come forth with his natural body of flesh and blood?" and desires to see it answered. It is true, as this Brother asserts in his article, "that a majority of the churches teach that the resurrection of the dead consists in a reunion of soul and body," and as the world supposes that the doctrines taught by the churches are taught by the scriptures, the Bible is made responsible for this unphilosophical absurdity. The scriptures of the New Testament certainly teach the doctrine of a resurrection,—that is a life after physical death, but nowhere intimate that man's natural body will be again vertied. The original word *anastasis* from *anasteno*, simply signifies to stand up,—a position indicative of life, in contradistinction from a recumbent position figuratively indicative of death. This word, with its derivatives, is used throughout the New Testament to expose future life alone, without the slightest reference to a body of any kind. The English word resurrection, by which the idea of the Greek word *anastasis* is rendered, comes from the Latin *resurgo*—"to rise," "to be renewed again," etc., and only legitimately embraces the idea of a renewed existence after a separation from the physical body at death. The accommodated sense in which the word resurrection is made to embrace the idea of raising dead bodies by a "majority of churches," appears to be an offshoot of that ignorance, growing out of materialism, which considers the soul as a mere "puff of wind," which, to exist in the future, must be reunited with the body from which it had been separated. In attempting to answer the Brother's question, I shall be guided by the clear, plain and incontrovertible testimony derived from the simple history itself, as recorded by John in the 20 h chapter of his gospel—"Did Jesus really come forth with his natural body of flesh and blood?" I answer, I am clearly convinced that he did not. Start not, my theological friend, but listen, and remember that this notion of yours on the subject of the resurrection, like a good many more of your notions, is just as destitute of scriptural as it is of physiological support. John tells us that early on the first day of the week Mary Magdalene came to the sepulchre, and, stooping down and looking in, she saw "two angels in white sitting at the head or foot of where the body of the Lord had lain. After some conversation with them, she turned herself round and saw Jesus himself standing," "and knew not that it was Jesus." Mary Magdalene was intimately acquainted with Christ. She had stood by his cross only three days before, and if any one living at the time was capable of recognizing his identity, it was she. I shall suppose him to be the gardener, and addresses him as such. If the Savior had risen in, and now appeared to her in the identical body of his crucified flesh, what a mistake of this kind would have happened? Rather improbable. Again, Mark in the 16th chapter and 12th verse of his gospel, tells us that after Christ appeared to Mary Magdalene, he appeared in another form, to two of his disciples as they walked and went into the country." And Luke gives this case more fully. In the 24 h chapter of his gospel, he tells us that these disciples were going to Emmaus, some distance from Jerusalem. As they walked, Jesus joined them, and although conversing with him on the subject of his own death, they traveled with him for miles without knowing him. (It is true, Luke states that their eyes were holden so that they did not know him) Dr A. Clark very correctly observes that there was nothing supernatural in this. The reason, he adds, is given by Mark—"He appeared in another form." The inference from these cases is plain, that Jesus did not rise with the same body placed in the sepulchre. But the advocates of a bodily resurrection tell us that the identity of Christ's resurrection body was so complete as to retain even the "print of the nails" in his hands and feet. Such is represented as the appearance on a certain occasion. I admit; but as we soon will see, in appearance only. The Saviour was about introducing a new dispensation, the corner stone of which was the doctrine of a life beyond the grave,—immortality. He had chosen twelve disciples, the future teachers of this dispensation, who had been witnesses of his supernaturalese exhibitions "from the beginning." These men, steeped in Jewish materialism, and capable only of appreciating such evidence as came through their material senses, were to be eye witnesses of the grand crowning evidence of immortality,—his own resurrection, of which truth their united testimony was to convince the world. That is important, then, that they should be convinced themselves, and that evidence suited to their capacity and circumstances should be given. After appearing in his resurrection or spiritual body to, and convincing Mary Magdalene and the two disciples going to Emmaus, of his identity, he appeared to three future witnesses, who were assembled in a room and to them he said, showing them his hands and feet as the only kind of evidence they could appreciate. One of the disciples, Thomas, called Didimus, was not present at this interview. When the rest told him they had seen the Lord, he replies, "Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand in his side, I will not believe." Here was one of the chosen witnesses, and I have the conditions upon which his convictions could be predicated. Jesus enters, eight days afterwards, through closed doors, assumes a body identical with that of his resurrection body, and gives Thomas the evidence required. That Savior's crucified body was a material body of flesh and blood. If he rose in it, did this material body pass through a key hole to get to his disciples? Again, the body of flesh was one with which he conversed—did he take a body of flesh and blood to heaven? If so, there is very little dependence to be placed in Paul's assertion, 1 Corinthians, 15 h chapter, 50th verse—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

If articles on the subject of the resurrection be acceptable to your readers, Mr. Editor, I shall be happy to present you with a few others.

Written for the Religio-Philosophical Journal.

OBSESSION.

Letter from D. G. Mosher.

BROTHER JONES:—I notice in the Journal of July 8 th, a letter from Thomas Woodliff, in which he gives a short account of having passed experiences usually named "obsession," followed by your remarks in relation to the same, and the cause and cure. Much has been written and said upon this different subject, and that mostly by those who have had little or no experience in the line of "obsession," rendering their arguments of little avail in solving the mysterious problem. Thomas Woodliff, in my opinion, knows more of the real nature of "obsession," and the object on the part of the obsessing spirits, and the result aimed at, than a score of writers without experience, by having been obsessed. Having myself passed through the most severe trials in this line ever endured by any mortal, I feel that I have learned an important lesson in relation thereto, that no person can fully understand without similar experience, or a different mode of reasoning is applied than, as yet, has been adduced, in solving this difficult problem. Skepticism and ignorance do not seem inclined to accept the testimony of a maniac (?), or one "possessed of the devil," therefore I solemnly believe that "obsession," and all spirit manifestations usually attributed to "evil spirits," "low order of spirits," "undeveloped spirits," &c., are directed in wisdom from on high. If I am right, a decision must be rendered accordingly before the full dawn of the "Second Spiritual dispensation."

Give the "possessed of the devil" a hearing and the character of the "obsessor" will be illustrated in a truer light. I do not wish to be understood as saying that all who have been "obsessed" have learned the true import of such "obsession," for the object of "obsession" in different cases is not the same, as reference to different examples will prove.

An estimable young lady,—one of the first as well as the best speaking mediums in one of the Eastern States,—nurtured in the cradle of Universalism, and under her mediumship preached the doctrine that all in the spirit world were on the same plane of intellectual development, was seized by "undeveloped spirits," and tormented day and night for sometime, by foul imprecations, loathsome in the extreme. The change produced in the mind of the medium was, that she was convinced that there was all grades of character in the spirit world the same as in this, instead of the "one plane" doctrine of the old-school Universalism, and when this change was fully made, "the devil left her," and afterwards she preached the, to her, new doctrine. This is a case of decided spiritual aid, and

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CHICAGO, SEPTEMBER 9, 1871.

A SEARCH AFTER GOD.

NUMBER LIV.

Cause and Effect, Mutual Interblending—Views of Different Spirits—The Universe Not an Infinite Effect—Wonderful Knowledge of Advanced Spirits.

In our previous article we carefully examined into the relation of cause and effect, showing that every effect, when carefully examined and traced to its cause, could be readily comprehended by man, leaving no room in connection therewith for the exercise of superstition. Superstition, as well as the belief in an Infinite Personal God, has for its basis foundation ignorance.

In tracing effects to their causes a grand lesson can be unfolded, the true destiny of man be clearer revealed, and the philosophy of life better understood. In our former article we briefly alluded to the experiment of an ingenious Yankee, in exciting within the breast of the ignorant negro of Africa a belief in the existence of a God through the instrumentality of an ingeniously arranged device whereby beautiful strains of music were produced. The effect was apparent to their senses. They could hear the sweet melodies as they vanished in the distance—sense the sound of something which they believed flowed direct from God himself, and at once their superstitious notions were aroused. What should they ascribe this music to if not to a God? The tree stood alone in a vast plain. None could conceal themselves from their vigilant observation so as to avoid detection, and they could not do otherwise than to ascribe the existence of that which they could not comprehend to a God! This was perfectly natural. No one will blame the poor negroes for the devotional spirit they manifested, and for the sincerity of their worship under the luxuriant branches of that tree. The Yankee device, cunningly arranged, produced that music, and the result was at once attributed to a God.

But, Lucretus, who has been searching for God for a long time in the spirit-world, and whom we introduced to our readers in some of our previous chapters, again comes to our guide and demands a hearing.

Lucretus—Your illustration seems beautiful, but do not fully solve the problem to my mind.

Spirit—Cause and effect are the grand ultimates of the universe, one gradually blending into the other, and it is impossible to separate the two. Separate them completely, and the effect would cease to exist immediately. The Yankee constructed the ingenious device, and was the real God that the negroes worshiped, but the wind produced those enrapturing strains of music which so delighted their ears. The effect, the music, and the cause, the wind, were beautifully interblended, and to separate the two would be an impossibility, without destroying the sound.

Lucretus—In what respect do the views of spirits differ in regard to the existence of a God?

Spirit—I have attended a conclave of wise sages in the spirit-world, listened to their addresses in regard to a Supervising Intelligence in the universe, and their views were as various as those entertained on earth. These sages meet at regular periods to discuss the question, and

[illegible] as
ence. The
1st, those who believe in an
Mind as the Cause of all things. 2d, those who
attribute creation to the
and Sir Laws. 3d, those who
pla
ome all his works throug

the instrumentality of individualized intelligences. 4th, those who believe in the "God-Circle of Spirits" who are innumerable, but one in purpose, and who occupy the highest position on progression's ladder, and control the reins of the universe.

Lucretus—The members of this Society have strange notions in reference to Deity. Do any of them worship their God?

Spirit—Some of them do; others do not, depending altogether on their organization, and code of belief.

Lucretus—But is there no method by which this perplexing question can be settled, and the truth arrived at?

Spirit—Not so long as one effect remains in the universe that cannot be traced to a cause. So long as one problem in existence remains unsolved, or one note of music produced that can not be traced to its original source—the ingeniously formed device that produced it—so long will some one be ready to kneel and worship.

Lucretus—The wise circle of sages who meet to discuss this problem,—do they think they can ever solve it?

Spirit—Some of them, of course, think it already solved. While on the earth sphere, they observed the action of unseen forces, and attributed them to the influence of a God. I have pointed this fact out to them, and can readily explain the philosophy of every thing that they then based their belief upon. Take, for example, the illiterate negro who based his idea of the existence of a God on the melodious music that the ingeniously arranged wires produced; explain to him the cause thereof, and prove to him conclusively that man constructed the device, and still he would see effects equally unaccountable, and his belief in the existence of a God would continue. There is one scientist connected with those who assemble to discuss this question, who, while on earth, based his idea of the existence of a God on lightning, thunder, rain, and the atmosphere. These four mysterious agents in action in the material world, convinced him, negro-like, that a God must exist. I have demonstrated to him that the elements which cause these phenomena are under the immediate control of individualized intelligences; but I stood amazed when I saw him pointing at other effects still beyond him, which he can not now comprehend, and which he ascribes to a God! When the cause there of is explained to him, he will still cling to his God-idea, for there will yet remain effects the silent causes of which he can not understand.

Lucretus—Should not the tracing of one effect, in the material or spiritual world, to its cause, settle the question?

Spirit—It demonstrates only that one problem. All the problems yet solved in the material or spiritual world produce the same decisive answer: the controlling cause—man. In vain have I endeavored to obtain other solutions. But those effects I have traced to their cause are few, very few in number, while on all sides those that are still more grand and incomprehensible, arise and confront me.

Lucretus—But the universe is an infinite effect, and should it not have a cause commensurate therewith—God.

Spirit—True, the universe is infinite in extent, but not an infinite effect. An infinite effect would simply be a oneness—sameness in all things. There is not a sameness in all things, hence no infinite effect. Effects are all finite. An infinite effect would make all beings exactly alike, whereas all are unlike. Let that idea explode, that the universe is an infinite effect—for it is not. Take but two the weight, density, specific gravity, and the animal-making properties of Jupiter; yes, there are wise sages in the spirit-world that, understanding the geological formation of the earth, can write a natural history thereof,—sketch the size and appearance of all the species of animals that ever lived upon it, tell the periods in which they lived, etc., but who have never seen any of them. Do you suppose that chance controls this? No! The soil for all the species is prepared expressly for them, and they come forth at the appointed time, regularly and systematically.

Lucretus—Your statements astonish me. Do such powers exist among spirits?

Spirit—Emphatically, yes. The puny astronomers of earth have learned the first lessons in science. They have advanced just one step—a feeble one, too. They understand quite well the motions of the planets; what they stop there? Puny child, think not so; by and by—step by step—they will advance until they can explain the character of those forces that produce those motions.

Lucretus—They can then go no further?

Spirit—Yes; they then will proceed step by step, until they can fully explain the characteristics of those elements that form the planets. In the spirit-world are books on the Motion of Planets, the Forces that Produce it; Planetary Development, and intricate rules for the production of animal life thereon. Those spirits who understand these problems can tell exactly the species of animals that each planet will produce.

Lucretus—Your views

shall impose, but under conditions that shall be required by so-called spirits of intelligent men of the next sphere of existence. If such conditions afford room for fraud, they will be able to explain such fraud, when their *scientific acumen* shall have detected it, even under conditions imposed.

It will hardly do for these men to say that fraud was practiced upon them, but they were unable to detect it; an assumption that would be highly unbecoming to scientists!

Let us have no more trumpeting of fraud, and humbug, until *scientists* show their expertness at *catching the bug.*

Caution to Newspaper Publishers.

Beware of publishing any advertisements that come to you from a firm styling themselves "*Thompson Raymond & Co., Bridgewater, Conn.*," unless you get your pay therefor in advance. If they are not *Dead Beats*, they act very much like people who are.

GROVE MEETING.—The Spiritualists of Southern Wisconsin will hold a mass grove meeting on Saturday and Sunday, Sept. 9 h and 10 h, at Genesee. J. O Barrett, State missionary, and E Winchester Stevens, are engaged as speakers. All are invited with baskets well filled, to the picnic on the grounds. By order of the Committee.

E. W. STEVENS.

Personal and Local.

—Jacob the Healer, otherwise known as the "Zouave," has recently returned to Paris. During his stay in London, many persons have been benefited by his healing power, and some of his patients intend following him to Paris to continue the treatment.

—There are a *few* Spiritualists that have not quite advanced out of the old orthodox shell, who may be seen with a Unitarian or Universalist paper in their hands perusing its contents. Brother S H. Ewell, of Romeo, however, is not one of that kind, judging from the following extract from his letter: It has been a long time since I wanted to have my Spiritualism filtered through the Jewish writings, Hebrewism, Unitarianism, or Universalism, to make it palatable. I take my lam clear. It is not any too strong for me at that, and there is no place where I can get the juice more pure or unadulterated than through your excellent paper.

—One of the would-be Spiritual papers has mixed together all the isms, and formed a mixture of "all sorts," composed of Trinity, the blood of the Lamb (not Mary's little lamb), salvation for all, and spirit communion, forming a compound that is good for orthodoxy, or suited to a slight attack of liberalism.

—The third edition of "Jesus of Nazareth; or, A True History of the Man called Jesus Christ, through Alexander Smyth," has been recently issued from the RELIGIO-PHILOSOPHICAL Publishing House,—which is a guarantee that it has been received and read with a wide gratification. We have before alluded to this book, which goes through the history of Jesus with a searching, if not scorching, scrutiny, and holds up to the light all that tissue of fable and superstitious belief with which it was thought best to surround his long-revered name. It is quite unnecessary for us to call attention to the character of a book which has already made itself so well known as to reach its third edition.—*Banner of Light.*

—A grand military festival and *fete champetre* in aid of the Union Home and School, for the education and maintenance of the destitute children of soldiers and sailors, is to be held at the celebrated Fashion Course, West Flushing, Long Island, commencing Oct. 2, and continuing two weeks. We hope the undertaking will prove worthy of the noble cause which it is intended to benefit.

—Dr. H. F. Fairfield is coming west. He is already engaged to speak, in the month of October, in East Saginaw, Mich. Would like to make engagements for September, November and December. Address, Ancora, N. J.

—The Spiritualists have had a glorious picnic at Waco, Texas. Brother H. C. Pierce writes as follows from there: We have a small society here in Waco, and occasional speaking. Last Sunday we all went out of town, and held a glorious picnic in the grove, in one of God's temples made without hands. Mr. Glover, Mr. Breed, Dr. Wheeler and myself were the speakers. I gave the principal lecture in the morning upon Spiritualism,—the Bible and Modern Spiritualism compared. Mrs. Breed gave us two fine inspirational poems, and also several spirit tests.

—Dean Clark is now ready to enter the field of labor in the West. He is regarded in the East as one of the most able and eloquent inspirational speakers in the ranks, and we hope he will meet with such encouragement in the West as will make him feel at home. Address him in care of *Banner of Light*, Boston, Mass.

—Mrs. Wilcox on will speak in Des Moines, Iowa, and vicinity, during September and October. Address in care of E. M. Davis, Esq., Des Moines, Iowa.

—We had the pleasure of attending one of Mrs. Lord's seances, where beautiful phosphorescent lights were seen floating all around the room.

—Brother J. L. Potter is doing great good as a pioneer lecturer, in Minnesota. He is not afraid to attack the strongholds of old orthodoxy. Long may he live to do a good work.

—Mrs. Nellie J. T. Brigham lectures in Philadelphia in March, instead of February. She speaks in Music Hall, Boston, the last two Sundays of February; the first two are not engaged, and we believe those are the only ones she has unengaged up to April. She commences a three months' engagement, in Troy, N. Y., in September.

—The Portland *Monitor* says: We wrote a few days ago two letters, addressed to two different individuals in spirit life, and placed them in envelopes precisely alike, and without superscription. They were both answered pertinently by the Sexton, the answer being written on the outside of each envelope, the name of each person addressed was attached to each, and the envelopes were returned to be unopened.

—Through the kindness of a friend we are in possession of a copy of the RELIGIO-PHILOSOPHICAL JOURNAL. It is devoted to Art, Science, Literature, Romance and Reform, and especially to Spiritual Philosophy. We do not endorse the religious sentiment of the paper, but admire the boldness, frankness and intrepidity of the editors. They select a mark, and whether right or wrong, they shoot at it fearlessly, to hit. If S. S. Jones, who inscribes upon his banner, "Truth wears no mask, bows to no human shrine, seeks neither place nor applause," is the only subject he ever exchanges blows with, for the Journalists it will be esteemed a favor.—*Marshall County Republican.*

An exchange says: Science has whipped the orthodox devil out of the world and got the God into a close corner. Thunder, before the investigation of electricity, was the voice of God. Gold, before the days of Professor Newton, used to point our sophisticated theologians down; but since his days, gravitation does all such work. So once is taking up one after another of God's works and doing them for him.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

UNDER THE MAPLE.

BY MISS K. P. OSGOOD.

The start it gave me just now to see,
As I stood in the doorway looking out,
Rob Grow at play by the maple tree,
Throwing the scarlet leaves about!

It carried me back a long, long way;
Ten years ago—how the time runs by!
There was nobody left at home that day
But little Jimmie and father and I;

My husband's father, an old, old man,
Close on to eighty, but still so smart;
It was only of late that he began
To stay in the house and doze apart.

But the finger took [illegible] afternoon
To go in the window to warm his bones;
And as fast as it moved, just so soon
He went right over it all again.

Till, seeing how sad he seemed to be
I thought, with the air so warm and still,
It could not hurt him to go with me
And sit for a little under the hill.

So, lending my arm to his feeble tread,
Together slowly we crossed the road,
While Jimmie and his cart ran on ahead
With a heap of pillows for wagon load.

We made him a soft nest cushioned about,
Of an old chair out of the barn close by;
Then Jim went off with a caper and shout,
While we sat silent, father and I.

For me, I was watching the men at work,
And looking at Jack, my oldest son,—
So like his father! he never wore shirt,
But kept straight at it till the stint was done.

Seventeen was Jack that last July;
A great stout fellow, so tall and strong!
And I spoke to the old man by-and-by,
To see how fast he was getting along.

But father had turned away his head,
A-following Jimmy's busy game
With the maple leaves, whose bloody red
Flashed up in the sun like so much flame.

His lips, as he looked, began to move,
And I heard him utter a word or two:
"Yes, Joe! I do in the Weston Grove?
Just wait—one minute—I'll go with you!"

"Why father," I cried, "what do you mean?"
For I knew he talked of his brother Joe,
The twin that was drowned at scarce fifteen,
Sixty summers and more ago.

"The sun has dazzled you; don't you see
That isn't a tree a-blazing there?
It's only Jim, by the maple tree,
Tossing the red leaves into the air."

But still he nodded, and looked, and smiled,
Whispering something I could not hear;
Till, fairly frightened, I called the child,
Who left his play and came frolicking near.

The old man started out of his rest:
"Yes, Joe, yes; I'm coming," said he.
A moment he kept his tottering feet
And then his weight grew heavy on me.

"Father!" I screamed; but he did not mind.
Though they all came running about us then;
The poor old body was left behind,
And the twins were young together again.

And I wonder sometimes, when I wake at night,
Was it life or eyes of my own were dim?
Did something stand, beyond my sight,
Among the leaves, and beckon to him?

Statuvol [illegible] State.

[NUMBER II.]

In a former article we spoke of this state, and of the instructions given us by Dr Fahnestock. Having been susceptible to this condition all our life, there was no difficulty in inducing it. All that is needed is to withdraw the mind from any activity, and becoming passive, will to go into the State, and almost instantly a feeling of unconsciousness, so far as the physical is concerned, comes over us. If there has been pain in any part of the body a sense of numbness comes first, and then a loss of consciousness, which may be increased until the spirit leaves the body, and we go away. That which we supposed to be the influence of some individual in the form, or of spirits, we now find to be our own will. Soon, however, we are conscious of the presence of spirits, and as we go deeper into the state, and lose all consciousness of the external, this becomes more and more distinct. Instead of going under the *control* of spirits, we now go as companions, co-voyagers, traveling whither our inclinations lead us.

This removes the great objection which we have long felt to magnetism, namely, the loss of individuality of the person who submits to the imaginary operation of another.

We are naturally led in the investigation of this subject to ask what is the Will? We believe it approximates nearer to Omnipotence than anything else,—that it has done more in the universe than any other power.

In our analysis of man, we find him to be composed of a great number of organs and faculties, each one of which has its specific object or function.

The action of any single faculty produces what we call an impulse,—and we find many persons whose faculties are so harmonious that they are always moved by impulses in spasmodic and erratic actions that produce very little good.

A combination of several of these faculties produces the Will. The power of the Will depends upon two things; first, the distinctness and energy with which the single faculties act; and secondly, the harmony and co-operation with which they combine and act together.

If a number of faculties act separately at the same time, it produces confusion and anarchy,—but if they are well trained and work together, they are like a battalion of soldiers under the command of some leading faculty, which, like a skilful officer, gives directions to the forces which are subordinated to him.

We have spoken of a general influence which has been called Magnetic. This may be compared to the action of the sun, which is general throughout the entire solar system, and special whenever it is brought to bear upon any point. Its existence may be compared to the fires which we build to warm our houses and other places. Now, although the sun does not always warm our houses, yet we should never be able to warm our houses if it were not for the sun; and it would be very absurd to say because we can warm our houses with fire, therefore there is no sun.

To understand this statuvolic condition, we must realize the nature of man and comprehend the fact that the real man,—the spiritual nature,—that which passes out at death, has continued identity, which makes the line of existence one. This has the power of organizing itself, as we know in sleep and trance, so that it may travel a long distance, though its connection is not entirely severed, except in what is called death. This connection A. J. Davis has described as being somewhat similar to that of the umbilical chord of the child. We [illegible] which Dr. Fahnestock [illegible] under [illegible] learned to pene[illegible] faculties, and [illegible] body be placed in a [illegible] calls upon the spiritual nature, [illegible] like the whole secret of this phenomena, the value of which in the relief of suffering, the removal of disease, the prolongation of life in the physical body, the elevation and unfoldment of the mental faculties, the development and activity of the spiritual or soul nature, the result of all of which must tend greatly to promote the happiness of mankind, is not appreciated by any, and can only be so as it is realized.

We think the directions given by the Doctor in his valuable work, called "Artificial Somnambulism," are sufficiently clear to enable most persons to understand and apply this great truth.

During the past eighteen months we have been subject to entrancement, as we supposed by spirits, aided by mortals, and having spent many hours in that way, we found great relief of physical suffering which has been our lot during most of the intervals as the result of poisoned wounds from a *post mortem* examination.

On our recent visit to Harrisburg, we were entranced, as we supposed, by the spirit of our friend Dr. Hare, for we saw him by our side, and gave a communication from him to Dr. Fahnestock.

While in this state the latter suggested that when Dr. Hare had concluded, we should remain without waking while he spoke to us. We did so, and he assured us that we could take the influence off of any portion of the body and leave it on the rest. We had been suffering for several days very severely with the head which was much swollen and inflamed, but now felt easy. Under his directions we woke up, leaving the hand and arm asleep at least entirely free from pain, though we could move it better than before. We have kept it in this state now nearly two weeks, and it has been entirely free from pain. During the first week moving it caused some pain, as there was considerable inflammation. This, however, has subsided, and now we can move it better than we have at any time during the last three and a half years. During the first three days it remained in the state without any conscious efforts on our part. It then seemed to come out, and then without going to sleep we were enabled to do as one was commanded to do formerly, "Stretch forth thine hand," and it was healed, or rather placed in a condition in which there was no consciousness of pain, and the natural functions being carried on, and their tendency is always to health. We noticed from day to day, while the hand was kept in this condition, that the inflammation and swelling, which had become chronic gradually passed away. The value of this discovery is inestimable, as many are already prepared to testify, and we think every one should carefully study the Doctor's book, and endeavor to put into practice its important suggestions, not only in themselves but in their friends, as we consider this man more important than the experiments which have heretofore been practiced in animal magnetism, there being no possibility of injury if the directions are followed.

If it be true that "he who makes two blades of grass grow where one grew before is a benefactor of the race," he who relieves humanity of suffering, and who opens the means of rejuvenescence by which it can attain to grander heights of knowledge and happiness, is still more a benefactor.

The physiologist knows that there are two sets of nerves,—one of motion, and the other of sensation or consciousness.

Sir Astley Cooper discovered this anatomical fact, and found that the spinal chord is composed of four distinct bundles of nerves, the two front one's are the nerves of motion, and those behind are nerves of sensation. These may be remembered more readily by fixing in the mind the letters A M, anterior for motion, and P S, posterior for sensation.

When this will power is properly trained we may cut off either the motion or the sensation from any part of the body, except those which are under the control of a third class of nerves,—the involuntary motions which keep up the action of the heart, lungs, etc.

The rigidity of the muscles which accompanies some conditions of this state, and which has improperly been termed paralysis, is the result of the action of the will, which fixes the muscles and compels the nerves to hold them there. Paralysis may also occur from the same cause, but its opposite of a condition directly the opposite of this, in which the muscles are relaxed and the action of the nerves cut off for the time. The power of throwing the body, either in part or entirely, into an unconscious condition, so that severe operations, and even the most painful ones may be done with, without any feeling on the part of the spirit, is one of the greatest marvels of human existence, but it has been proved beyond a doubt. This is, however, but one of the conditions incident to this separation of the spiritual from the physical, which when partial we call sleep or trance, and when complete, death. We propose to consider all the conditions of this state, and as far as we can, give our experience in them, and any light which we may obtain from others in the form or out of it.

We believe the consciousness of pain is not seated in the physical body, but somewhere in the interior, perhaps in the soul itself. We know that the consciousness may be suspended for a long time, either partially or in the entire body, and yet the vitality may remain. A state of unconsciousness may be as far as an individual can go, but it is usually the beginning of a series of states which we shall describe.

The direct power of the will over the human body is spiritual, and the more we thus become developed the better will it act, and in the inner life this power is vastly increased, and is not confined as with us to the body or those substances which come in contact with it, but spirits are able to move inanimate objects without physical contact by the will power alone. We know there must be a connection somewhere between the spiritual and the physical in all living beings, by means of which the latter is moved. This subject of the movement of physical bodies without contact, clairvoyance, mind reading, etc., etc., will be themes for future articles.

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NOTICE OF MEETINGS.

Manchester (Ill.) Grove Meeting.

On Saturday and Sunday, Sept. 9d and 3d, E. W. Stevens, Mrs. Mattie Hulett Pratt and J. O. Barrett are engaged as speakers.

Manchester is in Boone County, seven miles from Belvoir, and the same from Clinton Junction.

Friends from abroad will call on P. L. Ellis, J. P. Daniels, G. H Ellis, or A. H. Manley.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers and others, will be held at Starr or Central Hall, Le Roy, N. Y., on Saturday and Sunday, Sept. 2d and 3d, commencing at 10 o'clock each day.

The New York State Spiritualist Association holds its annual session on Saturday at 2 P. M., in connection with this convention.

Let there be a general attendance from all parts of Western New York. The halls are commodious, the facilities for arriving by railway ample, and the rich experiences of past conventions furnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to attend.

Committee { J. W. SEAVER, Geo. W. TAYLOR, A. T. TILDEN.

Ohio State Association of Spiritualists.

The Association will hold its Fifth Annual Convention, on the first Saturday and Sunday of September next, in Roberts Hall, Milan, Ohio, commencing at 11 o'clock, A. M. Knox local society, and children's progressive lyceum is entitled to four delegates and two additional for each fifty members or fraction over the first fifty.

Important business will come before the convention, and every society and lyceum in the State is earnestly requested to send a full delegation.

The well-known and tried hospitality of the Milan Society is extended to all delegates, who will be supplied with [illegible] members are expected, cordial welcome is to [illegible] to all Spiritualists and [illegible] to the general [illegible]

By Order of the Executive Committee.

WILSON HURRAH, on the Lake, [illegible] by the Milan Banks.

H TUTTLE, President.

Convention of Spiritualists.

At a picnic of the friends, held at Geneseo, Ill., July 4th, it was unanimously resolved to hold a meeting, for the purpose of organizing the Spiritualists of Henry county and vicinity, and to help the good cause by holding quarterly meetings at different points in the county.

It was further resolved to meet at Cambridge on the first Saturday and Sunday in September next, in order to consider the propriety of organization. J. Allen, C. H. Doty, and R. C. Raymond were appointed a committee to issue a call therefor.

We therefore announce that said Convention will meet at the Court House, in Cambridge, on Saturday, Sept. 2d, at 1 o'clock P. M.

All are cordially invited to attend,

J. ALLEN, C. H. DOTY, R. C. RAYMOND, } Committee.

Iowa State Association of Spiritualists.

This Association will hold its Third Annual Convention at Iowa Falls, Hardin Co., Iowa, commencing Friday, Oct 6th, at 10 A. M., and continue three days.

As important business will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present, and no pains will be spared to entertain friends from abroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Secretary, at Anita, Cass Co., Iowa.

J. M. BLAKESLEY, President.

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v10 n24 3t

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit.

In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested.

DR. FAHNESTOCK is a thorough believer in spirit communion, and teaches in this work the modus operandi, by a demonstration.

The following is the table of contents of this valuable work.

CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The author's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.

CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc. I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV—Of the sensations experienced by those who enter this state. V.—Of their awaking.

CHAP. IV.—Theory of this state.

CHAP. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP. VI.—Pseudo-Somnambulism.

CHAP. VII.—Of the senses: I.—Motion; or, the power to move.

CHAP. VIII.—Of the functions of the faculties. I.—Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will.

CHAP. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—The functions of perception when in a state of Artificial Somnambulism. 1.—Consciousness. 2.—Attention. 3.—Perception. 4.—Memory. 5.—Associations. 6 and 7.—Likes and Dislikes. 8—Judgment. 9.—Imagination. 10.—Will.

CHAP. IX.—Of reading or knowing the mind. I.—Illustration. II.—Illustration. Theory of Dr. Collyer. Mental alchemy or electrifying.

CHAP. XI. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicians of Egypt. III.—Of the "mysterious lady. IV.—Of the earth mirrors, First earth glass, Second earth glass. V.—Second sight. VI.—Phantasms.

CHAP. XII.—Transposition of the senses.

CHAP. XIII.—Mineral sleep.

CHAP. XIV.—Natural Somnambulism. I.—Trance.

CHAP. XV.—Of intuition.

CHAP. XVI.—Of presentiment or foreknowledge.

CHAP. XVII.—Of interior provision. II.—Of exterior provision. III.—Prophetic dreams. IV.—Witchcraft.

CHAP. XVIII.—Sympathy. I.—Clairvoyance. Clairvoyance at a distance.

CHAP. XIX.—Of the sense of hearing.

CHAP. XX.—Of the senses of smell and taste.

CHAP. XXI.—Of the sense of feeling.

CHAP. XXII.—Of the sense of location. Of their physical strength.

CHAP. XXIII.—Of the influence of Artificial Somnambulism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambulism upon diseased subjects.

CHAP. XXIV.—Artificial Somnambulism considered as a therapeutic agent.

CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Tetanus, or St. Vitus's dance. II.—Epilepsy. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melancholy from misguided love. XI.—Case. XII.—Case. XIII.—Case. XIV.—Contraction of the muscles of the fingers. XV.—Scarlet fever. XVI.—Case. XVII.—Case.

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Original Essays.

Written for the Religio-Philosophical Journal.

ANOTHER POP GUN DISCHARGED.

"Warrington" on Spiritualism.

It is "nothing new under the sun" for scribblers, penny-a-liners, and "our special correspondents" of a time serving and odiumless subsidized press to vent their spleen and expose their ignorance upon the great subject to which we are devoted, and we have come to feel almost neglected when these panderers to sectarian bigotry withhold their customary diatribes and anathemas against our cause or its advocates.

There invendoes and assaults seldom do more than to excite our commiseration for the ignorance and conceit of those flippant and Quixotic knights of the quill, who think to show their smartness and win the plaudits of the multitude, by running a tilt at the great windmill that is blowing the chaff of error and superstition out of the religious of the world, and pumping the water of life from the everlasting well-spring of truth for the famishing millions of this world.

We have little disposition to descend from our post of honor to castigate these caterers to the passions and prejudices of the spiritually blind—for we need no further experience to teach us that "Discretion is the better part of valor," when polecats and other mephitic creatures assail us, and if they can bear the stench of their own emanations, we deem it punishment enough for their temerity, and prefer to "give them a good letting alone," rather than to punish ourself by disturbing the "odor of sanctity" which is their badge of distinction and source of protection.

We deem it a compliment to our cause and its advocates, that bigots, polite or non, chief priests, scribes, and pharisees generally, revile and persecute them, for it plainly shows that "our kingdom is not of this world," and that we have ideas too great, and a philosophy too broad, philanthropic and pure, for their appreciation and selfish purposes.

There a class of kid-gloved *literateurs* who from their Parnassian heights presume to look down with disdain upon mediate people who use common sense, and their *other* senses, in the discovery and application of truth; and these would-be autocrats in the literary and religious world frequently display their brilliant parts (or nether parts) by attempting to caricature the literature and philosophy of our order, or by deriding the humble instruments through whom a higher intelligence seeks to communicate a knowledge of the post mortem existence and condition of the so called "dead."

These *connoisseurs* who prepare the literary salad for the fastidious appetites of book-worms and the *dilletanti* of upper-ten-dom, frequently "put on airs," and make themselves merry over the defection of those who are better cultured in practical wisdom, perhaps, than in *belles letres* and scholastic lore. Because those who have won fame on earth and were considered great, may not be able to personate themselves *fully* through illiterate and imperfect media, these sciences are scar at the claims of those who through more positive and certain tests than style of language gives, have proved the actual identity of the professed "communicants."

With these prefatory remarks we will quote from *The Commonwealth* a part of an article from "Warrington," that first appeared in the Springfield *Republican*, as an apology (!) for a mean fling at Wm. Denton, Mrs. Hoadly, and others who participated in the recent Convention of the Massachusetts Spiritualist Association, and that of the free religionists.

Brother E. S. Wheeler, among the invidious fling while lecturing at Springfield, responded in such a just but caustic manner, that "Warrington" acknowledged his mistake, but transferred his attack upon individuals to our literature and the Spiritualists in general. If that is "his style" of apology, we hope he will not attempt the *amende honorable* again, for it but added insult to the injuries, in peace and poetry, and on the whole do not know any better test of the usefulness of a sect than its literature. Of course there is a gradual improvement, at least I hope so; and I hope the day is coming when those scandalous communications, purporting to be from those who have departed this life, will no longer be printed in the BANNER OF LIGHT to the infinite disgust (as it must be) of thousands of the relatives and acquaintances of the lamented dead. I write in the interests and behalf of the boy who taunted his conqueror by saying:

"Well, if I can't whip you, I can make up faces at your sister."

He says:

A good deal that goes by the name, and is well recognized as Spiritualism, is a very disgusting superstition. From time to time I have seen considerable of Spiritualism, and have read Spiritual newspapers with contentment. The literature of the sect seems to me of a very low sort, though I do not deny the ability of some of its writers, in prose

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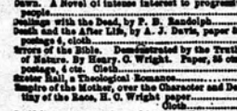
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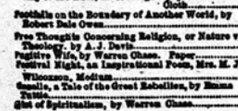
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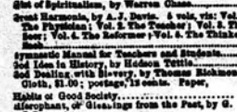
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Pacific Fast Line	*10.45 a. m.	8.50 p. m.
Rock Island Express	10.30 a. m.	*3.30 p. m.
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Rock Island Night Passenger	*10.00 p. m.	7.00 a. m.
Dixon Passenger	*4.00 p. m.	*11.15 a. m.

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Freeport and Dunleith Pass	*9.00 a. m.	*7.15 a. m.
Freeport and Dunleith Pass	*7.45 p. m.	*6.30 p. m.
Rockford, Elgin, Fox River and State Line	*4.00 p. m.	*11.15 a. m.
St. Charles and Elgin Passenger	*8.15 p. m.	*6.45 a. m.
Junction Passenger	5.30 p. m.	8.30 a. m.
Lombard Accommodation	*2.10 p. m.	*9.50 a. m.

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Afternoon Pass	*3.00 p.m.	*11.10 a. m.
Kenosha Pass	*8.10 p m.	*9.10 a.m.
Waukegan Passenger	*5.30 p.m.	*8.30 a. m.
Weekend Night Passenger	*6.00 p.m.	*7.30 a.m.
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	p. m.	*3.00 a. m

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Aurora Passenger	*4.30 p. m.	*9.30 a. m.
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BY.....E. V. WILSON

The Circle for Spiritual Phenomena.

By request we write our views on this subject.

We hold that the Circle is to Spiritualism what the class meetings are to Methodism, the prayer meetings are to the Baptists or Presbyterians, or what Masses are to the Catholics. Where there are two or three families of Spiritualists in a neighborhood, they should meet at least once in two weeks for circle meetings. It would be well for them to have a room in the upper story of the house, dedicated to this special purpose, well lighted, well ventilated, with furniture adapted to the uses of the room. The papering of the room to be in pale blue, violet, peach blossom, or pink, as a back-ground, studded with stars of gold and silver. There should be musical instruments belonging to the room, such as are fully adapted to the use of spiritual fingers, rather than lungs,—such as the harp, guitar, organ, violin, or piano forte. These instruments should not be allowed to be taken out of the room. There should be bells of different tones, made of fine metal—one or two of pure flint glass. The room should be furnished with writing materials, pencils, quills, pens, drawing materials,—in fact, every thing requisite for the soul-culture and the development of the mind.

The place of meeting thus prepared, we would advise those intending to meet in the room, to come together one morning once a month, listening to:

1st. Invocations or Prayer;

2d. Select Readings, either in prose or poetry, on subjects eminently calculated to inspire us unto good.

3d. Thirty minutes conversation on spiritual subjects.

Finale, in music or singing, or both.

This meeting should be called the "Monthly Conversationse for Spiritual Worship," and it would be well to hold it on the first Sunday morning of each month. We would advise the circle proper to adopt the following rules for their government, viz:

1st. To choose one of their number to preside as head of the circle, whose duty it shall be to see that the business of the circle be properly conducted, and to hold his place six months, acting as secretary to the circle, keeping a correct record of every meeting, of those who were present, who not, as well as what transpired.

2d. The circle to meet promptly at, say 8½ o'clock P. M.; that is, each member to be in his or her place in the circle at this time,—the sitting to continue one hour at the least, and never to exceed one hour and a half.

3d. The circle to form around a mahogany table, in cane seated chairs, numbering from ten to thirteen, more or less in numbers as the circle may contain. The table should be made out of clear lumber, free from sap or knot or shake, and should be also free from paint, varnish, or stain. The members should attend carefully to the cleanliness of their persons, studiously avoiding all cosmetics whatever, the use of tobacco, whisky, or intoxicating drinks, or food calculated to excite the nervous system or the passions. They should enter this sanctuary of the angels quietly, in order, and as nearly at the same time as may be.

4th. Taking their places orderly, as follows: the most positive in temperament to sit at the head of the table as number one; then number two, the next positive, and so on until all are seated. We would advise the members of the circle to sit a few minutes in profound and silent meditation, each asking the angels of good to aid, direct, and counsel them in this their circle. After which place the hands on the table, letting them rest lightly and easily upon it, the little finger of the right hand of number one resting on the little finger of the left hand of number two, and so on until the circle is completed.

5 h. Open with selected reading, singing and music, or invocation. Let this part of the service be brief, after which sit in patience, waiting for visitors from the Summer Land.

6th. This phase or portion of the time should not exceed thirty-five minutes in duration, and the circle should close up in the strictest order, by invoking the angels of good through the law, to be with us. Then singing and music. Then separation.

SYMPTOMS TO BE OBSERVED DURING THESE SITTINGS.

1st. Perspiration of the palms of the hands sufficient to wet the table under the hands.

2d. Cold, clammy, or viscous cuticle, extending well up the arm, and frequently affecting all the person. 2 d stage or symptoms may be noted as the warm, viscous condition of the system. The third stage, the dry, husky skin of a silky texture, seldom, if ever, moist.

3d. Lifting of the palm of the hand, under the hand, or pressure upward. We opine that during this stage of the development the table is being charged with the nerve property or force of the human system, from the bodies of those who make up the circle.

4th. We will next notice a tremulous motion or quivering of the fibre of the wood, or table, sometimes so powerful as to be tangible to every member of the circle. This motion is continuous, beginning in the table and extending to the most negative members of the circle, sometimes accompanied with a somniferous tendency, and occasionally producing a sound and healthful sleep. During this stage of the development members of the circle thus affected will frequently be impressed with the ailments of those who are diseased, sometimes with the very thoughts of some one or more of the members of the circle; sometimes clear spirit intuition will develop. We should, however, be very careful how we accept communications thus given as from spirits, for very frequently these impressions are but the reflections of or from the mind of one or more of the members of the circle, hence are to be carefully dissected in order to determine whether they be of the spirit out of the form or of the spirit in the form.

5 h. The next development will be a violent spasmodic action,—such as violent pounding on the table with the open hand or closed fist; stamping of the feet,; shaking of the body; the head in spasmodic action; violent shaking of the whole body, with great effort to speak. Again the subject will grip the hand of the next members to them in a firm, vise-like grip, then suddenly spring to their feet, breaking away from the circle; frequently jumping about several times flaunting, sometimes uttering a wild, incoherent gibberish—an unknown tongue. During this spasmodic stage of development, [illegible] breaks away from the circle, close up and continue its [illegible] the air under the table or [illegible] of the sitters, several degrees [illegible] the region of the hands or heart and head.

7th. We conclude that the phenomena of Spiritualism requires, first, the nerve-force of man—called by Ashburner "Animal Magnetism;" by Reichenbach, "odic or od-force," and which we believe to be the property in our own natures, out of which the spirit body or force has its birth, and should be called the physics of spirits, or spirit property.

8th. The mediums form the magnetic battery; he spirits form the electric battery. This was he material out of which Jacob's vision of the ladder and angels was formed.

Finally, any number of persons, from three to twenty, cannot sit one evening in a week for three months without producing phenomena unaccounted for by science, and only accounted for as yet as spirit or an intelligent force, not dependent on the members of any one of them for its thoughts.

Every circle should guard against vain and idle questions. Never allow foolish things or words to occupy the time of the circle. We have foolish things enough of this life without carrying them into the sublimities of spirit life.

We believe circles may be formed for the following purposes, and with advantage to all concerned:

1st. The divinity of the soul and the worship of God, as well as the communion of angels.

2d. The helps and governments of the family of society and the State.

3d. For educational purposes, social, physical, and mental.

4th. For business purposes of any and all kinds. But we confine all Spiritualists to never ask the angels of God to help them, so long as they can get along without doing so, and then only in extreme cases.

We wish others better qualified than we are would give us their views on this subject.

A Voice from Maine—the Journal—Spirit Artists.

BROTHER JONES: Please publish the following, and greatly oblige your readers in this vicinity, who are more numerous, I believe, than those of any other Spiritualist paper. Your paper deserves a still wider circulation, and I mean that it shall have some new subscribers from this place before long:

SPIRIT PHOTOGRAPHY AND THE FINE ARTS.

I wish to inform your readers of an occurrence which has lately greatly excited the usually quiet city of Ellsworth, bringing consternation and conviction to some; comfort and consolation to others who receive the most convincing proof that "travellers do return, not one but many, cheering and making the heart glad.

Mr. S. B. Moore, a photographist and a long resident of Ellsworth, became convinced about a year since that he possessed mediumistic powers, and that he was able to take likenesses of departed friends. This fact, at the time, was made known to a few from whom Mr. Moore naturally expected encouragement, but who immediately declared it to be a humbug, and Mr. Moore an impostor. Finding himself thus treated, he allowed it to pass as such, and turned his attention again to his usual business, and the matter was soon lost sight of. Nothing farther transpired until a short time since, when Mrs. E. A. Blair, Spirit Artist, coming into our midst, the subject was again revived, and Mr. Moore was asked and readily consented to pass the scrutiny of this powerful medium, which he was able to do (thanks to the Spirit World) with the most satisfactory results. Mr. Blair sat, and a picture was taken, which was immediately recognized by both as an old acquaintance. Since then, Mr. Moore has taken several, not as a business, although earnestly solicited to make it such, but to gratify his friends, and for which he will take no consideration whatever.

These pictures have given unexceptionable satisfaction; and nearly every one have thus far been recognized. Many of these have been taken under circumstances and in such positions as to positively disprove any attempt at trickery or collusion in the matter, if such proof were needed where one is individually so well known as Mr. Moore.

Mrs. E. A. Blair stopped with us a few weeks, giving some remarkable tests, and is now in Bangor. With the wonderful manifestations of these two remarkable mediums to cheer us on, we feel greatly encouraged and revived, and our numbers have greatly increased. Too much encouragement cannot be given to yourselves and others who are so earnestly advocating our Harmonial Philosophy.

A. P. FARRAR.

Ellsworth, Maine, Aug. 15, 1871.

Letter from Dr. D. P. Kayner.

BROTHER JONES:—Last Sunday morning I attended a lecture at the Christian Church in this place, by our young Brother Dinkelspiel, on the subject, "Were are the Mighty Dead?" There was a good audience assembled, and our brother handled the subject vigorously and well.

After his discourse, I was called upon to make some remarks, and responding, told them, "Two important questions have been presented by our brother—Do our departed friends still live? And can they return and communicate with those still in the form?" These questions I answered by giving *facts*, which had come under my own observation, in such a manner that even skeptics in the audience came to me after the close of the meeting, and acknowledged as a quiescence therein.

In the evening, I learned that Bro. Dinkelspiel secured to a full house, with good effect, but I could not be present, as I was engaged for a lecture in the Patten School House, in Ogle County, where I spoke on the subjects connected with the Spiritual Philosophy, to a good and attentive audience.

Last evening I again lectured in the Church, in Belvidere, on "Sight-Seeing or Clairvoyances," to a good house.

I am engaged again to speak Sunday morning and evening, September 3 d, at the Patten School House or at a grove in that vicinity, when, if the weather is good, there is a promise of a great turn-out.

On my route I am giving *tests* in Clairvoyant examinations, that are opening the eyes of the blind, with regard to our philosophy.

Belvidere, Ill., Aug. 20 1871.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittance should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

☞ We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

MRS. A. H. ROBINSON.

Testimonial.

L. A. Sawyer, late of Texas, now of North Liverett, Mass, wrote a letter to Mrs. A. H. Robinson, the celebrated healing medium—148 4th Ave., Chicago—for a diagnosis and prescription, relating a case which included a complication of diseases and suffering almost unparalleled—his nervous excitability being such as to drive sleep and rest from him.

After receiving the diagnosis and prescription he wrote Mrs. Robinson as follows:

MRS. A. H. ROBINSON—Dear Sister: Your prescription of August 10th came duly to hand. I am shy of *yielding to any influence*, that it has taken some consideration to decide about acting upon it; but I am now resolved to do so.

* * * * * *

Last night I wore the papers, and had sweet sleep.

Yours gratefully,
LEVERETT A. SAWYER.

It will be remembered by those who know of the nature of Mrs. Robinson's mediumship, that she diagnoses and prescribes entirely while under spirit control, and that a band of spirits who control her, delegate one of their number to attend upon each sick patient until they are healed, and that they get *en-rapport* with, and heal the same, by virtue of the magnetized paper, or positive and negative powers imparted to such paper, which Mrs. Robinson sends to the sick person by the direction of her spirit guides, together with such other remedies as they order.

However strange this process of treatment may seem to those who fail to investigate or observe the effect produced by spirit power in healing disease through media, nevertheless it is true and of daily occurrence.

As a case in point: Mrs. Margaret Robertson, of Enon Valley, Pennsylvania, writing in regard to her mother, who was treated by Mrs. Robinson for a very bad complication of diseases, and who was a very great skeptic, says: "Mother cannot but admit that she has been worked upon by invisible powers. She felt as if human hands lifted the fallen bowels back to where they belonged, and that they still remain in place. She is fully cured."

Another case, in Minnesota: A lady said that on applying the magnetized paper a spirit materialized himself and conversed with her,—told his name and profession, and time in spirit life (he was a well-known spirit belonging to the band of spirits who control Mrs. Robinson); and that he treated her from day to day until she recovered, "more like a loving brother than any other person would."

In cases where spirits are thus enabled to *materialise themselves*, the sick persons are mediumistic. In other cases they perform like cures, but are invisible to the senses of the sick person operated upon.

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From the New Harmony (Ind.) Register.

SPIRITUALISTIC.

Mrs. Robert Dale Owen—Her Death—Funeral Ceremonies—The other World—Comments of the Press on Her Death.

In another part of this paper will be found the record of the death of Mrs. Mary Jane Owen, wife of the Hon. Robert Dale Owen, of this place.

Mrs. Owen was the daughter of Mr. Samuel Robinson, merchant of the city of New York. She was born in Durham, Conn.; and her family, both on her father's and mother's side, was of the old Puritan stock; her ancestors having emigrated at an early day from Great Britain to New England, and having always remained there.

Soon after her marriage, she came, with her husband, to reside in New Harmony; and that has been her residence since, with the exception of a five years' sojourn in Europe, during the time her husband was United States' Minister to Naples.

The testimony borne to Mrs. Owen's private worth and to her public and private usefulness, by those who spoke at her funeral will be heartily endorsed, we feel assured, by every inhabitant of this place, not a few of whom have known her for a life-time. We do not believe there is a person living in this town whose loss would have cast such a gloom over it as did the unexpected decease of Mrs. Owen.

Her funeral was early on Sunday morning last, the weather being most beautiful; and the ceremonies were conducted at the grave.

FUNERAL CEREMONIES.

They were opened by Mr. Owen himself. He said:

"I think it is a commendable custom that, as to funeral ceremonies, the wishes of the departed on that subject, should, as far as possible, be carried out, when these wishes are known.

"During Mrs. Owen's illness, she said nothing in regard to her funeral. But some two or three months ago it chanced, as men say—though there *is* no such thing as chance—but it happened that my wife and I had a conversation on funerals. She said she would not wish to have any bell tolled at her funeral, especially if there was any sickness near. She thought sick persons sometimes suffered by hearing it, and she did not wish her death to be the occasion of gloom or suffering of any kind. Music, she said, she thought fitting: music serious and appropriate indeed, but also hopeful and encouraging, with nothing of the desponding and sepulchral about it; for gloom seemed to her most inappropriate. And what about a funeral sermon? I asked. 'No,' she replied; 'not an ordinary funeral sermon; for these usually contain unmeaning, and often unmerited, praise. But I *should* like,' she added, 'that some one, who has the same ideas of death that I have, would express them at the grave.'

"All this was said accidentally, and I think without the least idea in her mind that I might soon have to recall it; for she was in perfect health at the time; and I, being more than ten years her senior, expected to go before her; but it was otherwise ordered.

"Then I sought to fulfill her wishes. I requested that the bell should not be tolled, there being at the time a lady—a dear friend of hers—seriously ill at my house. Then I selected, as suitable for music on such an occasion as this, a poem by Mrs. Stowe, entitled "The Other World;" and I had a few copies printed for distribution here."

[They were distributed accordingly, and Mr. Owen resumed.]

"Some friends have kindly volunteered to aid us. They will now sing a portion of that ode. Afterwards I shall read a few words on the subject of death. Then we will sing the remaining portion of Mrs. Stowe's beautiful verses. And afterwards, if my esteemed friends the Rev. Mr. Mitchell and the Rev. Mr. Erwin—one or both—desire to speak, I am quite sure you will hear them with great pleasure."

The singing was conducted by Mrs. Bella Golden, Mrs. Charles A. Parke, Miss Louise Duclos and Mr. John D. Jones, several other persons joining in. Then Mr. Owen said:

"No article of belief, moral or religious, seems to me so important as the assurance of immortality. You remember the text: 'If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then your faith is vain.'

"Few deny this; but comparatively few feel any absolute certainty about it. Even the most earnest and devout Christians sometimes admit how wavering faith often is."

Mr. Owen then related conversations which he had had on this subject, at one time with a well-known Presbyterian clergyman of New York, at another time with an Episcopal bishop. The former—a wealthy man—declared to Mr. Owen, who had been saying to him that he [Mr. Owen] did not believe more firmly in the existence of the visible world than he did in the invisible—that he [the clergyman] would give half what he was worth in the world to be able to say the same thing. The latter stated to Mr. Owen that, assisting at the death bed of an aged clergyman,—a perfect exemplar, throughout a long life of usefulness, in faith and conduct—and the conversation turning on the evidences of a future state, the dying man exclaimed: "Ah, Bishop, the proof, the proof! If we only had it!" Then Mr. Owen resumed:

"I do not believe—and here I speak also for her whose departure from among us mourn to-day—I do not believe more firmly in these trees that spread their shade over us, in this hill on which we stand, in those sepulchral monuments which we see around us here—than I do that human life, once granted, perishes never more. A death-change there is, often terrible to witness, leaving us behind desolate and forsaken for a few years on earth, but no death. We never go down to the grave. We cannot be confined within the tomb. It is a cast-off garment—sacred, indeed, as are sacred all mementoes which memory connects with those we have loved and lost—but yet it is only a cast-off garment, encoffined, to which are paid the rites of sepulture.

"She believed, as I believe, that the one life succeeds the other without interval, save a brief transition-slumber, it may be of a few hours only. Neither of us could believe in the old idea—almost discarded in modern times—expressed in such lines as these—

> "That man when laid in lonesome grave
> Shall sleep in death's dark gloom,
> Till th' eternal morning wake
> The slumbers of the tomb."

"Such is not Christ's doctrine. 'To-day'—he said to the repentant thief on the cross—'To-day shalt thou be with me in paradise.'

"Again I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful reunions above.

"Also that the next world is one of many mansions, to be occupied by those who are fitted to enter therein: and this, *because* they are fitted; not by any earning of heaven, for which of us is faultless enough for that? Yet there are the prepared and the unprepared, and that determines our lot in the next world.

"I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even, as various as are those of earth, but far higher and nobler, in scope and purpose.

"Finally, I believed, as she believed, and as is so beautifully expressed throughout the ode we have been singing, in guardian care by the inhabitants of heaven, exercised toward those of earth.

"As to the virtues and the good deeds of her who has left us, if nearly forty years' life and conversation in our village suffice not in witness, any word from me would be worse than worthless. Better to imitate her example than to speak her praise. Well has a great poet and thinker reminded us:

> "'He mourns the dead who lives as they desire.'"

Then the last four verses of the ode were sung. It read as follows:

THE OTHER WORLD.

> It lies around us like a cloud—
> A world we do not see;
> Yet the sweet closing of an eye
> May bring us there to-be.
>
> Its gentle breezes fan our cheek,
> Amid our worldly cares;
> Its gentle voices whisper love,
> And mingle with our prayers.
>
> Sweet hearts around us throb and beat,
> Sweet helping hands are stirred;
> And palpitates the veil between
> With breathings almost heard.
>
> And in the hush of rest they bring
> 'Tis easy now to see
> How lovely and how sweet a pass
> The hour of death may be:
>
> To close the eye and close the ear,
> Wrapped in a trance of bliss;
> And, gently laid in living love,
> To soon to that—from this:
>
> Scarce knowing if we wake or sleep—
> Scarce asking where we are;
> To feel all evil sink away,
> All sorrow and all care.
>
> Sweet souls around us, watch us still,
> Press nearer to our side;
> Into our thoughts, into our prayers,
> With gentle helpings glide.
>
> Let death between us be as naught—
> A darked and vanished stream;
> Your joy be the reality,
> Our suffering life the dream.

[The first four verses, before the above remarks, were sung to the old Scottish melody of "Auld Lang Syne;" the last four, at the close, to the air of "Home, sweet home."]

We much regret that we have been able to obtain but a very brief sketch of the eloquent remarks made on this occasion by the Rev. Tacitus W. Mitchell, Episcopal clergyman of this place. We can only give their substance from memory.

He said that he had listened with pleasure and profit to what his excellent and venerable friend, Mr. Owen, had just said. He could heartily assent to almost all of it. Indeed, he was not sure that he would dissent from any of the opinions expressed by him, if even they are not usually accepted.

Beyond doubt the great article of religious belief is faith in immortality; and the true doctrine is that we never cease to live. The long slumber in the grave which used to be an article in belief with many has been generally discarded in modern times. When our friends pass away from us, they pass at once into another and a better world. And, for their sakes, we ought to rejoice. But yet, to the survivors death must always be a terrible thing. The awful struggle which often precedes the separation of soul and body, the glazed eye, the pallor of death spread over the cheek, the stiffening limbs, these cannot be witnessed without moving the very depths of sorrow in the human heart.

Again, the loss to us who remain is often irreparable. What can ever fill the blank, to the disconsolate husband, caused by the decease of the most estimable lady whom we mourn to-day? What can fill the void left in this community by her departure? Nothing is more true than that what she said of the "unmeaning praise" which fills funeral sermons. And it appertained not to him (Mr. Mitchell) who had known her but a few years to speak of her before those who had been witnesses, throughout a life-time, of the domestic virtues which so eminently graced her character. It should be borne in mind, however, that it was not her private virtues alone which distinguished her. She had begun a career of public usefulness. She was known by expressions of opinion on some of the most important social questions of the day, the organization of domestic labor, education and other topics, not only here in the West, where she spoke on various occasions, but in the Atlantic States also. Her death is a public as well as a private loss.

Under such circumstances of bereavement, the great consolation is that to which Mr Owen has alluded, that while there are sorrowful partings here, there are joyful reunions in another world where partings are unknown. The meeting and the recognition of friends in heaven is doubtless a doctrine as true as it is consoling.

So also is it a doctrine in accordance with the Scripture that guardian care is exercised from heaven on earth. We read of "ministering spirits;" and it is an opinion fraught with comfort that God has so ordained it that, from heavenly sources, influences both protective and instructive may be exerted in our favor and for our edification.

In the above we have attempted (with poor success we fear) a synopsis of Mr. Mitchell's remarks. The reverend gentleman concluded as follows:

"May God, in his mercy, heal the sorrows of the afflicted, and prepare us all for the great change!"

THE DEATH OF MRS. ROBERT DALE OWEN.—It is with sentiments of sincere sorrow that we announce the death of this distinguished lady. She departed this life at New Harmony on Saturday morning, and was buried on Sunday.

Without attempting to give a biographical sketch of this eminent lady, we may safely say that she was one of the most distinguished ladies of the age. During the time that her husband was recognized as a statesman in this country, which ranged over the period extending from 1834 to 1856, Mrs. Owen was justly regarded as a lady of the first literary attainments, and one who made her mark in society. Her demise has removed from us a woman who was one of the first ladies of her time, and one who made her mark upon the civilization of the present age.—*Evansville Courier.*

DEATH OF MRS OWEN.—We learn with regret that on Saturday morning last, Mrs. Mary Jane Owen, wife of Hon. Robert Dale Owen, breathed her last at her home in New Harmony, after an illness of little more than a week. Her remains were followed to the grave on Sunday by nearly all the citizens of New Harmony, by whom she was held in the very highest esteem. This estimable lady was loved for her deeds of kindness and charity as well as admired for her strength of mind and literary acquirements. Her husband will have the sympathy of a large circle of friends in this, his greatest bereavement.—*Evansville Journal*

REMARKABLE PHENOMENA.

The Age of Miracles again—Stones thrown by Invisible Beings—Nobody hurt, But Everybody Frightened—Let us Have Peace—There is No Peace.

BROTHER JONES:—We have something more for our side. There has an occurrence taken place in this county which is exciting the people very much. The invisibles are crying, "Life life, immortal life!" Even the stones are crying out that there is a power beyond the mystic river that will shake the dry bones in the churches. The Atheist and Infidel will have their faith shaken. The Spiritualists will have their faith strengthened, and new mediums will be called into the field. I have not been to the scene of action,—but many have been, and all give in their evidence that these things are facts, and some say there is a band of music played by invisible hands. I shall investigate this matter further, and send you an account of it, if it is of importance. I will now send you the account as it is given in the *Waushara* (*Wis.*) *Argus*, printed at Wautoma, August 17th, 1871.

H. S JOHNSON.

For several days past rumors have reached us that the dwelling house and premises of Mr. Willis, near Pine Lake, in the town of Springwater, Waushara county, were the scene of some of the most remarkable transactions ever recorded in this portion of the State. The story goes somewhat like this: A young lady about fifteen years of age, and an inmate of Mr. Willis' family, was in the woods picking berries about two weeks ago, when suddenly she was startled by seeing stones falling around her. They came from various directions, but did not have the appearance of being thrown by any person; neither did they inflict any injury upon her person, although a number hit her. She very naturally became frightened, and left for the house of Mr. Willis, where she informed the family of what she had seen. It was supposed at the time that she was laboring under a delusion, but subsequent events have fully confirmed the accuracy of her statements.

A day or two after the transaction referred to the family of Mr. Willis was startled by seeing a stone of several pounds weight rolling along the kitchen floor, making but little noise, and not having the appearance of being thrown by any person. This was succeeded by others that appeared to come in at the windows and doors, and the women became so frightened that they at once sent for Mr. Willis, who was at work some distance from the house. This occured about 9 o'clock in the morning, and nothing further was observed until about 5 o'clock in the afternoon, when stones of various sizes commenced falling on the floor again, doing no damage and making but little noise. Where they came from and how they came there is a mystery which none have been able thus far to solve.

Immediately after the stones ceased coming into the house, a large, heavy cook stove turned partly around, although no one was touching it. Mr. Willis took some large nails and fastened the stove to the floor, but they failed to keep it in place, the stove moving around as easily as before. He then got some straps of iron and strapped it to the floor, since which time we have not learned that it has been moved from its position.

What is most remarkable about this whole matter is that none of the stones do any damage. Several people have been hit by them, and have not felt the least pain therefrom.

The news of this most wonderful manifestation of invisible power spread like wild-fire, and soon the premises were thronged with people eager to find out all about this remarkable case of stone-throwing. For a number of nights guards have been stationed around the house, all armed to the teeth, and so near together that no one could pass in or out, when suddenly they would hear stones falling into the ring formed by the guard. Where they came from none could tell.

On Monday M. S. Colby, Esq., of this village, came from the scene of these remarkable phenomena, and brought with him three stones (the largest weighing four and a half pounds) which he saw come into the house while he was watching. Mr. Colby is unable to account for the matter. The stones were on exhibition at the Grocery and Provision store of Mr. A. L. Trufant, in this village, and were examined by hundreds.

As might be expected Mr. Colby's account of the transaction was the topic on our streets, and in a short time some fifteen of our citizens of respectability and standing, started for the residence of Mr. Willis. Dr. Whitman, L. S. Walker, P. S. Burray and Samuel Phillips returned the same evening; the balance of the party remained over night, and returned the next morning. They fully confirm the reports which have been made, nearly all the party having been eye witnesses to several instances of stone-throwing.

There is certainly something very remarkable about this matter, and, with the investigations that are now being made, we hope to be able to throw some light on the subject in the course of another week.

How old is the World?

MR EDITOR:—If a man had asked this question in "Holy Rome" three hundred years ago, in the presence of "His Infallibility," or even his consecrated priests, he would have been in danger of losing his head, or having himself tried for blasphemy, for it is an insinuation, at least, that it was quite uncertain as to its exact age. Now, nothing was more certain to the priesthood of that day than it was, that *they knew* just how long it was when "the heaven and earth and all that in them is" was created. Did they not hold the keys to all secular and religious knowledge? Were they not the chosen custodians of the sacred book that revealed to *them* all the facts? They fancied it was even so.

Did they not bring Grandpa Galileo to his knees and force him to recant his true theory and fact of the earth's diurnal and annual motions, on pain of his life, and then banish him? Yes, verily, they did this. Why? Because his facts completely and forever overturned and annihilated all revealed fancies. It was the universally believed doctrine throughout all Christendom, through all its ages, (until the last 150 or 200 years) that the entire universe of matter was created and put in motion, as we now see it, about six thousand years ago. It was heresy, infidelity, yes, even blasphemy, to hint that the six thousand year's revelation was not infallibly true.

Now let me present a few figures and facts on this point. And I must be very brief and condense both figures and facts, and only present a few that are within my reach, or I would make this article too long.

We will give some figures and facts from two lectures on coal, delivered at the Smithsonian Institution in 1857, by Prof. Le Conte, of South Carolina. The Professor says: "I have taken for my subject one-half of the carboniferous period, and this period is but one of the four great sub-divisions of the paleozoic period, and the paleozoic period, in its turn, is only one of the four great epochs, exclusive of the present, into which the history of our earth is divided.

We see by analyzing this statement of the Professor, that his lecture embraces only the one-half of one-fourth of one-fourth of the earth's history. (N. B. We will let your readers reduce this compound fraction to its lowest denomination, and then they will see how much of the earth's history, in time, is embraced in the Professor's lecture.) Referring to the various coal strata, he says: "Their average thickness is three thousand to four thousand feet. In Wales they are twelve thousand feet, and in Nova Scotia nearly fifteen thousand! How great then must be the lapse of time represented by the coal measurements." More than six thousand years, of course. But let me give you the Professor's figures. He takes a coal seam of only one hundred and fifty feet in thickness, and quoting the opinions of eminent geologists, Humboldt amongst others, he adopts the conclusion with them that not more than one-half inch of coal, in thickness, is deposited in one hundred years. Then to form a seam of one hundred and fifty feet requires a period of three hundred and sixty thousand years. And yet, add the Professor, "the period we are now discussing is probably not one-thirtieth of the entire geological history of our earth—three hundred and sixty thousand multiplied by thirty equals ten million eight hundred thousand years. So much, in brief, do we get from geology, in answer to my question.

Now briefly (for the weather is very hot) let us see what light the science of astronomy sheds on the question. Messrs Wm. and J. F. W. Herschel are good authorities on this subject. Sir Wm. says: "I have seen nebulæ so far off that their light must have been more than a million years in traversing thence to our earth, and if the heavens and earth and all that in them is, was created in the space of six days, our earth and the distant nebulæ are about the same age." Another author says: "The time during which our earth has generated organic beings is small compared to the time in which it was a mass of molten rocks. The experiments of M. Bischoff show that our globe would require three hundred and fifty millions of years to cool down from three thousand six hundred degrees, which is the most intense heat that we are able to produce, to three hundred and sixty degrees Fahrenheit, and with regard to the period during which the first nebulous masses condensed, to form our planetary system, conjecture must entirely cease." Here our author has a period, whose length is entirely inconceivable, that existed before the three hundred and fifty million years the earth has been cooling down from its condition of a "mass of molten rocks."

T. J. MOORE.

Statfield, July 4, 1871.

SPIRIT PHOTOGRAPHY.

Most Remarkable Results.

The People, a paper published at Indianapolis, Ind., gives the following in reference to Spirit Photography:

Spirit pictures continue to be taken at Doherty & Parsell's gallery, and the wiseacres have not pried into the modus operandi yet. An artist from Paris, Illinois, named Seymour—having had 22 years' practice in the business of photography, came over a few days since to expose the thing and make for himself some notoriety. He asked the artists if they would submit to tests. "Any you are pleased to make," said they. He then examined everything but could find no suspicious indications. Having prepared a plate and placed it in the camera he sat himself for a picture. Mr. D. making the exposure, Mr. S. then took the plate into the dark room and developed it himself, and as his own picture "came out" during the process, another came just above it—a beautiful, girlish face. "My God, my own darling child," exclaimed he, in evident astonishment. His excitement was so great that it was with difficulty he could sustain his emotions sufficiently to finish the picture.

Mr. Seymour can be written to, to substantiate the above. Some amusing as well as affecting scenes occur at the gallery almost every day. One of the latter was witnessed there last Thursday. Three ladies—sisters to each other—called to get a spirit picture. They are not Spiritualists. The unmarried one of the three sat, and a result was obtained which was immediately recognized by them all as the face of Mr. G of Detroit, who died in this city almost six years ago. He was the companion of a brother of these ladies during four years of the war, and upon being discharged came home with him and while visiting him in this city at the house, of the father of the ladies, was attacked fatally with fever and died there. Rev. Mr. Heckman of the Third Presbyterian church preached his funeral sermon. He never lived here nor had a picture taken in this city, and this likeness is recognized by all of the older members of the family. It is to be sent to his friends in Detroit. When first shown them, these ladies went into a joint fit of weeping—whether from sadness or joy we didn't learn.

A few days ago a stranger called for an ordinary gem picture—nothing was said about a spirit one—but when it was developed a very plain face besides the sitter's came on the plate, though it was not desired by the artist. As the result was a good one, Mr. D. ventured to show it to his customer, who immediately became very indignant saying:

"I have heard of taking this kind of pictures before, but I didn't know I'd got into any such a cursed place. It's all the work of the devil. I always thought so, but now I know it; for that picture there, is L. J. who went to h—l long ago. I want nothing to do with it," and he immediately left, refusing to sit again. These pictures frequently come when not called for nor desired by the artists while making ordinary likenesses.

The Photographic Association owe it to themselves to investigate this phenomena, and show up the trick by which it is done, if there is any in it. It is no light matter to pretend to raise the dead and trifle with the feelings and sympathies of the living concerning their loved and lost ones.

—With silent and irresistible flow, forever rolls onward the great, and river of human life. But to what an insignificant tributary does it shrink, when it pours its waters into the vast ocean of being, whose multitudinous waves pulsate forever on the remote shores of the universe.

—It is far better to die nobly than to live meanly.

—Be lenient to the faults of others, but mercilless to thine own.

The Rostrum.

MRS. EMMA HARDINGE BRITTEN.

On the Spirit-Circle and the Laws of Mediumship.—A Lecture Delivered at Cleveland Hall, London, on Sunday Evening, July 2nd, 1871.

INVOCATION.

O thou great Spirit, thou eternal and omniscient Friend and Comforter! we come to thee this night with no vain pre'ence to change thy purpose; we offer not our blind imaginings, our feeble purposes, our insufficient will, as an exchange for thine almighty wisdom. We look back over the ages, and we see that thou dreat all things well—dost give each creature its meat in season, dost deck these blos ms with beauty, feed them with dew and sunbeam, adorn them with loveliness, pencil them with the fairest, sweetest, tenderest care. Are not these a gospel of thy beneficence? Do they not speak with their ten thousand many-colored tongued of light and beauty, and bid us lean on thee, thou All-Sufficient, All-Sustainer, All Provider? Though we walk in mystery and darkness, thy light is enough for us. In the darkness of the past ages thou hast brought us out of the Egypt of superstition and bondage to the god of fire—thou hast piloted us across the mysterious waters of life, and with a high hand and a stretched-out arm thou hast shown us the Canaan of eternity. We gaze on the Promised Land where the never-setting sunlight of thy love shall compensate us for all our struggles in the wilderness. It is enough for us that we ask thee to let our eyes be opened to the pillar of fire by night and the pillar of cloud by day that thou hast sent us, in the ministry of angels; to guide us to this promise land. Give us light—give us light, O thou Angel of our salvation, to see our way, and strength to do it! That, that is the only petition that we put up to thee this night and reverent thankfulness for all we are and all thou hast made us, and for the footprints of wisdom and goodness in which thou hast led us, do we dedicate to thee the service of this hour.

To-night it is our purpose to show—first, something of the spirit teaching concerning the nature of mediumship; next, the necessity and value, the uses and abuses, of the spirit-circle. When first that revealment was made of which we spoke to the Salvation Army,—when first in the remote part of the State of New York the disturbances popularly called hauntings took their place in the regular order of a direct spiritual telegraphy, it was found that not to the place, but to to the persons inhered the force through which spirits communicated. At first we were so profoundly ignorant that we had to spell our way step by step. At first we deemed that children, who were the first subjects of the manifestation, must be essential to the production of the phenomena; then they were repeated in the aged. Then we began to attempt the classification of temperaments; but no sooner did we attempt to stake our opinion to a fixed point than we were immediately removed by a great variety of temperaments being included in the phenomena. Then we determined that there must be some peculiar quality of mind. We looked for that perfection in our mediums that we so vainly and impiously attributed to the mediums of old; but at last we made the discovery that mediumship is a physical, and not a moral, intellectual, or mental endowment.

We now invite you to consider the teachings of the spirits themselves. Spirits inform us of that which Physiology has but glanced at—that we are triune beings; that our outer casement, or the mould in which the inner man is formed, grown, and developed, is matter; that we are a portion of that vast and illimitable realm of being that is formed into suns, and systems, and satellites, worlds and earths, all of which are composed of the element called matter. But the second element in our being is Life, that same element which causes motion; which enables the gravitating mass of the sun to draw towards him the satellites which have been shot off by repulsion from his heated surface, causing them in their paths and orbits by the power of the second or counter movement, repul-ion, holds them perpetually in equilibrium. We see that this second element of life has two modes—attraction and repulsion. One always prevail over the other. When attraction is the strongest, objects are living, growing; when repulsion attracts over attraction, the object is dying, wasting, decaying; when repulsion ultimately sets in and counteracts attraction, that is death—the atoms are disintegrated and scattered, and must be gathered up again in other forms. Thus you will perceive that life is not only the attribute of the human organism, but of these blossoms, of the ground beneath ye, the garments ye wear. Every atom of matter, every grain of dust, every particle of being is living or dying beneath the action of this universal element of life. And there is a third element which we call Spirit—that which is not life—that which is not matter—that of which the Materialists only observes the effect, and being unable to comprehend this element, he denies it or attempts to explain it away. We have nought to say in defence of this position. Better a negative founded in fact than wild affirmatives that have no basis in truth. Nevertheless, we, who have advanced one step in demonstration beyond the mere observations of this earthly existence, know that as spirit does the elaboration of matter, as it does exist when the chemistry of the outer form is broken up, we have the right to assert that there is this third element of spirit. And this, friend, sceptic, materialist, freethinker—which is the true word after all, this we do not assert as a mere theory, but because we know it to be a real fact—because the spirit friend has stood by our side, aye, within the the last few hours has grasped our hand, has spoken words of consolation to our ear, has brought to us messages and tokens of identity from the bright world beyond, and, though invisible to our outward eye, has proclaimed the sublime truth, "I still live, and thy spirit shall live for ever." And, therefore, we follow out, upon the basis of these demonstrated facts, the assertion of the spirits that we are a trinity—a triune organism. Now, the spirit furthermore undertakes to show that the second element of life is precisely the same which causes these blossoms to grow—which manifests itself in their perfume, and their color, and their speciality. Ages and ages ago, when this planet of ours was but chaos and void, when it was a vast cauldron of central fires, in which in the laboratory of matter, like an enormous crucible, every room was being used and prepared for finer forms—these beautiful gospels were not, they had no existence, nevertheless they were in germ; latent within the yet undeveloped possibilities of these burning, fusing, cooling, transforming atoms were all these many colors, and all this perfume, and all this variety, and through the various processes of life, and death have been [illegible] of the simple element of the earth. Life was [illegible] nd repulsion, in various [illegible] eformations; was the means by w[illegible]ce was born out of the crustaceous [illegible] e primeval ratiles. And thus we shall see that this is this various and infinitely wise Spirit moving upon the face of the void, and calling up order from its chaos, that at last has produced the different forms of life, this culminating apex of which is the glorious creation of humanity. Now, in humanity our spirit friends declare that all the varieties which we observe in the human family, like all the varieties in these blossoms, are produced by the energy of life working in different degrees through the same atoms of matter. Thus life is the tool that carves out these original atoms into all their variety.

Our spirit-teachers further go on to show that this life exerts its energy in one organism—in the muscles, and this produces the strong man; in another, in the adipose tissue, and this produces that large, good-natured organism; that it clusters around certain organs of the brain; that when it is strongly developed in one direction or organ, there is the proclivity to music—in another, to art—in another, to language; and just as the atoms attract to themselves a larger or smaller quantity of this life principle, so does the phrenologist observe on the cranium those prominences that speak of character, and behind these observations, as the cause of character, and that cause is the energy with which the life-principle is attracted to certain atoms of the brain being the great steam-engine, the mighty motor that, distributing throughout the nervous system the power of life, creates and developes the special characteristics of the organism, and thus it is that we are led to the great principle of life for all the varieties of character which we observe. Now to classify more closely these characters. We find that there are some organisms that generate a large amount of nerve-force or life principle, and where this is of the positive or repulsive quality it passes out through the organism and produces the magnetizer. Such persons are purely physical; they are strong psychologists; they influence all who surround them; they project their sphere, either in healthful force upon the sick, or in magnetic force upon the weak. Where the strength is especially manifest in the brain, such persons are psychologists. We have again and again pointed to the specialty of those mighty masters of the human intellect—the great statesman, the great generals, the leaders of public opinion, the mighty Napoleon Bonapartes of the world. —those who by psychological power compel, influence, and control multitudes to the leadings of the invisible General that sits enthroned in the brain; and this is one quality of the magnetic force.

But there is yet another, which the spirits describe thus: Where this magnetic force exists in excess, but instead of being of the positive or repulsive quality is of the negative or attractive quality, where it passes out of the organism in great abundance, and perpetually draws unto itself the force from other organisms, these persons are spirit-mediums. And wherefore? Because they are the subjects of others; because the negative quality of their magnetism attracts the force from others, and renders them subj c's of others' control. This quality of life may exist with any quality of mind, any degree of morals, any status of intellect. It is naught but an indication of the physical combinations of matter, and though it is always associated, observe, with special qualities of mind and of morals, even as our organism is always associated with some special characteristic of mind, nevertheless it is not the cause of character, but it is the effect. They point to our mediums frequently as imbecile, as lacking that force of individuality which should give them constancy of purpose, courage of mind, resolution to resist evil influence; but they do not know that it is not the mediumship that produces these disabilities—it is the natural physical organism which is unable to form a strong and highly individualized temple for the spirit to express itself in, and the result is that such persons are inevitably the subjects of the will and the influence of others. We do not say this in any excuse for the shortcomings or failings of our spirit-friends, but as a psychological and physical fact which those who scorn us, those who tax home upon us our many deficiencies, would do well to investigate. We stand in precisely the same category as the saint, on the one hand, who is exalted for his virtues; and the sinner, on the other, who is restrained, and punished by bolts and dungeon-bars for the exuberance which the influence of disincarnate the false and pernicious influences of a bad state of society. Even so the spirit-medium is a result.

And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which may embrace all the varieties of gifts that we observe. The one is of a physical and the other of a intellectual character. Where the life-principle exists in the greatest amount of energy in the physical regions, in the back brain, in the department of the organism which tends mostly to the earthly or animal qualities, there we find the result is attained in physical mediumship. It is, in a word, a quality of mineral life, a quality of earthly life, which gives forth a corresponding degree of magnetism, and attracts spirits of a corresponding nature. Last Sabbath, in the reading to which you were indulgent enough to listen, it was stated that the corporiety or grossness of certain spiritual bodies enabled them to produce these strongly earthly manifestations. The rappings or movements, the spirit-lights, and all the feats that are performed through the mineral physical force mediumship, are all produced through the emanations of the human body of that peculiar quality that clusters most around the back brain and the physical organs. Where the atoms of the life-principle cluster most around the intellectual organs, there is a different quality of control, and by the same token a superior quality of the drawing, the musical, the impressible medium. The two forms of manifestation are effected thus: With the physical medium, the spirit, as we have frequently before stated, stands related to the medium as the copper to the zinc in the simple galvanic battery. Just as the galvanic action is produced by the copper, the zinc, and the solution, so do the spirit, the spirit-medium form a battery, whilst the atmosphere is the solution, and this being characterised by the magnetisms of those around us, gives occasion for all the variety of the unreliable manifestations that we observe. We bring into the atmosphere some quality of magnetism that neutralises the whole battery, and we cause no manifestations because we do not have the manifestations. I shall explain more fully this neutralizing principle, but I here state, for the benefit of any who dare challenge our position, that they will find, the more carefully and faithfully they investigate these phenomena, the more surely does it resolve itself into a spiritual electric battery, in which spirit and medium stand related precisely as the copper and zinc of the battery, and the failure to produce manifestations is only attributable to some failure in the imponderable intensity of the copper, the zinc, or the solution. On the other hand, the entire of the intellectual manifestations are produced on the same principle as electric telegraphy. By the psychology the magnetizer compels his subject to see, hear, taste, feel, and act out his will; his will is for the time being present in the organism of his subject, and therefore that subject-spirit is for the time held in abeyance, and the will of the operator takes its place.

And now only one question remains for us to mention. If this spiritual body survives,—and here we stand, capable of lifting certain bodies, of performing chemical experiments, of producing sounds, of effecting transformations in bodies, and by the aid of our living spiritual bodies, engrafted as they are into this mortal body, all the cises that we have built, the work that we have performed, are effected—does that power exist beyond the death? We have hoped it, we have dreamed it, we have talked it, we have asserted it, we have never yet demonstrated it until the presence of one embodied spirit has proved it; and let but one whom we call a pilgrim from the land from which no traveler returns—a beautiful phrase in poetry, but not to be removed from truth as Spiritualism is from Materialism—let but one such traveler return to us, and wherefore should he no more rap on our tables, move our furniture, perform chemical feats, and all the various acts which he represented in life, represent over again when the conditions are favorable for his contact with matter? It is through the battery that we have spoken of that such feats are performed, and being performed, they prove the fact that a spirit does survive the shock of death and carries his spiritual body with him. And the rest of the manifestations, which I have called the intellectual manifestations, being performed on the principle of electro-biology, only demand of us the proof that the magnetizer lives beyond the shock of death, that the electro-biologist survives the chemical dissolution we call death. Can we question this? How often have I asked your attention to that strange and stupendous mystery that is presented now by the living man—the man burning with energy, full of life and power, beneath the glance of whose eagle eye a whole army is marshalled forth to battle, beneath the control of whose single voice the whole nation goes and comes at his command. Behold him as he stands in all the panoply of power, in all the majesty of mind, in all the glorious control and sovereign influence of life; and behold him the next moment less than these blossoms, less than the dancing butterfly, less than the crawling worm, less than the burning insect, a clod of clay, that we may spurn and crush, a thing with neither life nor motion, and only waiting for the decomposing action of time to become nothing—not to leave a single fragment of dust behind. No power can arrest the decay that has now set in; the crumbling action of the mysterious principle of repulsion is there; it is but a question of time, and that mighty power, that strong man with ruling and controlling influence, shall not leave a fragment of dust or ashes to prate of its whereabouts. What, then, is it that has passed out of the man, if not the power that made the man? If we find that that power still exists—if we find that the same intelligence, the same genius, the same energy, the same thought, memory, affection, and revelation, all are proved to us at the spirit-circle, how can we question that magnetizers, biologists, chemists, electricians, and all that have ever performed the phenomena of life, are with us still, and are able to repeat those phenomena? And therefore it is that I assert that the two classes of which we have just spoken form the whole ground of the mystery that we have called spirit-mediumship.

And now I would ask, am I not justified in presenting to the physiologist a fresh leaf in his science? I do not merely make the assertion that there is a new and undiscovered force, that there is a new revealment of physiology, but I do prove it. With every rap that sounds—with every motion of matter indicating intelligence, though they may not be accounted for—with the monition of the mind that speaks the unpremeditated word, that writes the message from the grave, that repeats the intelligence known only to the buried dead—we have a new page of physiology; we have an evidence that there is a force that the physiologist has not discovered—that there is the element of a new science, upon the threshold of whose temple we are now standing, the portals of which open our view into the vistas and corridors of eternity.

Again I will call your attention, very briefly it necessarily must be, to the fact that there is another disclosure made by the study of spirit-mediumship. It not only proves that the world may become instruments or wires upon which the life-lightnings from another and a better world may play, but it opens up a new field of research, a new question. It proves that we are possessed of powers that we have not dreamed of. There are many powers which are not attributable to the spirits alone. The power of clairvoyance belongs to you—it is an attribute of your spirits. When the mask of clay is thrown off, there will be no time, no space to your spiritual sight; and that spiritual sight is now within you, and under certain conditions which we have described, the influence of clairvoyance makes itself manifest in certain individuals of the human species. Then there is the power of psychometry—the power of reading character by touch. That power does not necessitate the action of a disembodied spirit to produce these phenomena. You all possess the power. When you are unbodied spirits, the mask of clay will be thrown off, you will see, not as you now behold, in a glass darkly, but face to face; you will perceive not as you now do in part behind the veil of matter, but you will prophesy in the grand and glorious fulfilment of spiritual knowledge. Psychometry is a power that is an attribute of your every soul. Behold, I lay this fragment down, and the next hand that touches it shall feel a thrill of my inmost nature; my character is impressed there,—I have written my secret thoughts and my wishes about. Every atom of my body is charged with my magnetic life; that is the vehicle of my secret soul, which, as it passes out through my magnetism, stands in the walls around me, the ground beneath me, the air I breathe, and the winds of heaven bear it sweeping through the entire realms of infinity. Every portion of the universe is made more or better because I live,—every moment of my life and thought with influence,—every breath that passes my lip is giving forth bane or blessing —every moment of my existence becomes a revelation of the whole of my mind. Though words never pass my lips, though my thoughts find no expression, the silent winds of heaven shall prate of them, and the entire of the stones on which I tread shall preach sermons of my secret guilt or my secret virtue. Behold this psychometry is an attribute of you all, that I ask you to assemble yourselves together localised by a common purpose. Though never words shall be breathed by the lips, the spirit will speak to have met together will distribute itself throughout your assembly, the purpose that brings you to one point shall become the winds of the day of Pentecost, and the tongue of an invisible fire shall sit on each one's head, and shall go forth streaming, and the Comforter shall be in your midst whenever ye meet with one accord, because this psychometrical power of mind upon mind and magnetism upon magnetism is a power that is of you, being spirits as ye are. And the power of healing is another of your own gifts. Each one carries the reservoir of life within himself, and when that life is projected by benevolence, by love, by desire, when it is adapted to the subject who receives it, it becomes the power of health,—it becomes the power of miracle, like the laying on of hands of old,—it communicates yourself, your character, your life, and your physical and spiritual nature to him who receives your touch. And this is your power, embodied spirits as ye are, and therefore it is that these are some of the phases that the study of spirit-mediumship opens up before us. They call us together—they call us swindlers, fools, and idiots; but, friends, when we stand before the altar which the invisible hands of our spirit-guardians have reared up for us,—when by number of the grits that they have laid upon that altar, the revealments that they have shown to us, the dignity, the elevation, the grandeur of soul which they disclose, we may well endure to be the targets of public opinion, we may well stand firm in the faith of the mighty, the glorious knowledge that has been revealed to us, and, like Paul of old, we may afford to become "spectacles to angels" for the sake of the light and the holy gifts that have been vouchsafed to us.

In closing, I must speak but briefly of the spirit-circle. It has ever been found, in ancient as in modern days, that where two or three are gathered together, the spirit that they invoke is in the midst of them. That spirit is the large liberty of spiritual existence is like the sea of heaven,—it shines upon many at the same time; its force leaps over a vast radius of influence at the same moment. Therefore, when we thought for ourselves apart from you in material space, as ye assemble yourselves together with one accord, the spirit circle becomes the day of Pentecost. That is the meaning and the reason why spirits invite us to assemble ye come together with one accord, and when ye come together, with one accord, ye do "take the kingdom of heaven by violence." But more than this. If ye come together with one accord to take the lower kingdom by violence it will answer you also. Whatever ye seek, whatever is the focal point of the attraction that brings ye together, will surely respond to you. Your thoughts are magnetic tractors, each one of which draws from the sphere of spiritual influence some response that corresponds in exact affinity to your thoughts.

Question not, therefore, why the character of your spirit-circles differ in different places and with different persons. You create that character. Whatever responds to you is the reflex of your own thoughts and your own natures. Time does not serve to elaborate more fully the abuses or the uses of the spirit-circle, but this one fundamental point is enough, that as we come together with our collected magnetism, whether in the public assembly or in the private gathering, we come as in the day of Pentecost. If we put our own selfish purposes before us as our test—if we focalise our thoughts upon one point, and that point be good, be high, be holy, the old day of Pentecost may be ours again; and if this night there are no mighty rushing winds fraught with the spiritual vision of fire to sit on each one's head—if the gifts of a common language that all can understand, though their speech may be various, is not yours, it is because your spirits have not descended with sufficiently unselfish singleness to the great, the holy and holy object of good to the entire race. Let that good be the coming of the kingdom,—let it be the presence of the Comforter,—let it be the determination of light for yourselves, light for the universe, light not only of immortality but of your own darkened path of life, and every one of your meetings, public and private, may be a day of Pentecost; and the spirit-circle is the means to the great,

shall know of that God whose name people have spoken, and whose ways have not been fully comprehended by man. So when we understand the true God through all nature, we shall find no contradiction in his laws. We shall find that all he wants of us is to have the purpose of life filled in the most perfectly and purely natural manner. We find many earnestly striving to do right, but they say, Do you believe that religion is natural? In this I believe what you say in regard to other things, but it does not seem to us that Christianity is natural, for are we not told that the human heart is deceitful above all things and desperately wicked; that there is no man who lives but sinneth; that the human heart is naturally at enmity with God.

We know that in the olden times men did not understand God fully, so, looking just at the surface of things, they ofttimes jumped at conclusions, and were very often profoundly mistaken. Men of science will tell you how they erred on matters of science; they did not understand the shape of this earth; they judged by its surface as it appeared to them, and it was the best that they could do. Looking upon the surface of things, they saw their sin, and they said, the human heart is naturally at enmity with God; and so it was with the old idea of God. You cannot admire the character of a man or woman that you think is base and impure. You may admire all that is lovely, but you cannot go any further. In this you are obliged to obey the law. So when men were told of a God that committed acts which if committed by men would consign them to infamy, he was always looking for something wrong, feeling angry and always finding what he looked for They were told of him as an angry and revengeful God, who made man, and then when he had found his mistake, tortured him for the error he had discovered in his own work. They could not love such a God, and they said, the human heart is at enmity with God. It was at enmity with their idea of God; but mankind has never had enmity with the true God.

There is always that in the human heart that aspires after God as naturally as the earth looks up to the heavens—as naturally as the flowers look up to the sun. When we come to understand the true God, we shall not need to go to the Bible and say we want you to admire this God and to love him. We shall not need to use all our efforts to force religion upon the people. It will be like the sunshine that only has to touch the earth when the earth responds in flowers and fruits. So when the right idea of God penetrates the human soul, it will respond naturally with adoration, because it cannot help it.

When we speak of Spiritualism, it is not necessary to tell you how beautiful it is,—all we want is, that you should understand it, and when you do this, you will admire it; you will love it because you cannot help it. There are thousands of people who fail to understand this to-day. When they come to understand what religion is, they will find it is always natural. Religion is that which is tending to make man spiritual,—not only to increase his happiness here, but to uphold it forever hereafter. Happiness comes from good, and good only. Men do wrong, not because they love the wrong, although they may fancy they understand just what they are doing. When they do wrong, they do it to increase their happiness; and when that happiness is not added, they begin to feel their mistake. If men would only take the Golden Rule, which is to us the heart of true religion,—if the whole world would receive it,—if each one would abide by it,—do as he would be done by,—the world would be full of happiness.

Persons wish to build up their own character, and ofttimes they fancy that the best way for them is to pull down the reputation of some other person. They think the world has its model of excellence, and they wish them to see how much brighter their character is in contrast with that which they have exposed to view. It is like a person building a palace of marble upon the white drifts of snow; it will melt away and the building will fall into the mud.

In this work of building up character, we should take what yours is to-day, and make it better to-morrow; then will be a contrast that the world shall see. Thus we can see heaven, as the soul makes the future brighter than the present.

How wonderfully beautiful life may be, and how glorious is this work! But, whenever a person speaks bitterly of another, and fancies that by pouring out the tide of his own anger he shall bring peace to himself, he will be mistaken; he will never do this, for Peace, with her pure, white, tender feet, will not walk over the stony path where man has thrown down the bitterness of his anger. Her path is love with thornless flowers, and man finds when he speaks bitterly that he only adds to his suffering, for he has self-condemnation. So with any wrong that you may do; you may fancy that you can cover it up, and imagine that it will gratify you, but when it is done, you are more miserable.

Whenever men have sinned, the voice of condemnation goes forth. When people find nothing to pity in the soul of the wrong-doer, we say to humanity, if you could only look beneath the surface of that soul, you would find bitter condemnation there; you would indeed say, only from good comes forth happiness.

We believe that all that God requires of man, is that he shall be good; that he should do right as far as he knows. Some say, but he requires something more. He requires that our natures should be changed. Now, the only change that we need, must take place through good deeds, purifying the soul through good deeds. All that is evil is like the excessive outgrowth of some plant, that Nature would not have to perfect without. All that man has to do is to bring up the harmony within himself, and let no one plant in the garden of his life, usurp the place of others; he must learn to prune and trim, and shape them rightly, and then his nature will be rounded out into perfection.

True religion tends to harmonizing the life, in good deeds, in rightful actions, that shall make life beautiful. In seeking to know what is the purpose of life, the end and aim of existence, we find that man is not to make his nature unnatural, but simply to make it natural, to let his growth be as beautiful and natural as possible. Thus life is rounded out and developed through its natural growth into the most perfect and beautiful form.

Some persons in studying the purposes of life, imagine that there is no special purpose in their existence—it seems to them that their path is so narrow that it is lost in the great world. They think it will never be known that they have existed, and when they pass away, their memory shall pass from the earth. Now, full as the world is of human beings, there is not one too many—countless as is the multitude, there is not one life, however small and contracted it may be, but has a purpose of its own.

A writer who has studied deeply into the mystery of life, refutes the idea that the poor should die off, and thus decrease the surplus population. He says:

"Full as the world is, there is room enough for all, work enough for all to do."

Through all this world, among those who are poor and ignorant, bond or free, there is a purpose in their being,—one that they all will some day understand.

We look at this earth, and there are certain portions of it that seem to exist in vain. Some years ago, in the State just separated by a shining river, men discovered a fine green sand—it seemed to them it was worthless. Now they have discovered that it is a very valuable fertilizer, and in many places there is a beautiful growth of blossoms and fruit as the result of this.

In all the history of human disappointments, and the thousand wrongs and failures that appear to us in human life, there is always some good to be found out.

Sometimes you point to a wrong, and ask what that means? It means a protest against the mistakes of society. You say, here is a murderer—show us in this some hidden good. It can be done, by showing the parents in this land, that when certain feelings are indulged in that are wrong, an impression may be stamped on a child, so that it will walk forth in the blood-stained path of crime, and in time the voice of humanity shall cry out against the wrongs that are so common to-day. Humanity sometimes when crimes seem to have multiplied, when they show themselves more plainly in contrast with what the world has hoped for, and prayed for, when the world has grown wiser by the repetition, then it will say it will not do—"If we would destroy a tree, we should not take off here a branch and there a branch, but we must lay the axe at the root of the tree, and take it away—then in its place may grow that which is beautiful and useful." So when the world has grown wise enough to rectify these things, we will not say then, let us have the branch taken off—let us imprison the criminal for life—take away his liberty. They will begin at the root of the matter, and work as men and women should, to root out all the evils which grow down deep in the depths of humanity, and not wait for the poisonous growth to show itself upon the surface.

Wrong may be compared to a rock out upon the sea. When they are above the water, they may be seen; when they are not, ships are often wrecked upon them, and men may know where they are by the scattered fragments that remain. When we see the rock, we may know how to avoid it, unless out there by a storm,—but if it is all cleared away, then we may go there in safety. So let us take this lesson, and work out rightful purposes in our lives. This life of ours is like a garden, in which the Great Spirit, who rules all things, has implanted the germ of everything that we shall hereafter require, and it is our duty to go into this garden, and take all the germs which are implanted there; and be given the sunshine, the breeze, and the gentle dew, and thus is life beautifully unfolded in the growth and development, and thus do we work out and realize its purpose. We shall then find how good and how wise the Father is, that requires this of us. It is a work that is not difficult to do. When a person takes one step after another, there is always light enough for the one that is to be taken—in this way do we lay the foundation of everlasting happiness.

So we believe that as God is the spirit of Nature, so Nature knows just how to praise God. She does it by opening the gates of night, and letting down the golden floods of the morning light. She does it by all her beautiful voices from mountain and forest, from the blossoms, the waving meadow grasses,—all these give praise to God and enjoy him forever.

Now just as Nature praises God so should we, by being natural and true. The meadow grasses and flowers do not complain that they are not like the forest trees. The smallest bodies are recognized by her—Nature never scorns such objects. She does not say to the blade of grass, you are so small that it is not worth while to bring you up; she brings out the grasses, and makes the carpet for the meadows.

Just in this way are we to work out the purpose of life. You must never cherish within yourselves the poisonous plants of evil. You may imagine your efforts are lost, but a good and true effort is never lost. Kindness and charity and love are blessed. So by doing right at all times and withholding nothing,—do you not see that in this way shall you praise God, and enjoy him forever?

Do you say some things that we know to be wrong are natural? No: Nature makes her plants, some tall and some low, and if you seek to repress that which is intended to be tall, you are taking so much from the beauty of Nature. God, who lives in all things, calls through your spiritual nature, and says, bring up all the attributes of your nature, and then shall you work out the purposes of your lives; then shall life become fair and perfect like a beautiful garden, in which the angels shall ever walk by your sides, and so in the purposes of life in your soul made known, and worked out.

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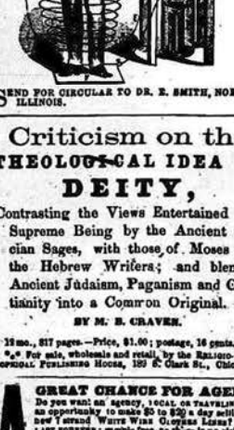
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A SEARCH AFTER GOD.

NUMBER LV.

Animated with fresh hopes and anticipations of realizations that will gratify us, we press forward in search of the Divine Architect of the universe. Since we commenced this series of articles, anxious eyes have been peering heavenward among the moving, throbbing worlds of space,—among those aerial cars which move onward with automatic regularity, endeavoring to find something that would detect the immediate presence of God. On all sides the desire is manifested to solve this question,—to so present it to others that the existence of a God can be easily recognized. Ah! a strange world,—superstitious, ignorant,—so blind that glorious truths escape its notice! While some worship, bow in humble adoration to the unseen, unknown, incomprehensible God, others, failing to recognize him, refuse to join in reverencing that of which they know nothing. The imagination is prolific in the pictures it forms, in the Gods it creates, in the devils it brings into existence. Behind the flashing lightning, the moaning thunders, the murky clouds, the eccentric comet,—yes, behind them, as the moving impulse, there is supposed to be a God! If man was created by God, there was a time when there was a first man. If constructed by him, did he use exclusively matter and its laws? If he used anything outside of them, as we have said before, he certainly *used himself*. Could he use himself without waste? If waste is connected with his organic structure, there must be recuperation, and if recuperation, it must be obtained from matter. Then matter, when appropriated by him to supply the waste, becomes a part of God, when a moment before it was entirely independent of him. God, then, if he made man did it independent of himself, for we cannot conceive of a being appropriating himself to carry out any project. Again, if God is infinite, would he not cease to be infinite the moment he used himself in the physical structure of man? The idea that God is manifested in man is unthinkable—is impossible, and calculated to make man reckless and sinful. Why? If God is manifested in man, please tell me what part of him. Where is the dividing line between God, and matter and its laws? If no dividing line, no distinction, then God is supreme in man, and when man acts, God acts. If a God exists, he is supreme. Is he not supreme in man as well as outside of him? If he rules *outside* of man exclusively, why not *inside*? Can God be supreme in his government and not control man? If he created him it was with the intention of governing, or not; if not, then man is still the subject of design. But here, then, is the grand question: If God created man, and used only matter and its laws, then he is wholly subject to them, and is an automaton just as much as the earth is, which moves forward in its orbit with systematic regularity. How can it be otherwise? If God did not use himself in the fabrication of man, he only appropriated matter and its laws, and is not man a subject of these materials and laws from which he is created? But would it not be impossible for God to create from matter and its laws an intelligent entity, and he possess every characteristic of God in a finite degree? Could God take matter and its laws, and eliminate therefrom his attributes, unless they possessed those characteristics? Could God find in matter attributes like his own and mould them into a finite creature? *If so, then why can not God change the whole material world into sentient beings?*—What part of matter is especially adapted to *such building?* and if God used himself, how many beings would he make? If man was organized from matter, what evidence have you that he will stay organized? Are you willing to risk immortality on such an exceedingly slender basis? But it would be impossible, even for a God, to fabricate, construct, or mould a human being from matter, that possessed characteristics like himself. Why? If he, possessing all power, could make a finite entity from matter, why not an infinite entity? But does not an infinite being and one finite being make more than infinity itself? The infinite possesses all power, and the finite finite power; unite the two if you can. It is utterly impossible for an infinite being and a finite, to exist at the same time,—they constitute a contradiction in terms.

Listen then to the voice that speaks: In attempting to solve this question, we are led to inquire what are the relations of man to God, if one exists, or in other words, is it possible for an Infinite, omnipresent, omnipotent God to create finite man? At the first glance, you would ejaculate, of course, it is possible for a God of that character to create a finite creature—man. In performing this grand work, he would stand in the relation of a mechanic to the house he is constructing, or the machinist to the engine that he is preparing for the railroad. In all the operations of the material world, we do not find that man uses himself in the creation of any work. He uses matter and its laws, renders them subservient to him, makes them his willing servants, but in no case does he use any portion of his own organic structure, in the work in which he is engaged.

Glance around you, and on all sides you see nothing but effects, and they in grandeur and sublimity far transcend in appearance the material that produced them. Look at the green-carpeted earth, at the majestic tree with its twining branches, at the vast bodies of water with their mountain waves and myriads of living life—all are effects—they are the real, tangible expression of certain forces.

The flower is an expression, which comes forth from the cold, damp earth, far transcending in beauty, the causes that generated it. Glance at that planet in process of formation—it rises forth in stately grandeur. See the forces at work—they build up a mighty, moving, throbbing world in the fields of space, an aerial car, that travels among the stars, and holds converse with distant worlds—it is an effect, and as such, is far grander than the forces that caused it, that were set in operation by some master mind. All effects in beauty, in grandeur, and utility, rise far above the causes that produced them, for they are the tangible, living reality, presented to the senses. An effect is generally the result of a combination of causes, and as such presents to us that which is calculated to excite within the mind emotions of delight. Present an effect in the material world with its teeming, active life, that is not more grand, more beautiful, than the forces that generate it. The cold, damp soil—within it is a seed, and it germinates—it buds—blossoms and sends forth its fragrance on all sides. It is an effect—rising in princely grandeur above the forces that produce it. On all sides effects greet us. The causes that produced them are important, but to man, to humanity, they eat effects; they regale the eyes on effects as they glance at flowers in the gardens; and feast their ears on effects as they listen to the beautiful strains of music that greet the ear from the piano or organ. But man is not an effect. If a part of God, however, he certainly would be, and if the rule holds good, should be more grand, more intelligent more beautiful, and better in every respect than God himself. What benefits can be derived from effects, if they cannot be rendered more useful than the forces that produced them? The engine that moves the ponderous wheel, is within itself more useful, and more powerful, than the material it was made from. The ship that rides on the mountain wave, contending with the wind and storm, as an effect, is far more useful than the material from which it is constructed. An effect must be superior to the causes, to the elements that brought it into existence, or it would be comparatively useless.

If man is an effect of some creative energy, he is as superior to the forces that created him, as the flower is to the cold soil from which it springs. But man is not an effect. If so, he is not immortal. All effects that we observe in the material world, are of a temporary character—they have three stages of existence—youth, maturity, and decay, when comes final dissipation. An effect is the result of organized causes, and that which organizes is required in all cases to sustain. If man is an effect of one or more causes, they are required to sustain him, and on them alone he depends for immortality. If man, however, is not an effect, but eternally existed, then he is not dependent on anybody or anything for immortality, but is just as important a phase of existence as matter itself.

[To be continued.]

Minnie Myers.

The above-named young lady of sixteen summers, has recently been developed as a trance and physical medium. She resides with her parents, at the north-west corner of Polk street and Fourth Avenue.

Miss Myers with kind and encouraging treatment, will doubtless soon become an excellent medium for several phases of spirit control. We are informed that she gives very good satisfaction as a business medium to several business men, who are in the habit of consulting her.

Widow's and Orphan's Fund.

Bro. A. L. Beeler, of Philadelphia, donates one dollar to aid in sending the RELIGIO-PHILOSOPHICAL JOURNAL to poor widows and orphan children. We get about one cent on a dollar thus expended. Bro. Beeler is a self-made man, and knows what the rough-side of life is. He has been there. Bro. L. D. Benjamin, of Wautoma, Wis., donates twenty-five cents to the same fund. Angels will bless you, my brothers, for your kindness. Every dollar helps.

Crucify Him! Crucify Him!

Give us Barrabbas, the robber, but crucify the crazy, erratic old doctor. He teaches pernicious doctrines!—set the police after him!—aye, mob him!—kick him out!—lynch him!—he is a dangerous man!—he corrupts the morals of the people!—his doctrines are pernicious, and there is great danger that the *City of Chicago will become corrupted* by the ugly old wretch!—he is crazy!—Landlord, put him out! Such were the sentiments of a knot of men collected on the curbstone in front of a gambling saloon a few evenings since.

There has been a tempest in a teapot, or something quite analagous to it in Chicago, within a few days past. Old Dr. McFadden, who has traveled quite extensively for some years past, is an erratic religionist, and, in some particulars, not unlike Geo. Fox, John Knox, Martin Luther, Oliver Cromwell and others, in his way of pitching in, without mercy, into popular creeds and customs. He, his household, and the Chicago *Republican*, constituted the centre point and moving elements, of the tempest referred to.

Of his eccentricities we have for many years heard much—many remarkable tests of spirit power have been given through him, which have confounded skeptics.

We can not give details in regard to his mediumship, never having attended one of his seances, but from the reports of many who have (which, by the by, are open every evening to all who see fit to attend), we have no doubt but what the tornado referred to was a legitimate result to be expected from causes existing, inherent in the elements referred to.

Nearly twenty years ago, as we are informed, he was pronounced an insane man, and confined in chains or a strait-jacket as such. Afterward he was found to be harmless, and if mad, there was method in his madness—and many thousands have since met him in his public *seances*, some pronouncing him insane, others sane, and a teacher not very much *unlike* very many others, who have been persecuted unto death in this life and sainted afterward.

The articles published in the *Chicago Republican* are beyond doubt libelous in a high degree, and but for the well-known *non-resistant* doctrines of McFadden, would never have found a place in the columns of a journal that had a responsible proprietor—in other words, no man but McFadden and his school of *non-resistants* would allow such libels to be perpetrated, without resorting to a court of justice for a legal redress.

We do not purpose in this article to attempt to redress the wrongs of the parties so grossly slandered in the articles referred to. If parties have not the *stamina* to resort to a mode of redress which is open to the most humble citizen as well as to those more fortunately situated, but prefer to *literally* obey the injunction to resist not but to return good for evil, we candidly confess we have not got to that plane, and will leave it to them to fight their own battles on the *non-resistant* plan, "on that line," in their own way. But it is but justice to say, that neither McFadden nor his friends ask us to interfere in the matter.

But in conclusion we will say that while the foul slander of the *Republican* may be extolled by enemies to the truths of spirit communion, and the scandalous articles may be copied into other papers, for the purpose of bringing reproach upon Spiritualists, it should be remembered that extremes right themselves; that the foulest and most corrupt means are often wisely made to play their part in eradicating a foul condition, even as a corrosive and loathsome plaster is applied to the cancer to cure it.

The world will by and by learn the great lesson that each person is true to himself and his surroundings, and acts in accordance with his light and understanding; that the agitation of thought is the beginning of wisdom.

However unpleasant it may be to those who know of the truth of spirit communion to be derided and have such articles flouted in their faces by bigoted, biased ignoramuses, in lieu of arguments against the truth of spirit communion, yet they have this consolation, that however eccentric and impolitic may have been the conduct of Mc Fadden, it is no more the legitimate fruit of *Spiritualism*, than is the teaching of Noyes, of the Oneida Community, Mother Ann Lee and her priesthood of the Shakers, Brigham Young of the Mormons, the Perfectionists, and hundreds of other recognized sects of Christians the legitimate fruits of the teachings of Christ.

From our standpoint they may all be classed together as *extremists*. We fellowship none as sound in philosophy, but God and good angels forbid that our souls should ever be dwarfed by the spirit of intolerance. We are not our brother's keeper.

It is but justice to say that a great number of good citizens have called at this office who have visited McFadden's *seances*, and pronounce the articles referred to gross and cruel libels in every particular; that McFadden and wife were never in Vineland, and that in all their visits to his house they have not witnessed a single act of impropriety on his part or on the part of a single inmate of his house that would outrage the moral sentiment of the most chaste and fastidious. That he is positive and eccentric in his expressions is admitted, but seldom utters a profane word, unless he believes himself tantalized with insinuating inquiries, then he is easily excited and says a great many foolish things, like most other crazy religionists under similar circumstances.

Great Secret Discovered at Last.

A knave who dubs himself Dr. A. Chapman is out with a handbill headed as above, and professes to have discovered the secret of spirit manifestations. He admits fools to his exhibition at *thirteen cents a head, descends half price, and priests free.* Spiritualists generally know enough not to be humbugged by him.

An Orthodox Editor.

The *Democrat*, published in Cumberland County, Ill., having published a notice of a spiritual meeting, comes forth with the rank poison of its nature in the following language:

"Our advice to the people is, to 'touch not, handle not this unclean thing,' but let these black spirits and gray, these motley spirits and blue, eat of their own repast, and participate in their orgies alone, for the Lord knoweth them not!"

If the editor of the *Democrat* is not a worse compound than can be found in the lowest dens of vice in this city, he could not give expression to such foul language. He is neither a Christian nor a gentleman; is as corrupt as Solomon, and as dirty and filthy as old Job. If he desires to find corruption, he can detect its presence everywhere in the orthodox churches. He can find houses devoted to licentiousness there; ministers who have "fallen from grace," and gambling hells without number. Rev. James Debois, of New York, had four wives. Dr. Fuller, a local preacher of Kokomo, Ind., by his ill treatment, made his wife insane, and then was tarred and feathered, and rode on a rail. The Rev. Mc. Williams while preaching, was arrested for horse stealing. If the editor of the *Democrat* will turn his attention to his own church, he will have no occasion to slander Spiritualists.

"The Little Cussed Organ."

A man of Sparta, Wisconsin, wishing to present an organ to a church, wrote to a friend in New York to know what it would cost to get one. He received a reply that he could get a "little cussed organ" for $1,500; "but," added his correspondent, "if you expect to go to heaven on the *organ dodge*, you had better invest about $3,000."

He took the high-priced organ; and by his generous donation he has secured a seat in heaven, which will be reserved for him until his arrival. If he had bought the "cussed little organ," he would have been compelled to take a seat in the gallery, where all who donate "little cussed organs" are condemned to go. He may congratulate himself that he had the means financially to perpetrate the *organ dodge*, and thus place himself in such a conspicuous position.

This dodge to secure a seat in paradise, near the throne, and that, too, by donations to the church, are becoming quite common. Everything is now on a financial basis, and it is much better to be a rich religious villain than a poor pious Christian. The man who can secure a pew in Beecher's church and aid in paying his $20 000 per annum is familiarly considered as "coming the *Beecher dodge*," in order to be numbered with the sheep; but he who aids the "little (cussed?) church 'round the corner," is supposed to have only about one-tenth of the piety and grace of the former, and it is probable that he will be numbered with the goats.

In the Days of Hoop Skirts

It came to pass that a *Missionary* dressed himself in the attire of a tall, cadaverous looking woman in black, and thus disguised, gained admission to one of Mrs. Ferris' seances, he having once before been ejected for conduct unbecoming a gentleman. In spite of his disguise, he was recognized a second time and ejected. Then to carry out his original plan of falsifying the truth about Mrs. Ferris' mediumship, he published what he called an *expose* in a Chicago daily paper.

His *expose* was a tissue of falsehood, and so denounced by every one present (some thirty persons), excepting the *cadaverous woman* who furnished the suit for the *Missionary*.

In the last issue of the *Crucible* he rants and tears amazingly, and proposes to *break things to pieces* in the columns of this paper,—indeed, he reminds one of the fable of the "ball in the china store."

Owing to his *extraordinary missionary services* we refrain now from mentioning his name. The readers of the last number of the *Crucible* will readily recognize him, and that will be sufficient for a Missionary who *puts on* ——— to disguise himself and gain admission to a *seance* for the express purpose of falsely defaming a lady medium.

Letter of Fellowship.

The Religio-Philosophical Society granted a letter of fellowship and ordination to Anna M. Middlebrook, of Bridgeport, Ct., on the 20th of August, 1871, which authorizes her to solemnize marriages among the Puritans as well as elsewhere, according to law.

We hope our friends will make it a point to see that perquisites resulting from such *official acts*, go into the hands of our worthy lecturers, who are qualified to thus officiate, where the same can be done by a reasonable effort.

The RELIGIO-PHILOSOPHICAL SOCIETY also granted, on the 20th of August, 1871, a letter of fellowship, constituting in legal form, Brother Isaac Farley, of Foote, Iowa, a "regular minister of the gospel," which authorizes him to solemnize marriages in accordance with law. May all who want the *silken cord* tied, procure his services on such occasions,—especially Spiritualists.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

☞We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

Letter from Laura Cuppy Smith.

BROTHER JONES: Some weeks since, while sitting for the first time in a circle of that very wonderful medium, Mrs. Maud Lord, I was quite occupied and deeply interested in noting the effect of the manifestations upon others, and in observing the genial, artless, and confidence-inspiring manner of the medium, as she described various spirits present with an accuracy unsurpassed, at the same time inviting investigation in a spirit so cheerful, obliging and honest, that I am sure it must satisfy the most hardened sceptic of her absolute integrity, and while thus engaged, scarcely expecting to receive anything myself, I was startled by Mrs. Lord exclaiming, "Why, Mrs. Smith, there stands a beautiful, blue eyed, curly haired little boy near you, who passed to the Spirit World when a very little baby, and is now, I should think, eight or nine years old. He says he is your little 'Rose Bud.'" Mrs. L. then turned to others in the circle, describing what she saw for them, while I recalled a day in the summer of 1863, when I sat in my house in Dayton, Ohio, mourning over the premature transition of a beautiful baby boy, whose sacred dust had that day been consigned, (covered with exquisite flowers) to the grave, and questioned of my spirit friends what was my darling's "angel name?" and the response came, "We call him our *Rose Bud*." Amid all the trials, sorrows and divine recompense of a lecturer's life, in the Atlantic States and beneath the shadow of the Sierra Nevada, I treasured and never for a moment lost the secret of my baby's "new name," and from time to time I saw him as he grew from month to month more beautiful, yet I regarded his visits as among the things too sacred almost to be named; and when Mrs. Lord so unexpectedly described my child and gave his name, the test was as welcome as unexpected.

While lecturing a few Sundays since at Fort Huron, Mr. Starr, the spirit artist, who resides in that place, and is beloved and cherished there as he deserves, came up to me at the close of the lecture and enquired casually, whether I had ever lost a baby boy who would be now about nine years old? I replied in the affirmative, without having an opportunity of questioning Mr. Starr; and on last Sunday afternoon Mr. S. brought me a large parcel or package, and in taking off the various folds of paper I found an exquisite portrait in oil, of my angel boy, and in the peculiar arrangement of the curl on the forehead, to which with uplifted finger he seemed to call my attention, was a test that I only refrain from explaining, because from its sacred significance I cannot give it to the world. No words can express my emotions as I contemplated my treasure or depict my gratitude to the artist. All bereaved mothers will comprehend the divine joy that filled my soul,—suffice it to say the wealth of the world could not buy that picture. As a work of art it is unsurpassed, and would of itself establish the fame of Mr. Starr, if he had not already achieved it. May angels guard the dear old man, and preserve him to those who so judge his inspired work. It seems that before the morning lecture, the day that he asked me about my child, while I was reading a poem of Kate Hill's, in which occur these lines:

> "There are faces there divinely fair
> That the earth lost long ago;
> And foreheads white, where curls lay bright,
> Like sunbeams over snow,"

my child came and stood beside me and looked at Mr. Starr, and he felt that he should get his picture.

Am I excused for occupying your valuable space with this poor tribute to mediumistic worth,—this page of heart's history? I think I need not ask.

Chicago, Aug. 30, 1871.

Fay and Von Vleck.

The Cincinnati *Commercial* has over a column devoted to the above named personages. It seems that Fay and Von Vleck had an arrangement to work together, Fay professing to be a medium, and Von Vleck acting as detective. A full house and full pockets was the result. The opposers of Spiritualism turned out in large numbers to witness the exposure by Von Vleck, and some Spiritualists to witness manifestations through Fay's pretended mediumship. According to a secret programme Fay was worsted; Von Vleck, as was intended, triumphant. The devotees of old theology were jubilant.

About this time those friends who took stock in F. Melville Fay, who oftener holds forth against Spiritualism than for it, and has been so published repeatedly, found themselves sold! Hundreds of thousands of believers in spirit communion who never subscribe for a Spiritual newspaper, would find it for their interest to do so.

—Brother L. Smith, of Aurelius, N. Y., writes in high terms of Mrs. Anna Middlebrook as a lecturer and medium.

—A. J. Seely sends $3 to apply on subscription. Letter posted at Portland. No state given. Can any one favor us with his address.

—A Japanese heathen begs his old teacher to "rise and explain" why the Christian Church in this country is divided into so many branches, having conflicting doctrines and usages. His mind is confused, and he fears that he might not select the true church, in making his choice among them, and miss heaven at last.

When the heavenly archer draws his bow, no one knows who is the arrow that may be sent. If it be thou, O Soul, deviate not, tarry not by the way.

—Many families, says the New York *Mail*, who reside in elegant stone fronts, and appear very wealthy, after marrying off their daughters, move into smaller dwellings in a less fashionable part of the city.

—Mrs. Gildersleeve Longstreet, who wrote the pretty poem of "Mrs. Lofty and I" (which was set to music by the Hutchinsons and sung so sweetly by Abby), is now the editress of a fashion magazine.

A young lady of Montgomery, Ala., on being told that her lover had been suddenly killed, cried: "Oh, that splendid gold watch of his! Give me something to remember him by."

Several beautiful Polish ladies are the sensation at Newport. They dress their hair in the "classical" style, which consists of a small coil high on the head, from which drop two or three curls.

—The sister of Delescluse, the famous Communist, now in her sixty-fifth year, is to be tried by a council of war at Versailles, on various charges. She is said to have been a Petroleuse, and to have murdered several of the troops of Thiers.

Personal and Local.

—Mrs. Wilcoxson lectured at Bloomington, Ill., on Sunday last. The paper published there gives her the following notice: MRS. WILCOXSON'S LECTURES.

—That a woman should lecture is nothing new, in fact it is becoming very common. It is also true that, taken altogether, they succeed quite as well as those who have for a long time monopolized that field of labor and profit. More recently they are securing admission to the liberal pulpits of the country. The doors of the churches are thrown open to them, and they minister in sacred things, sometimes to good acceptance and to edification. The pulpit of the Free Congregational Church was occupied yesterday, morning and evening, by Mrs. M. J. Wilcoxson of Chicago. The attendance was large and the audience mis-cellaneous, many attracted no doubt from curiosity. The speaker is a plain, unpretentious woman, and enunciates nothing new to those who have attended that church from its beginning. But her simple, natural eloquence, and the direct manner in which she enforces the obligations of the people to obey the demands of love, justice, mercy and purity, reach the heart and conscience of her hearers. Her freedom from abstinence toward those who differ from her, and the charity to her opponents, contribute to the usefulness of her lectures. Charity among radicals is a commendable virtue. Her lectures were so well received yesterday, that we understand she has been engaged to speak from the same pulpit next Sunday.

—Brother A. F. Barker, of Ellsworth, Maine, writes that the Spiritualists have commenced holding weekly meetings, and that the cause is in a flourishing condition there.

—Our friends who are looking for a good school for their children will do well to investigate the merits of Belvidere Seminary. See advertisement in another column.

—Our friend N. Kinney, of Waverly, N. Y., is turning out some fine work in carriages, buggies and wagons.

—*The Christian Crucible*, Rev. L. F. Andrews, editor, Macon, Ga., has lately been started in the interests of the Universalists.

—We shall in a few days be able to fill all orders for the Bhagvat Geeta. The demand has been so much greater than anticipated that we have got behind, but have a large edition now in the binder's hands.

—Brother L. F. Cummings having been laboring efficiently in Wisconsin, writes to us as follows: I cannot refrain from alluding to the kind friends at East Delaware, Wis., with whom I was privileged to remain a few days. They have a pleasant house, a good choir, and a respectable number of regular attendants, which are rapidly increasing under the ministration of Bro. E. W. Stevens, one of the best and most inspirational speakers, and a thoroughly devoted man. While traveling the lone pathway of life, which is the portion of most mediums and speakers, it does one's soul good to meet with such a man.

—Mrs. L. A. Pearsall lectures at Disco, Ill., once in four weeks. She is doing a good work.

—Brother J. L. Davis, writing from Princeton, Ill., says: Mr. E. V. Wilson gave us some excellent lectures and a good many tests. It stirred up the whole town.

—Brother E. Sprague sends the following:

GREENSBO, Ill., Aug. 29, 1871.

REV. ELIJAH WOODWORTH.—*Sir*: As no one else accepts your challenge, I will, if you please, meet you at Quincy or Coldwater, Mich., at your early convenience, and debate it.

GENTLEMEN: I will debate with you, if you wish, the following: *Resolved*, That Spiritualism is the only religion of the Bible; and that the churches have no claim to be the church of Christ.

—Brother A. E. Doty writes: We have a clairvoyant medium in Disco, Ill. N. Y., is a member of the Methodist church, and holds seances on call for the most prominent members of said church. D. W. Hull gives us the first lecture here on the 29th, and we mean to hold every inch gained.

—William F. McCrary, of Boken City, Oregon, is entitled to our thanks, as are all others who aid in circulating this paper.

—Mrs. Laura Cuppy Smith, who lectured in this city with great success, and who is one of the most eloquent advocates of our cause, holds forth at Port Huron, Mich., for September, October and November; Louisville, Ky, for December, and Memphis, Tenn., for January.

—Dr. O. W. Curtiss and wife, of Flushing, Mich., are regarded as excellent clairvoyants.

—Dr. Samuel Underhill is doing a good work in Wisconsin. He not only lectures on Spiritualism, but temperance and kindred reforms. He has lectured at Dayeville, Byron, Winnebago, Geneva, and several other places.

—Brother C. Barnes writes as follows from Chauncey, Ohio: I feel to drop you a few lines, to inform you that I, Chauncey Barnes, am in the earth form as yet. I was not one that shot the young lady, then shot myself. It was another Barnes of the same name. I appreciate woman too well for that kind of work. I am here; it I was over the other side I would come to you; but now I cannot. I am here on a mountain called Mount Nebo, town of Chauncey, Athens county, O. We have, by spirit directions, come here to commence a higher spiritual work, through angelic directions or by the teachings of Jesus of Nazareth, all one and the same with me. We have built one house on the five acres purchased, and have the timber furnished, and have commenced erecting a tabernacle expressly for meetings, to prepare them for their apostolic mission, and to organize the true government; the new dispensation, as we see the old is about to terminate; even the so-called spiritual dispensation.

—Mrs. E. B McIntire writes us, enclosing $2, but gives no post-office address.

—Mrs. Bell A. Chamberlain has been actively engaged in Iona during the past few months. She has lectured at Lacona, Charlton, Ottumwa, Eddyville, and at several other places, giving excellent satisfaction. She intends to start for California soon. Her address after Sept. 19th will be Eureka, Cal. She now proposes to visit Davenport, Rock Island, Dubuque, Cedar Rapids, Cedar Falls, Waverly and Chester City, preparatory to her visit to the Pacific slope.

—A. E. Doty, after the lapse of several years, is again in the field lecturing on the philosophy of Spiritualism, when opportunity permits.

—Brother Isaac Farley, writing from Foot, Iowa, states that the three days meeting at Scaze Hollow was a grand success. The meeting was addressed by D. N. Henderson, A. M. Miller, L. Campbell, P. S. Lawrence, Dr. Sanford and J. Farley.

—Brother John P. Hebler writes as follows from St. Louis: Perhaps you have heard from some source or other the rapid strides our great city is making towards moral greatness. If not, hear them. They, the city council, have made an effort through one of their members, a Mr. Bein, (raise base to humanity) to suppress mediums and stop [illegible] ual communion, and legalized prostitution, [illegible] ng the gambling hells. [illegible] ll so, publish it all to the [illegible] laborer, Dr. H. F. Fairfield, lectures at Farmington, Ohio, during September, and at East Saginaw, Mich., during October. Address him as above.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Statuvolence.

[NUMBER III.]

MOTION AND CONSCIOUSNESS.

We have spoken of two classes of nerves,—those of motion and sensation. There is a third called the sympathetic. The two anterior bundles of the spinal chord, A M, send out the branches of the nerves of motion; while the two posterior bundles, P M, send out those of sensation. The nervous system is also divided into the voluntary, or those influenced by the will,—the involuntary, or those not influenced by the will, and the mixed or those which are partially subject to the will, and yet act independent of it.

It is a beautiful provision in the economy of the human system, and of all living beings, that certain functions are entirely beyond the influence of the will,—thus the circulation, digestion, and the various secretions which require to be kept in constant action, and would be very liable to suspension if they depended upon the action of the will entirely.

Digestion, circulation, and the secretions are entirely beyond the direct action of the will, and are carried on without it. Respiration is very properly placed partially under the influence of the will, being essential for the use of the vocal organs. The will, therefore, exercises considerable control over this function, and thus enables us to regulate the voice and to accelerate or retard the respiration, but we cannot suspend it. There is, as the French call it, a "*besoin du respire*,"—a necessity for respiration, which overleaps the power of the will, and no person can drown themselves by holding the head under water, or by holding the breath. There comes at a time when the demand for air breaks over the restraint of the will, and a fury the chest will be expanded. Through the mixed functions we may aid or restrain the movements of the bowels to a certain extent. How do these nerves produce motion?

Physiologists and anatomists, with all their researches, have not yet reached a solution of this question. Clairvoyantly, we see that the involuntary motions are produced by the regular and uniform action of the muscles, stimulated by a continued and beautiful flow of undulating waves of light, which passes out through these nerves.

In the nerves of voluntary motion this aura or life force consists of a light somewhat different in color, and the motions of the waves are not regular. When there is no action of the will there are gentle currents flowing continuously through the nerves, which give tone to the muscles. When the will is aroused, we perceive a wave-like motion commencing in the brain, passing down the spinal chord and through the particular nerve which excends the muscle that the will designs to call into action. When these waves reach the muscles, we perceive the light accumulating there until there is a certain amount, and then the muscles are thrown into action. We can judge of the celerity of this action by the rapidity of the waves. If there be any interruption in the flow of these waves, there will be a spasmodic action, such as is exhibited in cold persons with shaking palsy, in which the current is not sufficiently strong to keep up a regular and uniform action. In epilepsy and convulsions, from other causes it is fearful to witness the storm in these waves. The will having no power over them, they are lashed into fury, and the fearful contortions which result from irregular and spasmodic muscular contractions are witnessed. Such convulsions have the tendency to destroy the proper action of the will over the muscles, and once established in the system, the habit is very difficult to overcome. It is liable to result in permanent contraction of the muscles, ignorance of the will, and mental weakness, which may go on to imbecility.

We have gone one step farther than science had reached, through the aid of clairvoyance, but the means by which the will is enabled to set in motion these waves is still beyond our ken. We present these facts as they are shown to us. One of the most wonderful and beautiful phenomenon that clairvoyance has presented to us is that of speaking. We see at first a luminous portion of the brain stimulated by the particular faculty that is evolving thought, then waves of light flow out with great rapidity to the muscular apparatus of the vocal organs and the chest, and each intonation of the voice is telegraphed to its proper muscle with the requisite force to produce the exact sound.

If this were all to exclaim that man was so fearfully and wonderfully made, how much more should we when thus admitted into the inner temple of life, to witness the wonderful and beautiful phenomena that are going on there, and such thoughts must ever fill the soul with high reverence for God and man. The same will power which sets all this beautiful machinery in motion, and regulates it so nicely and so well as to produce its desired results, can arrest all these motions, not by withdrawing the power, but by an actual effort; hence the statuvolent fixes the muscles of any part of the body in any position, and can hold them there by a positive power, and present the phenomenon of rigidity which is so common in this state.

There may also be in this state a wonderful increase of power, and some slender and delicate persons have been known to exhibit immense strength when in this state. This is done by concentrating accumulated waves of force upon certain muscles, but we would caution persons against experiments in this direction, as they are almost always injurious, and sometimes very seriously so, leaving permanent effects.

Sensation is also influenced, as we perceive, by waves of light, differing in color from those of motion, and originating at the extremities of the nerve instead of the brain, and passing up through these into the brain, in order to complete the sensation. Hence this function requires not only the proper condition of the terminal extremities of the nerve, and of the nerve which conveys the current, but also brain, and any disorder in either of these will interfere with this.

There are many highly interesting phenomena connected with these wonderful functions; for instance a small foreign body lodged in the nostril irritates the membrane, and a sense of uneasiness is created, an alarm is at once sent to the brain by the nerves of sensation. This is immediately transmitted by the nerve of motion to the head, and the phenomenon of sneezing is produced, a violent current of air being forced through the nostril for the purpose of removing the foreign body.

Again, we see a disgusting object, an unpleasant sensation is conveyed from the eye to the brain, a feeling of sickness is produced, and another set of nerves are acted upon, and the muscles which produce vomiting are immediately set in motion, and the whole of the contents are thrown out.

The lining membrane of the air tubes, or bronchii, is very sensitive, and the presence of a foreign body will not be tolerated there without violent resistance, and when the natural secretions of these tubes are very carefully watched, and as soon as anything accumulates, a sensation of uneasiness occurs, and notice is telegraphed to the brain, with a request that it shall set the motor nerves in action, and cause a spasmodic motion of the chest, which we call coughing, and which is simply an effort to impel a strong current of air through the tube, and expel the foreign body or the accumulated secretion. Coughing may be entirely involuntary, though it is often aided by the will, and may be produced to a certain extent entirely by this. As a general rule, it is better not to check the involuntary action much by the will, and there are many cases where an effort to suppress coughing by the will, will be beneficial, as the violent motion has a tendency to irritate the lungs. In those cases statuvolence, by enabling the individual to allay the irritability of the lungs, may be highly beneficial, and many cases of incipient consumption may be cured entirely by this means.

"A sick body, like a broken limb, needs rest," and one of the greatest difficulties in the way of treating the lungs, arises from the fact that they must be kept in constant action. If, however, the co asionscess can be removed without interfering with their motion, if we cannot only withdraw that portion of the power which comes from the will, but also remove the sense of pain, we have the most efficient means for restoration to health that can be devised.

Fatigue results from over exertion, mostly of some portion of the physical body, and Statuvolence is the very best and most rapid means of producing rest by establishing an equilibrium in the system, making the body passive, and removing the consciousness of pain, and when this is done nature has much better facilities for establishing an equilibrium. During the first ten days after we had placed our hand in that condition, there was a gradual diminution of the swelling and redness. The pain left immediately, at least while the hand was still. At the end of this time, we were able to move the hand and fingers without any pain. After this, however, a new attack of inflammation and swelling occurred, painless, however, when the hand was kept quiet. This was but a recurrence of a condition that had become constitutional, and was the result, as we are told by our spirit guides, of an accumulation of the poisonous influence which produced these conditions, and were thrown off. The facts exist; such theory seems probable. As this is not painful, we are very hopeful that there will be an end to the trouble. This attack passed off sooner than any we have had for a long time.

One of the most important lessons of life is to cultivate the power of controlling the will, so as to use it in the best manner.

In early life there is a want of co-ordination in the muscles, because the will has not yet learned to train them to act together.

We notice the difference in the perfection with which this is done by different children. The graceful movements that distinguish one person from another, are dependent upon the well-trained action of the will. We are influenced in this by our surroundings and associates, especially in the early and susceptible periods of life. Children imitate the motions of their parents and those around them, and also of the animals that they associate with, and are affected by the scenery and surroundings of their lives. The graceful and easy motions of birds, greyhounds, and well trained horses, have a very powerful influence over those who associate with them, in producing beautiful motions,—while the influence of swine and the awkward and clumsy animals are injurious, and lead to similar motions.

Self training is of the highest importance, and this should always be aided by all the external surroundings which we can arrange for ourselves; and so all through life we should study to use our wills so as to produce the best results, not only upon the outward plane of artistic work, but inferiorly for the unfoldment of all our faculties. In our next we shall speak of clairvoyance.

A Prophecy Fulfilled.

Seven years ago a spirit told us that the time was near at hand when spirits would be able, in the presence of certain mediums, to make themselves visible and tangible to their friends. We felt that it was true, and are glad now to know that that prophecy is fulfilled. In the *American Spiritualist* we find a letter signed C. E. Williams, setting forth the facts which we had heard from various sources. We should be glad to witness the phenomenon ourselves, or at least have some of our more skeptical friends witness what to us is a daily reality,—the presence of our friends who have left their mortal tenements.

This phenomenon occurs at the house of a Mr. Keeler, at Moravia, Cayuga county, N. Y., and not very far from Rochester, where the first intelligent communications by the raps were received. The medium is a married lady named Mary Andrews. The correspondent says:

"Mr. Keeler is almost always in attendance, and helps to conduct the circle. At first we proceeded in darkness, but the spirits would not so have it, and with their presence made that part of the room in which the cabinet is placed as light as noonday. Brother Keeler said that was the first time when that remarkable manifestation ever took place in his house. Spirit lights were to be seen floating about the room overhead, two, three and four at a time. The brilliant light spoken of was more like the flashes of lightning on a summer evening, but more soft and beautiful.

It must be seen to be realized. Spirits talked right out by the aid of the trumpet, and pitied me frequently after which the medium went into the cabinet, and the lamp was ignited in the room, and three of my departed friends came, so that to myself and daughter, they were as real as when in the flesh. Such a scene here,—two beloved companions and a brother. Strangers to myself, sitting in the room, could see the family resemblance to me, and I have no doubt but it was my brother. To myself and daughter it was as real as life.

I would recommend all who would like to see spirits of those called dead, that they may see and know them again, if it were but for a moment or two, to go to friend Keeler's and see the wonders for themselves.

This is but the beginning of these manifestations, which we have no doubt will ere long be witnessed in other places, and in the presence of many other mediums. It is cheering to know that not only are all the old, *so to speak*, forms of manifestation increasing in many places, but new one's are being presented.

Take Notice.

To the Delegates to the American Association who go through Philadelphia:

I have made arrangements with the Railroad and Steamboat Companies for the round trip to Troy, from Philadelphia and return, for $7. Tickets to New York and return, $4,—to be obtained of me. Please send in your names, that I may know how many to purchase. Will be good on any train from the 10th to the 21st of September. From New York to Troy, on the day boats, from Vestry St., the fare is $3 to go and return, good for the same time.

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NOTICE OF MEETINGS.

GROVE MEETING.

The Spiritualists of Sterling and vicinity will hold a Grove Meeting in Prickett's Grove, 3½ miles east of Birmingham, Michigan, on the first Saturday and Sunday in September (2d and 3d).

Good speakers will be in attendance. A general invitation is extended to all.

CHARLES H. HUTCHENS, President.
HIRAM SMITH, Secretary.

OMRO, WISCONSIN.

The Friends of Human Progress will hold a Mass Meeting at Putnam's Hall, Omro, Winnebago Co., Wis., on Saturday and Sunday, Sept. 9th and 10th, 1871.

Mrs. Mattie Hulette Parry, of Beloit, Wis., and the Rev. Mr. Stone, of Berlin, Wis., will be present on the occasion.

Iowa State Association of Spiritualists.

This Association will hold its Third Annual Convention at Iowa Falls, Hardin Co., Iowa, commencing Friday, Oct 6th, at 10 A. M., and continue three days.

As important business will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present, and no pains will be spared to entertain friends from abroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Secretary, at Anita, Cass Co., Iowa.

J. M. BLAKESLEY, President.
EDWIN CATE, Secretary.

VINELAND CONVENTION.

The Spiritualists and Friends of Progress,—the Friends of Equal Rights and Justice to all Humanity, have decided to hold a Convention in their Hall and Grove, at Vineland, N. J., on Saturday and Sunday, the 9th and 10th of September, 1871.

It is resolved to devote the first day of the Convention to the question of Legal Equality and Justice, with special reference to Universal Suffrage, as advocated by the advanced minds of the nation.

The second day will be devoted to Spiritualism and the Interests of Children, the Progressive Lyceum, etc.

We hope to obtain the assistance of some of the ablest speakers among Spiritualists, and outside of them.

Invitations are extended to all speakers and other friends who feel able to come to Vineland and aid in pleading the glorious cause of Liberty.

Thomas Gales Forster, Mrs. V. C. Woodhull, and Col. Blood have agreed to be present. Dr. Slade, the noted medium, intends to come if possible, and is expected.

We invite, with hope of securing assistance from, Mrs. Lucretia Mott, Julia W. Howe, Mary A. Livermore, Lucy Stone, Mary F. Davis, A. J. Davis, H. B. Blackwell, T. W. Higginson, and others. Mrs. H. F. M. Brown and Dr. H. T. Child, from special invitations, are confidently expected, and a good time may be expected, and we trust all will return happier, wiser, and better.

Per order of Committee.

MARY E. TILLOTSON, Cor. Secretary.

Obituary.

GONE HOME.—On the 23d of July, Noah Tyler, of Solsville, Madison Co., N. Y., joined the spirit band who came for him, and an immense concourse of people gathered to leave their tribute of respect, and assist in depositing his earthly casket beneath the soil. The discourse was delivered by the writer, in the grove fronting his residence, from 1st Cor., 15: 49, and was listened to by members of different churches with the closest attention, never before having heard the true gospel on the resurrection.

Mr. Tyler was an intimate friend of Gerrit Smith's, and a co-worker with him in every reform, and a spiritualist to the last.

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SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

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Original Essays.

Written for the Religio-Philosophical Journal.

ITEMS.

From Louis Waisbrooker.

Interm'ny in Our Ranks—Settled Speakers—Snow-Birds—Helen Harlow's Vow—The German Girl—M rmonism—Susan B Anthony—J. S. Loveland—Interesting Statistics—Thomas Paine, Etc., Etc.

Have been absent ten days; visited Waterloo, Waverly, and Independence, sold a few books, made some new acquaintances, and, altogether, had a very pleasant time.

Everywhere there is a spirit of thoughtful inquiry among the masses, which needs only to be rightly met, and mighty inroads upon old institutions would soon be visible. In the meantime, there seems to be such a lack of harmony in our own ranks, that it is disheartening to those who see the folly of wasting powder upon one another; I can say powder, for I do not think there is anything used that amounts to shot or shell.

Still, settled speakers, or sensational speakers, settled sensations, or whatever else may be called for, the time to *rear the temple has not come*. We may have single workmen or organized bands; but may have the sensation which comes from the fall of the giant oak, or the more settled labor of chipping and hewing; we may —must have—places of business, *but we cannot build the temple in any of these workshops*, and and the greatest noise may attract the greatest crowd, but this is not proof of the most successful work. But I appeal to Ideas, and I will give you the first, in the shape of a couple of

SNOW BIRDS,

or, at least, they came in a snow-storm, both brought and left upon the doorsteps of those who now shelter them with all Spiritualism's care.

One came seven years ago last winter, and a bright-eyed child she is, one that any parent might be proud of. She says that God sent her to her mother in a snow-storm. The other is a sweet darling of sixteen months, or a little more. The home to which the first snow-bird went, had one child, the second none. "Nothing strange in all this," you say; "children are frequently forsaken by their unnatural mothers."

Ah, but does society permit them to be *natural?*

UNNATURAL.

A western editor in criticising "Helen Harlow's Vow," calls Helen's character an unnatural one; thinks that there are but few, if any such in real life, and that it is for the best good of society that there are not.

A story was related to me during the past week by a lady residing in Independence, and one whose heart beats truly for humanity,—the story she told me, proved that there is at least one Helen Harlow in real life.

Some few years since,—six or seven,—a German girl in that city became disgusted with her lover, and notwithstanding the fact that her situation was such that as soon as known, the inevitable disgrace must follow, she utterly refused to marry him. It was he instead of she, was it usual in such cases, who did the pleading; but it was of no avail. He had disgusted her in the closer relation, had shown his grossness and worthlessness, and she bravely decided to bear disgrace with one child, her own brave spirit so stamping itself on that child as to overcome or greatly modify inherited tendencies from the father's side. She chose this rather than an *honorable* though hateful union. She was attending school at the time, and continued to do so, and unsuspected, until two weeks of her confinement, seeming to have a perfect mania for study. She cared for her babe till weaned, and here the parallel ends, for she did not, like Helen Harlow, continue to keep it with her, but gave it to a family, who are to-day fastly proud of it, while she went with her parents still farther west.

MORMONDOM.

Susan B. Anthony writing to the *Revolution*, from Salt Lake City, under date of Aug. 5th, says in reference to the liberal movement:

"The transition of this people into the new life is complicated—is heartrending. Remember that when these men began their rebellion against Brigham, it was simply a protest against his tyranny, his exorbitant tithing system, mere refusal to render tribute unto him, not at all a disavowal of the Mormon religion or polygamy. But as band after band has burst from their heads, this last, strongest, and tightest one of plurality of wives begins to snap asunder. To illustrate:

"One man, a noble, loving, beautiful spirit, nothing of the sensualist, with four lovely wives, three of whom I have seen, and in the houses of two of them I have broken bread, with thirteen loved and loving children in three of these houses, wakes up to a new idea. Four women's hearts breaking, three sets of children must leave father and husband, that the one wife system may be realized. I can assure you my heart aches for the man, the women, and the children, and cries,—'God help them one and all!'"

Take care there, Susan, what admissions you make. You claim equality for man and woman; do you believe it possible that a woman could be a "noble, loving, beautiful spirit" and yet be the wife of four different men?" Do you believe that this could be possible, and yet she be "nothing of a sensualist?"

Again, where is the need that this man, with the "beautiful, loving spirit" and those lovely women and loving children should separate? There is no need unless they can be made happier and better by it. If they are contented, are happy, and do not interfere with the happiness of others—are making no one any worse as men, women, or citizens, it is nobody's business but their own, and the conscience which presses them to break these ties at the expense of breaking hearts, is the result of a "Thus saith the Lord" dictatorship, instead of a calm study of the needs, of the rights, of humanity. Sister Severance said in her recently published lecture that we had need of strong, brave souls, and so we have.

How many, suppose you, Mr. Editor, who read the above words will find their hearts beating a full Amen? Not a few, I can assure you, and yet who will dare to say it aloud?

I do not say by the above that I want a half dozen husbands, or that I should be willing to share with half a dozen others in the conjugal affections of the man who called me wife, but I do say that domestic regulations belong to the parties concerned, and if they are happy, "noble," and "loving," and "beautiful spirits," it is none of our business if their ideas of conjugal life do not accord with ours.

But I have said enough for the present upon this point—enough, I presume, to provoke the attack of some good brother or sister who may think my views dangerous. Well, I am ready, and I care not which beats, if conflict ensues, so that good comes of it.

[illegible]

den folly of putting new wine into old bottles. The new religions are passing away, or they are not."

The most of Spiritualists profess to believe that they are, and having turned about in their boats, are looking in an opposite direction; oh, but they are only *looking*, they still float upon the old tide instead of launching upon the new. When they become sick with rioting backwards, perhaps they will be ready, that is, if not too dizzy, for decided action, and that

DECIDED ACTION

must come, if the signs of the times mean anything. A lady told me the past week that the trials which I made "Alice Vale" pass through because of her Spiritualism seemed to her unnatural—that she had never witnessed such bitterness. Ah, indeed! Then Mrs. Packard's experience was unnatural, and when one of the best of men, an old gentleman living with his children, says to me, "I wish I could have the privilege of inviting my friends home, and feel that they would be made welcome." And why could he not? He and his friends are Spiritualists, and they are church-members. This, too, is unnatural, I presume; and still further, when a lady makes the acquaintance of another lady, likes her very much, and is upon the point of giving her full social recognition, it is unnatural that she gets very glad all at once that

SHE HASN'T CALLED.

And what has she learned? Why, the stranger *takes the Banner of Light!* Awful! (She deserves social ostracism. Yes, these things are unnatural: they are the result of an unnatural religion, and why should they not be like their source. Yes, they are unnatural, but they are none the less real, as thousands of suffering souls can testify.

And now I will close, by giving you, while the recent outbreak in New York City is fresh in the minds of your readers, some statistics taken from a circular issued by the New York Union League, in January, 1870, under the head of "Table of Moneys Voted from the Public Treasury of the City of New York for Sectarian Institutions in 1869," we have the following startling exhibit:

To the Protestant Episcopal Church,		$29 335 09
" " Reformed (Dutch)	"	12 630 86
" " Presbyterian	"	8 363 44
" " Methodist E.	"	3 073 63
" " Baptist	"	2 460 34
" " German Evangelical	"	2 027 24
" " Roman Catholic	"	412 62 26

Comment is unnecessary; but though promising to close with this quotation, I cannot forbear adding the following

DOUBTFUL COMPLIMENT,

which I find in the Mitchel County *Press*, under the head, "Methodism Coeckes es Infidelity;" the editor quotes from an article in some paper not named, in which the writer says, "Such was the tremendous logical power of Mr. Paine's works that with all the drawbacks I have mentioned, they would have completely revolutionized the sentiment of the American people on the subject of religion, but for the influence of George Whitefield and John Wesley. * * * These two men started the evangelical wave at the close of the last century, and it rolled on, overwhelming the *'Age of Reason,' and everything else of the kind.*" It is well known that the principles advocated by Thomas Paine are represented under the form of a woman, the 'Goddess of Liberty,' and one cannot help wondering if the statement made in Revelations 12 h chapter, 15 h verse, has any reference to the "evangelical wave" above spoken of. "And the serpent cast out of his mouth water as a flood after the woman, that she might be carried away by the flood." Be that as it may it is certain that the evangelical waves are even now laving the feet of our beautiful goddess, and it needs constant watchfulness to keep her from being swept from her pedestal.

Written for the Religio-Philosophical Journal.

Plain Questions for Plain People to Answer.

FOR THEY WHO ARE WISE IN THEIR OWN CONCEIT KNOW ALL.

Questions, both simple and profound, may be considered as natural for the human mind, as it is for lemons both great and small to grow upon trees.

All questions either have, or have not, within themselves, the elements of their own solution. The more comprehensive the intellect, the more profound the questions; but the less wise and unthinking ask fewer questions and seldom answer any, except those that may call them to dinner or the whiskey shop.

It has been said that the New England Yankee is the most prolific in presenting a perpetual series of revolving questions, for his answer to one, is usually given by his asking another. In imitation of the Yankee, I now propose to fill up the remainder of this sheet with a series of metaphysical and theological questions.

Is no every person's organization and mental capacity a little different from any other person's? If so, will not everybody differ from everybody else in their mode of acting, feeling, and thinking?

Hence we may have the *liberal* and *illiberal*, thinker, as well as the slothful and vivacious man. But which should we emulate, and imitate? Is it the liberal or illiberal thinker of the present age, who really perceives the vast amount of theological mud through which the sectarian world is perpetually floundering?

Why do many good people, even in a land of religious liberty, fear to entertain new and radical ideas, or even plain questions, that lie outside of the old beaten path? Is it the fear of a *fabled Hell*, or a mythical Devil, or is it a lack of confidence in themselves and a knowledge of the true divinity of Nature? O fearful man! O timid woman!

Is it proper to ask from whence, and where, and who is God? or from whence is man, and whither is he bound?

Does not a search after truth, presuppose a truth to be? Does not a search after God presuppose the existence of that which is sought for? If not, is not the search a useless one on the part of him who runs a race to catch a myth? Is it not absurd to suppose a *first cause*, and yet another cause before that? But is it absurd to suppose a self-existent prime cause, or in other words, to suppose the existence of an uncaused, or causeless causator? Is it proper to use the term infinite, so long as the full import of its meaning is by us incomprehensible? Is it logical and, prim, for any man to put what he does not know, and comprehend, into the balance, to outweigh what another does know, and wisely comprehends?

If what a man knows, and what he does not know, were written in a book, which think you would be the largest?

In mathematics the rule of supposition is proper and legitimate, and both true and wise; answers are reached therebye—why not in logic? In the supposition (if we please so to term it) of the existence of God, is it wise to suppose a pigmy, a fool, or a half-God; or in the supposition that he has attributes, is it wise to make them conform to human whims; or should we not make them mountains high, far exceeding human comprehension, and from thence work out all logical theorems in their highest and noblest results?

"Come, now, let us reason together," saith the Lord, who is in all, through all, and above all. "If I am but infinite, only in part can I be comprehended by that which is finite; if I am but finite, then none can place in me an infallible trust. If I am changeable, then are all, *all* future events uncertain, and the present but a system of wild confusion; but if I am unchangeable, and my laws immutably fixed in their purpose, then will results be certain; and if my wisdom is infinite, must not all results be grand, be glorious, be divinely triumphant, and terminate in endless beatitude and truth?"

But questions, human questions, will forever arise. For the benefit of humanity it is well they do. Hence we ask, If in Nature or God there exists an attribute of wisdom, infinitude, whence came foolishness? If in God there exists an attribute of love, self-existent, and infinite, whence came the feeling of hate?

If he has an attribute of knowledge, self-existent and infinite, whence came ignorance?

Or, if he possess an attribute of goodness, infinite, and absolute, whence came evil?

Is that which we call evil, self-existent or derivative?

If self-existent, is God perfect, absolute, and infinite, in the attribute of goodness?

If evil is not self-existent, is it not dependent on some cause for existence?

And again: If evil is an *effect*, a *result*, forever dependent on some self existent cause for its derivation and continuance, in whom and where, lies the fault for its existence and continuance?

Does not the admission of *real evil* in any form, destroy the very idea of infinite goodness?

If the element or attribute of goodness in God is only finite, and not infinite, wherein would be the impropriety in saying, woe be unto God, and final chaos unto man?

Is it compatible, is it conformable, is it consistent, is it legitimate, and wise in the sight of Infinite Goodness, that "evil," so-called, should exist? If so, in the name of reason and common *sense*, how can it be evil?

Can God be affected by the frosts of winter, or by the burning heat of the summer's sun? Can darkness blind his vision, or age disturb his hearing or sin his happiness? Can God cease to be God? If not, the answer is no.

Is there a prime author and controller of events? If not, are all events the results of erring, and blind chance?

If all events are the result of a law, and a cause divine, why curse a barking dog, or cry over spilled milk? But is not the cursing, and crying too, the fulfillment of law—the legitimate effects and results flowing from an infinite fountain of causation?

To say otherwise, were to make would be your Infinite God—your omnipotent and omnipresent controller of all events?

Why is it that all Christian denominations admit the above predicates respecting the attributes of God, and yet deny almost every conclusion to which their admitted premises would lead? Ah, why is it that cripples need attention, and priests desire a fat salary?

Why pain, why grief, why sorrow, on earth, if good, infinite good, pervades the universe?

Why did a writer in the New Testament say, "No chastening for the present is joyous, but grievous, yet, nevertheless it worketh the peaceable fruits of righteousness to them that are exercised thereby?"

Or why was it that Pope was inspired to say "All partial evil is universal good?"

Why the clash of armor, and the crimson gore in time of war?

Ah, why not all men born adults, and endowed with wisdom unerring at birth?

Why is it that men,—good men and women, —so oppose the law of spirit communion and the wisdom of angels that seem constantly to be outpouring from the land over the river?

Ah, why did all the world oppose the voyage of Christopher Columbus in the discovery of a new world? Why but one quixe, who with heart and soul could sell her jewels, and bid him go forth upon the rolling sea?

Why do not angels and spirits visit me? Ah, why did not Peter's vision of the sheet appear unto the world?

Or why did Jesus appear unto his disciples, and leave all the rest of mankind in doubt respecting his spirit life and celestial home? Or why is it that men close their eyes in the full blaze of the midday sun, and declare that all is dark?

Why is it that many scientists and philosophers refuse to see and investigate the claims of Spiritualism?

Ah, tell me why potatoes have eyes and see not, or why grain cradles have fingers and feel not, or why it is that the New Testament recommends that the seemingly wise should become fools, in order to be wise?

E. B. WHEELOCK M. D.

Letter from D. M. Drury.

M. K. CASSIEN

ANSWERS SEALED LETTERS *without charge* during the month of August. Enclose envelope and three stamps. 185 Bank street, Newark, N. J.

EDITOR OF THE JOURNAL: Seeing the above advertisement in the *Banner*, last the sincerity of the advertiser, I answered him, inclosing three stamps and a sealed letter to a spirit friend. In a few days after, I received a letter from the medium, inclosing his card, with terms, namely, $2.00 and four stamps.

This letter used but *one* of my *three* stamps. I sent him another letter, saying if he could answer my sealed letter, *he would have his usual fee*, and at the same time I inclosed a stamped envelope for reply, which still left my *two* stamps in his possession.

In a few days I received the following reply, my sealed letter being returned *unanswered*.

"*Owing to the many letters constantly being received, I cannot undertake to answer but one letter apiece to each.*"—Same, you will see, failing to do as he advertises, unless it be "the many letters he constantly receives"—*containing postage stamps.*

I wrote Mr. Cassien, again telling him he failed to do as he advertised, and would thank him to return my *two* stamps—not on account of their value, but on account of his failure to do as he advertised.

Please publish this, so that your readers may judge who is right, remembering, "By their fruits ye shall know them."

Williamsburgh, L. I.

REMARKS.—We give place to the foregoing, because it bears the semblance of truth. Our columns are open for a reply by M. K. Cassien, and if he has been wronged, he can set himself right, and this correspondence may serve as a good advertisement.—[ED. JOURNAL.

[illegible] who have graduated [illegible] University (Methodist [illegible] Ohio, 110, or a little [illegible] become ministers.

Original Poetry.

LOVE I THEE?

BY M. J. S. GILHAMS.

Love I thee? Oh, yes, I know 'tis love.
No other spell could hold my soul
In sacred trust for years, and waver not.
I know 'tis love: else why these silent
Whisperings, when others come to throw the
Mystic garb of love's array about me.
Thou lovest me, I know, else I could not love;
Coldness would repel, indifference kill
A sentiment like this, so true.
I doubt it not that others may attract thee,
But me thy soul hath chosen best;
With this assurance, sweet, I rest,
Feeling that no jealous thought of mine
Should ever curb thee.

But now, alas! must I say the bitter word
Farewell? One word, one look of love, then part,
Perhaps for years to wander on without thee,
Tho sigh really never parted;
A deep and yearning tenderness will
Often greet thee, though miles between our
Spirits intervene. Though months and years
Spread out their broad intensity before me,
I know beyond these years I will love
Thee still.

Oft I've looked into thine eyes, and saw there
Throbbing, moving worlds innumerable,
Where thoughts lie sparkling like the
Restless tide beneath the glowing sunbeam,
And life's fair hues were pictured there
In rainbow hues of living dreams.
Think you, these all are lost to me?
Have I raveled in their glorious sunlight
Only to be submerged in deep forgetfulness?

No, oh, no; too deep has been the fountains
From which my soul has quenched its
Thirst. Too many times my pledge of
Never-ending trust was given in silent
Heart throbs. Too oft the tender music
Of thy tones has rocked my soul to
Calm repose. Too beautiful the dream
To ever fade and die.

Letter from Dr. Thomas J. Lewis.

BROTHER JONES—The controversy between Drs. Underhill and Fahnestock as to whether it be a *fluid* or the *will* that produces the entranced state and makes cures, leads me to give you the opinion of the spirits through the planchette. I said to the spirits, that I would call Dr. Underhill's *fluid* theory, *No. one*; and Dr. Fahnestock's *will* theory, *No. two*. "Will you please to tell me which is right?" In an instant it wrote, *number one*, followed by the word "angel." I then said, "Do you wish me to understand by that word, 'angel,' that a *fluid* emanates from the spirit on to the person to be entranced or cures," and they wrote, "*Yes*."

The fact that there are many well-authenticated cases of wonderful cures being made by spirits without any medium being present, and the patient sees and feel one or more spirits healing them, goes to prove Dr. Underhill's fluid theory to be correct.

I seldom or never fail in developing persons to become mediums for spirit control, and I believe my success to be owing to a fluid emanation from the angels, through my organism on to the person that is being developed. Clairvoyants can see a magnetic fluid flowing from the hands of the healer on to his patient. In those cases of cure where there is no medium present, and the spirit puts the patient in a *semi or wholly unconscious trance state*, would still further go to prove that *will* or *mind* has nothing to do with the case.

I have had wonderful success in curing disease by my original mode of practice, yet I hold that all man-made systems of cure are quackery in comparison to the angel's method of cure.

After taking away the sectarian rubbish with which mediums have covered the beautiful spiritual teachings of the man medium, Jesus, we shall see that he grandly taught us the *best methods of becoming mediums* and true men and women—in order that we may be always under the protection of our angel guides, and thereby rid ourselves of lawyers, doctors, priests, creeds, policemen, and such like civilized nuisances. I have never yet seen a priest or layman in or out of the pulpit, who had the moral courage to put in daily practice the teachings of Jesus. This I admit is a genteel way of telling them they are hypocrites to his angelic teachings.

I visited the celebrated Bangs family. My daughter, Jenny, now enrolled as a member of the angel army in the Summer Land, too young to write her name, came back through one of the children, and made her *mark*. What an eloquent test and sermon to prove that there is no death, and what a rebuke to all Orthodoxdom, who have taught the false doctrine of "*Infant damnation*" unless dipped or prayed for by a fat, salaried priest.

Chicago, Ill., Aug. 18, 1871.

Letter from S. D. Pace.

BROTHER JONES:—We are at present in the midst of a revival,—not of that sensational, hysterical kind so common to the churches, but a real genuine revival; that is, we are being refreshed spiritually in listening to the soul stirring eloquence of Laura Cuppy Smith. We first engaged Mrs. Smith for two Sundays in August, but she has finally consented to remain with us three months. Mrs. Smith as a speaker takes rank with the ablest advocates of our faith. She is unyielding, uncompromising, and logical. She speaks the truth regardless of time honored dogmas, and the unlucky creed that happens to stand in her way, is morally sure of a drubbing. Unlike some other pretended advocates of Spiritualism, she does not seek to gain popularity by "whining appeals to God" or by toadying to Methodism, or Catholicism. Spiritualism is good enough for her, and that exceedingly idiotic bundle of inconsistencies called Orthodox Christianity is politely pointed to a back seat.

Mrs. Smith was formerly a resident of this city. She delivered her first public speech to a Port Huron audience. It was here that she first commenced to labor for humanity, and now after an absence of eleven years—spent principally in California—she returns to the scene of her early labors—to the friends of other years, and as those friends gather about her there is written upon each smiling face a hearty, well-defined welcome.

We have a hall of our own—its walls are decorated with most beautiful paintings given to us by the angels through the instrumentality of N. B. Starr. These paintings are gems of art and we are proud of them.

Port Huron, August 22nd, 1871.

Ben Butler is a grandfather as well as a candidate for Governor of Massachusetts. His daughter, Mrs. Senator Ames, at present sojourning at Lowell, became the mother of a fine boy one day last week.

Voices from the People.

LOUISVILLE, KY.—Mrs. N. L. Fay writes.—BROTHER JONES:—I enclose $1 for the JOURNAL, as I see my time has expired. I love the JOURNAL, for it is my weekly companion, and I cannot do without it. I think if some of those persons that read the "Search after God," if they would only set aside all their preconceived opinions in regard to Deity, and allow reason to be seated upon her throne, then and not until then will many of your readers of the "Search" comprehend the great and the grand truths that are being given through Brother Francis. From my childhood I have been clairvoyant, seen and conversed with many loved ones that have passed to the Summer Land; and in all the knowledge that I have ever sought, or all the answers that I have received from the Spirit World, I have *never* had one satisfactory reply, as it regards who is, and where is God, until I commenced reading the "Search," and there I found that which has fed my soul to the full. I presume Mr. Fowler would say that my veneration was not very large, for I have never in all my life venerated either the orthodox or the Spiritualistic God. But I like the Deity, love to go deep into the soul of things, and profit by the truths there revealed. In looking over the *Banner of Light*, July 16, No. 18, 1871, these questions were given to the controlling influence through Mrs. H. M. Conant:

Question—Do spirits have a greater knowledge of Deity than we have in the form?

Answer—No; they do not.

Question—One would naturally suppose that the advantages in the Spirit World would be greater for searching and finding out God than here.

Answer—Yes, the advantages of the soul are greater in *all* things in the Spirit World, and yet speaking in the absolute, the soul knows no more of God in the other life than here. Here the enlightened soul understands God to be the power that preserves it, in which it lives, moves, and has its being. There (in spirit life) it can understand no more, for God, forever, is a power that surpasses soul. It may theorize concerning him, and philosophize and speculate, but that is all.

Now, Brother Jones, if spirits are compelled to philosophize and speculate in regard to God, and if the soul knows no more of God in the other life than here, I for one feel thankful that Bro. Francis is receiving such grand intelligence from the *higher* spheres, that will enlighten those souls of inquiring minds, who have asked the question time and again, Who is the supreme power that ruleth all things.

VOLCANO, CAL.—H. W. Harmon writes.—*If* at any time I should not send you the money at the appointed time, "never fear" it shall always come to you, while I have my health. While the JOURNAL all "good angels" would desert me. It is my only companion in the spiritual faith in this far west.

SCRANTON, PA.—Mrs. Frank Thacher writes.—We have failed to get No. 21 of the JOURNAL. Will you please send us another? It is always a very long week if the JOURNAL does not come. I am sorry to trouble you to send it twice, but I don't want to miss a single article of the "Search after God." I have not been afraid of being deprived of a God, but am willing to follow wherever Mr. Francis leads, and shall be ever grateful for the privilege. We have not received No. 7 yet. We miss them very much, for there are no Spiritualists in the place except my husband and myself. This city has a great many saloons and beer gardens, where the poor people sit on one side, and the rich on the other. They are continually holding fairs and festivals, where the young ladies as well as the old one's resort to many kinds of trickery to extract money, even from children. I think they are serving the Lord. I wish something would happen to let a little light into the community. I buy all the books I can afford, and lend them to all persons that I can induce to read them, but I can't see much good result from it. We have a spirit-picture, taken by Willis, of a child that we lost. It is so dim, that it is not sufficient evidence to convince a skeptic of the immortality of the soul, though it is satisfactory to me. Will the death of this child that made Spiritualists of us. Our minister prayed that the attraction which God had placed in heaven for us, would lead us the right way. I attended church a few times in search of the truth, and I mean no disrespect to our kind minister, when I say I could see no reason in the doctrine he taught. I could have joined the church to please him, in order that he might feel some reward for his exertion in my behalf, but I could not accept a religion without philosophy.

CHESTER HILL, O.—Enoch Parker writes.—I hear of one E. V. Wilson that is going about the country lecturing on Spiritualism, who can describe one's deceased friend standing by a person. Now the question with me is, does he not see this departed friend? Perhaps the friend does—he seeing what they see in their minds? Such, I believe might be done,—mind acting on mind. I am open to conviction, and wish all the information I can get.

EAST SAGINAW, MICH.—A. Farnsworth writes.—As a trial subscriber my time must be nearly expired. Please continue to send me the JOURNAL. I am following closely the "Search after God." Brother Francis will fail to find any personal God. God is invisible as a spirit. The remaining chapters are anxiously looked for.

GALENA, ILL.—Mrs. M. A. Cutler writes.—Inclosed please find $3 to pay for our dear JOURNAL, from April 27, 1871. Excuse the delay. We have taken your excellent paper from its first publication, and shall continue to take it as long as it is the fearless advocate of truth it now is.

BUFFALO, KAN.—S. F. Nagle writes.—Your "Search after God" keeps up an unflagging interest. Mr. Francis' deductions are perfectly logical, and his arguments irresistible. It is high time that thinking people should turn their minds to the investigation of the subject; and they will be astonished at the slender base their (popular) idol occupies in reason and logic.

NORTHFIELD, MINN.—R. C. Masters writes. Inclosed you will find $3 post-office order, to apply on payment for the JOURNAL, from Oct. 15, 1870. Accept my thanks for the JOURNAL after time expired. The JOURNAL is indispensable.

CLEVELAND, O.—S. Graves writes.—You will see by the superscription that I am a trial subscriber. I have been a reader of many other spiritual paper since its first publication, and I could not think of parting with it. It is like an old friend, but its style has not that bold and fearless principle manifested in it that the JOURNAL has. I am pleased with the JOURNAL. It has no fear of deep water. It takes hold of great subjects, and reasons with an unsparing hand. I like it, and could not think of stopping it until it finds God, which I rather expect it will do; but in connection with all matter, but even if it fails, it will be no more than all thinkers and investigators have done before.

HAVANA, N. Y.—N. S. Thompson writes.—I do not know what I would do without your valuable paper. I think it the best paper I ever have taken.

EAGLE, IOWA.—F. A. Coe writes.—I would recommend your paper to the public as a fearlessly independent journal, established upon scientific principles, and devoted to "truth, justice, and common sense."

BISHOP CREEK, CAL.—L. Hutchinson writes.—I fail to see that Mr. Francis is any nearer to finding God than when he first began his "Search." However, your reasoning is good for much, and must clear away the mists of superstition, even if it fail to reveal the unknown, so long ignorantly worshipped.

ROMEO, MICH.—S. H. Ewell writes.—We have been having an awakening in the good cause in our place a short time since. Mrs. Cartwright, of Detroit, trance and test medium, stopped with us ten days, during which time she gave many the unmistakable fact of spirit existence, and of the presence of their loved ones that have gone before. She gave those that had seances with her—believers, and those that were not, tests that confirmed the doubtful, and gave the unbeliever a subject for thought that he never before dreamed of. It is far beyond my limited time to report a small portion of the interesting manifestations that occurred while she was here. Our numbers here are but a few, but I think I can get a few subscribers to your paper.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

Age of Reason and Examination of the Prophecies	75	16
Artificial Somnambulism. By Dr. Fahnestock	1.50	20
A Revelation of Departed Spirits among the Shakers	25	03
Alice Vale, a Story for the times, by Lois Waisbrooker	1.75	16
Abstracts Orrie, by Warren Chase	25	02
Answers to Questions Practical and Spiritual. Device	1.50	20
Apocryphal New Testament	1.25	16
A Peep into Sacred Tradition, by Rev. Orrin Abbot. Paper	.50	02
Age of Reason, by Thomas Paine. Cloth	1.50	08
A Lecture in Rhyme—The Past, Present and Future, by Mrs. F. A. Logan	.15	
Arcana of Nature, or History and Laws of Creation. Vol 1, by Hudson Tuttle	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World. Vol 2, by Hudson Tuttle	1.25	20
A B C of Life, by A. B. Child	.25	02
Apollo, or the Divine Guest, by A. J. Davis	1.50	20
After Death, or Disembodied Man, by Randolph	1.00	06
Cloth	1.50	20
Approaching Crisis, by A. J. Davis	.75	10
Apostles, (translated from the French) by Renan	1.75	20
A Stellar Key to the Summer Land by J. Davis	1.50	16
Astro-Theological Lectures by Rev. Robert Taylor	2.00	24
A Rise for a Blow, a Book for children by H. C. Wright, small edition	.25	02
Large	1.75	12
Antiquity and Duration of the World by G. H. Toulmin	.25	2
An Eye Opener, by Zope. Cloth	.75	08
Paper	.50	.04
A Roman Lawyer in Jerusalem in the first century by W. W. Story	.15	2
Address on Spiritualism, by T. G. Forster	.15	.02
Analogy Between the facts of the Bible and the facts of so-called Spiritualism, by G. G. Forster	.15	.02
Arcana of Spiritualism, by H. Tuttle	2.00	.36
Biography of Satan, By Rev. Dewey Price 35 Cents		
Better Views of Living, by A. B. Child	1.00	12
Blossoms of Gold, (a Poetic Work,) by Hudson and Emma Tuttle	1.25	16
Beyond the Breakers, a Tale of Village Life in the West, by Robert Dale Owen	2.00	24
Book of Poems, by J. Wm. Van Namee. Cloth	.75	8
Branches of Palm, by Mrs J. S. Adams, a book for children. Paper	.75	04
Brief Spiritualism	1.25	16
Reflexeii, by Professor W. Denton	.10	2
Bhagvat-Geeta, or Hindoo New Testament	1.25	.16
Blossoms of Gold, by Lizzie Doten	.75	10
Bible Sanctioned by the Laws of Life and Health, by A. K. Gardner, A. M. M. D. Paper	1.00	08
Cloth	1.50	16
Comber' Constitution of Man	1.75	20
Common Sense Thoughts on the Bible, by William Denton	.10	02
Common Sense, By O. W. Ramsey, M. D	1.25	20
Common Sense, by Thomas Paine	.20	02
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BY.....E. V. WILSON

SPIRIT PHOTOGRAPHS.

Result of a Sworn Test in Harry Fowler's Room on Friday Morning.

"I AM NOT A SPIRITUALIST."

Below we give our readers the results of a trial to take a spirit picture in an anti-Spiritualist photograph gallery. It speaks for itself. Thus point after point is gained, and we demonstrate man's immortality.

We know Bros. Doherty and Pursel, and are satisfied that they mean business in this matter of photography of Spiritualism. Call on them at their office in Indianapolis, Ind., and try the spirits.

It has frequently been charged that the spirit photographers, Doherty and Pursel, could not take spirit pictures in any other than their own gallery. But it would appear that such is not the case, as is indicated by the following proceedings, held at the office of Peter Smock, a Justice of the Peace in this city:

Be it remembered that on this 11th day of August, 1871, before me at my office in Indianapolis, appeared Harry Fowler, and, having placed in my hands a so-called spirit picture, at the request of Mr. Doherty, who was also present, I administered to said Fowler the following oath:

"Do you solemnly swear that you will true answers give to such questions as may be asked you touching the manner of making the picture now in my hand, so help you God?" to which he answered, "I do."

The following questions were [illegible] by him under said oath:

Question.—What is your name and occupation?

Answer.—Harry Fowler, a photographer in this city.

Q.—Where was this picture taken and when?

A.—At my gallery, this morning.

Q.—Who took it?

A.—Mr. Doherty, here, and I.

Q.—Give the mode of taking it.

A.—I took a new plate, and having prepared it as far an ordinary ferreotype, I placed it in the tablet, and thence into the camera. I then set before the camera for my own picture while Mr. Doherty made the exposure, after which I followed him into the dark room and witnessed the whole process of development, and my picture, and that other one above it, both came out simultaneously. The whole process was done by me or in my presence.

Q.—Wherein did the process differ from the taking of an ordinary picture?

A.—In nothing whatever, except that during the exposure, Mr. Doherty held his hand above but near to the camera.

Q.—What transparencies, negatives, or other means of deception, were used to produce this result?

A.—None whatever. The whole process was the common one of all photographers in taking ordinary ferreotypes.

Q.—Whose picture was on the plate over yours?

A.—I do not know.

Q.—Who was before the camera during the exposure of this plate beside yourself?

A.—No one.

Q.—What examination of Doherty's person did you make just before this picture was taken, in order to find evidences or means of any trickery?

A.—I examined him all over; had him take off his boots and his coat. I examined all his pockets and his pocket-books, under his vest, shirt, and pants, and found nothing.

Q.—What arrangements had you with Mr. Doherty to take this picture this morning?

A.—None whatever. I did n't know he was coming until he came.

Q.—What trickery was used to produce this upper picture?

A.—None whatever, that I could detect.

Q.—Are you a Spiritualist?

A.—I am not.

[Here the examination closed.]

Witness my hand and seal the day and year above written; and I am not a Spiritualist either. PETER SMOCK, J. P.

The Bondage of the Pulpit.

We commend the following bold thoughts to our readers.

"We should not allow scientific difficulties to perplex us on this subject." We clip it from a Leavenworth, Kan., paper.

In a sermon delivered by the Rev. Dr. Rosser, last Sunday evening, upon the "Origin of Species," a sentiment was uttered so remarkable, so insulting to all common sense, and yet so peacefully swallowed by his congregation, that it is worthy of more than passing notice. The Rev. gentleman stated the opinions on his subject entertained by Agassiz and two distinguished French philosophers, and ended by giving a wonderful summary of Darwin's theory. He then without the slightest difficulty proved from his Bible that they were wrong, and mentally knocked them down with that truly scientific work. The closing words of his sermon were precisely these, and I wish they could be handed down for future generations to see the narrow mind of a Christian minister of the 19th century:

"We should not allow scientific difficulties to perplex us on this subject."

This reminds me, not of a story, but a historical fact, which will bear repeating to every Christian on the face of the earth.

Some few hundred years ago, one Galileo, after much study and patient brain-labor, became convinced that the earth was round and revolved, and as he happened to be a prominent person in those times his opinions received great celebrity. But thousands of priests, armed with the infallible Bible, without difficulty proved that the earth was flat, stationary, and rested on foundations.

It can be proved to-day by the same book; yet what Christian dares to utter this belief? Galileo was forced to retract, and the priests preached to their followers, "We should not allow scientific difficulties to perplex us on this subject." In plain words—you must surrender your reason to this paper God, and be satisfied with its science only.

Scientific difficulties—and they are absolutely insurmountable—are perplexing Bible-believers to-day, upon the origin of man, and though our reason tells us that the Bible is wrong.

A professor of the nineteenth century stands up and tells us to surrender our reason and innate convictions to the writings of ignorant men in a barbarous age. A fit disciple of Calvin, the murderer of Servetus, and a worthy compatriot of the persecutors of Galileo, who fought truth, reason, and science with that rusty weapon whose terror is fast disappearing,—the Bible.

The fact is well known to all Egyptologists, that the negro and other races existed in Northern Africa on the upper Nile, 2300 years B. C., or only 48 years after the Deluge, and in the face of this, how sober people can believe, and ministers preach, that the inhabitants of Africa were descendants from Noah's family, is most wonderful indeed.

The fact is, and it is said with no intention of shocking its supporters, that there is no absurdity *too* absurd for the Bible; no wonderful story *too* wondrous for its believers, and no intolerant doctrine *too* intolerant for its ministers to preach.

E. V. Wilson's Appointments for September, 1871.

Will speak in Lake City, Minn., on Friday, Saturday, and Sunday,—Sept. 1st, 2d, and 3d,—four lectures.

At Hastings, Minn., on Tuesday, Wednesday, Thursday, and Friday,—Sept. 5th, 6th 7th and 8th,—four lectures,—commencing at 8 o'clock in the evening.

At St. Paul, Minn., on Sundays—Sept. 10th, 17th, 24th, and October 1st—eight lectures. We will give a matinee on each Monday evening during our stay in St. Paul, if desired.

We expect to speak in Minneapolis, on the evenings of Tuesday, Wednesday, Thursday, and Friday—Sept. 12th, 13th, 14th, and 15th. Will the friends make the arrangements as per my letters.

We will lecture at Princeton, Minn., on Tuesday, Wednesday, Thursday and Friday—Sept. 19th, 20th, 21st, 22d—four lectures.

We were asked to attend the State Convention at Fairbault, on the 27th, 28th, and 29th, and set aside these days for that purpose, but have since learned that the Convention will not meet on those days; therefore we are open for engagements for four lectures, on the evenings of Tuesday, Wednesday, Thursday, and Friday—Sept. 26th, 27th, 28th, and 29th.

We will be in Iowa during October.

The Executive Ability of Brigham Young.

The Mormon who is faithful to his obligations delivers, each season, at the tithing-house, one-tenth of all the labor of his hands, the growth of his acres, the result of his ventures, generally small, or the increase of his flocks and herds. No system of taxation ever devised provides for exactions so enormous; and perhaps no set of tax payers on the earth submit so cheerfully, and meet their demands with such scrupulous integrity and punctuality. For twenty years, one-tenth of the earnings of a community—now numbering more than one hundred and twenty thousand souls, and averaging from an early date in their organization here more than half that number—has been poured into the treasury of a church of which Brigham Young is the spiritual President and sole temporal Trustee in charge. None save his associates and himself can correctly estimate the amount received or the amount disbursed. Perhaps both have been over-estimated. It has been currently reported and generally believed, that Brigham Young has eight or ten millions of dollars deposited in the Bank of England. A hundredth part of that sum would probably be a more accurate estimate. The concentrated wealth, however, of this Church of Latter-day Saints will not, in my opinion, be found in unproductive accumulations anywhere; but ultimately, unless thwarted by special interposition, in railroads and steam-wagons, in woolen factories and cotton mills, grist mills and paper manufactories, newspapers and co-operative stores, cattle and horses and sheep, irrigating-ditches, mortgages on farms, and advance funds to emigrants. In these, and a hundred unnamed industries, extending all the way from Bear River to the Colorado, the accumulated capital of the church will be scattered, as it is already to a great extent, in irrigating, fertilizing and ever-swelling streams. No public or private enterprise, not based upon sound, financial principles, can engage the attention or receive the endorsement of the Mahomet of the West. No public or private enterprise of approved merit need go abroad for capital. The manager of the great overland railroad find in the head of the Mormon Church a prompt and responsible contractor for millions of dollars' worth of railroad constructing. The Scandinavian or English emigrant who desires to purchase a cow, or a plow, or a bushel or two of seed, on credit, can find the necessary accommodation at the same unfailing and ubiquitous fountain of advice and assistance. So absolute is the general confidence in this Mormon prophet, that he is able at any moment, without the investment of a farthing, to wield a labor-force equal to that of ten millions of dollars. For he can place and keep in the field ten thousand men, who will toil for years at any avocation whatever upon his bare indorsement of ultimate profit. Unlike prominent leaders of political rings in the East, this man invests in power alone those gains which they squander in flashy libraries which they never read, and in pictures and jewels, and articles of virtu, of the value and quality of which they are alike ignorant. His daughters' dowries are not displayed in their wedding-trains. He was visit the Atlantic States without a lounge at Saratoga or Long Branch, and tarry for months in Europe without acquainting themselves with the mysteries of *rouge-et-noir*, or *trente-et-quarante*.—*Overland Monthly.*

SPIRITUALISM.—Mrs. Laura Cuppy Smith, (nee McAlpine) is revisiting her former home, and upon the past two Sundays has lectured on Spiritualism, morning and evening, at Spiritual Hall, to large audiences. Her greeting by her old friends was warm, and she has made many new ones, since her return. Her lectures during the time she has been here have been largely attended, and have given such general satisfaction that at a meeting of the Society, held on Sunday evening, after the lecture, it was unanimously decided to tender Mrs. Smith a three months' engagement, which has been done, and the lady has signified her acceptance. In consequence notice will be held in the Hall to-morrow Sunday for the ensuing three months. She is an exceptionally fine speaker, and will doubtless draw large houses during her entire stay in the city.—*Port Huron Commercial.*

Mrs. Robinson's Tobacco Antidote.

The *most certain* and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Mrs. A. H. Robinson, the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed.

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—Jesus Christ—an expression understood to arrest an effect, while the cause is still in operation.

A Card.

DEAR EDITORS AND SYMPATHIZING FRIENDS GENERALLY: The Spiritualists and friends of progress of Vineland, N. J., send you kindly a hopeful greeting. We are as happy and earnest in our labors for human enlightenment; as firm in the faith of our angel-given religion and philosophy as ever; and as sure that the enemies of our cause will regret the wrongs they do it, as we are that we are founded on the rock of science, and canopied by the radiant dome of truth.

Our Progressive Lyceum is prosperous, and we hope much from its good results.

Our Society is encouraged by many things, and especially by the rapid spread of mental light. We meet Sundays at the hall, and when no lecturer from abroad is with us, listen to one of our own members, or hold a conference of them all.

Speakers at a distance whose journeyings make it convenient to take us in their route, will confer a favor by writing the Corresponding Secretary when they can do so.

We publish notice of appointments, and are in the habit of paying speakers 50 per cent. of admittance receipts; or, when deemed better, give free doors, and contribute.

The present officers are

President—Mrs. Ellen Dickinson.
Vice President—John Gage.
Recording Secretary—Mrs. L. D. Ladd.
Treasurer—C. B. Campbell.
Corresponding Secretary—Mrs. Mary E. Tillotson.

Vineland, Aug. 25, 1871.

LITERARY.

The Herald of Health for September contains a very carefully prepared article by Rev. J. C. Holbrook, D. D., on the "Wine Question;" one translated from the French on "How to Take Care of the Teeth," which will be worth a great deal to every young person; also "How to Cure Rheumatism," and more than fifty other articles. Price $2.00 a year. October, November, and December numbers *free* to new subscribers. Wood & Holbrook, Publishers, 15 Laight Street, New York.

The National Bee Journal is invaluable to every bee-keeper. Published semi-monthly by Moon & Mitchell, Indianapolis, Ind.

The Overland Monthly for September.—This racy and original magazine has its usual variety of instructive articles. We notice that in future issues the publishers intend to occasionally illustrate one or more articles, and "only such places and articles will be illustrated as will have special interest for readers on both sides of the continent." Published by John Carmany & Co., 409 Washington Street, San Francisco. $4.00 per annum.

The Ladies' Own Magazine for September contains numerous well-written and interesting articles. Mrs. M. Cora Bland, Editor, Indianapolis, Ind.

Eclectic Magazine.—The *Eclectic* for September is just out, and presents us with a very striking portrait of Max Muller, the distinguished linguist and scholar. Tasse portraits, one of which embellishes each number, are a special feature of the *Eclectic*. Published by E. R. Pelton, 108 Fulton St., New York. Price $5.00 per year; two copies $9.00; single numbers 45 cents.

Peters' Musical Monthly for September is a splendid number. It would seem almost impossible to improve this excellent work, and yet each succeeding number seems to be better than the last. It contains a total of fifteen pieces, printed from thirty-six full size music-plates, and you can get all this choice music for thirty cents. Vol. VIII. commenced with the July number, and the publisher offers to send the July, August, and September numbers for 75 cents. Address J. L. Peters, 599 Broadway, New York.

The Radical for September comes to us replete with well-written articles from the pens of the oldest reformatory writers in the country. The list of contents embrace topics on all live issues of the day, comprising in part, "The Paris Commune;" "The New Protestantism—its Relation to the Old;" "A Drifting Soul;" and "The Skepticism of Bayle." It should be in the hands of all liberalists.

The Phrenological Journal is always interesting, but the September number, just received, is particularly so. Most of the articles are illustrated, some elaborated. We confess ourselves highly pleased with this number, and commend it to the public favor generally. Price, 30 cents. $3 a year. Address, S. R. Wells, Publisher, 389 Broadway, New York.

The Atlantic Monthly for September is a superb number, containing many articles of special interest.

The Nursery still continues to grow in favor with young readers. It is especially adapted to them.

Good Health contains much valuable information in reference to promoting bodily vigor and life to a good old age.

Our Young Folks comes to hand, and is beautifully illustrated. It is an especial favorite of the young.

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[illegible]

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By K. Graves.

CONTENTS.

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2. Evils and demoralizing effects of the doctrine of endless punishment.
3. Ancient traditions respecting the origin of evil and the Devil.
4. A wicked Devil and an endless Hell not taught in the Jewish Scriptures.
5. Explanation of the words "Devils" and "Hell" in the Old Testament.
6. God (and not the Devil) the author of evil according to the Bible.
7. God and the Devil originally twin-brothers, and known by the same titles.
8. Origin of the terms, "Kingdom of Heaven," "Gates of Hell," etc.; also of the traditions respecting the Dragon chasing the woman (see Rev. 12), the woman clothed with the sun, etc.
9. Hell first instituted in the skies. Its origin and descent from above.
10. Origin of the tradition respecting "the bottomless pit."
10. Origin of the belief in a "Lake of fire and brimstone."
11. Where is Hell—ancient notions respecting its character and origin.
12. Origin of the ides of man's evil thoughts and actions being prompted by a Devil.
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From the Medium and Daybreak, London.

SPIRITUALISM IN ENGLAND.

Answers to Questions by Tien-Sien-Tie—The Strolling Player—A Seance—Character of Spirit Voices—John King—Interesting Particulars.

[A seance is held every Friday evening, at eight o'clock, at the office of the *Medium;* J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

March 10.

(The questions were answered by Tien-Sien-Tie, the guide of the medium.)

Q. Do you know of any sphere in which spirits reside who have been incarnated on other earths?—A. Each and every planet that has human inhabitants hath its spirit-zones, to which those of who have passed through the process of death.

Q. Could the spirit give us any guage by which to admeasure the reliability of low and undeveloped spirits?—A. By practically investigating the statements made.

Q. Is there a possibility of the physical manifestations becoming dangerous to life or limb?—A. Only in cases where the phenomena are produced by a revengeful or malevolent spirit, as motives guide our actions in both worlds.

Q. Is not the physical form the direct result of the spirit which inhabits it?—A. The form which the atoms comprising the human body assume is the result of certain mathematical principles inherent in those atoms. The spirit or self-conscious principle which inhabits that body is thus surrounded by the only means whereby it can express itself externally.

Q. Swedenborg has a theory that the exterior memory retains material things, while the interior memory retains ideas?—A. This is absolutely true.

Q. Do the Chinese form a distinct society in the spirit-sphere?—A. National peculiarities are manifested some considerable time after disembodiment. Nations are but families on a larger scale. Association is a family principle, and the association of a nation lasts until its various members have outgrown its national idiosyncrasies.

Q. Did Swedenborg, after being intromitted into the spiritual sphere, return to the human and the temporal prior to writing out his recollections, and, consequently, are his revelations, as we have them, tinctured and modified by his external surroundings?—A. The writings of Swedenborg came from the plane of the external memory. Intromission and inspiration depend for their perfection upon the adaptility of the organic formations, and these are modified by education and position. Hence it would be idle to suppose that the revelations of any seer were absolutely true.

Q. What is the philosophy of the human spirit leaving the body in sleep or otherwise?—A. A quickening of the spiritual perceptions, dependent upon the developments of the spirit-body of the individual.

Q. Should we be justified in defining creation as the dream-thought of God?—A. Metaphorically considered, yes.

THE "STROLLING PLAYER"

entertained the company with some very suggestive thoughts on the matter of diet. On being questioned as to the nature of truth, he replied "Truth is the philosophers' stone that comes out of the heterogeneous mass of things thrown into the crucible of experience." He afterwards referred to the splendid oration given by Mrs. Emma Hardinge, on the previous Wednesday, on "Joan of Arc;" and in speaking of the future welfare of Germany, he made the following remarks, that it was one thing to be elected as the sword of retribution, but woe to the nation or individual that exerted an undue pressure upon that sword.

Q. Had the spirits which animate our bodies a previous existence, and if so, in what form?—A. The principle—the *Ego*, the man himself—hath ever been, but before entering the human body it was not in an individualized form. The spirit of man is a "monad" or spiritual atom, if we can thus assign it any shape. There are two classes of existence, the controller and the controlled. We see that animals and man are capable of voluntary acts. These are the result of this spiritual element operating through matter, by the peculiar relations which exist between the spiritual monad and matter. In the lower forms of life the spirit is educated, or developed, or assimilated to the conditions of existence, and thus prepared to be incarnated in the human form.

Q. Is there a future state for inferior animals, so as to recompense them for [illegible] which they endure in earth-[illegible]

—each has an [illegible] body, but the [illegible] between the spiritual principle and the physical body is not perfected in the lower animals, so that at death they have not a continued existence, but this intelligent principle is set free and is inspired into higher forms till it becomes the spirit of a human being. When the spirit proper assumes the human form it is then repaid for [illegible] which are animated [illegible] control. The medium [illegible] gently forward, and [illegible] covered with the fingers of the right hand. The medium spoke in gentle, measured tones. "Free from all trouble and anxiety, existence in the world of spirits is one of uninterrupted happiness and bliss. It is strange indeed that we do not understand more clearly and fully the nature of the world we are hastening onwards to. If I had realized it, many anxious doubts would have been saved—many idle speculations would have been spared; but I am thankful to say now that all doubts have cleared away, having passed through the valley of suffering to be at rest. My name was Eleanor Bartlett, Melbourne Terrace, Penge. I left the earth in September, 1869, 50 years of age."

Q. Can spirits who have lived on other planets of the solar system visit the earth and communicate with its inhabitants?—A. That spirits from other planets can visit earth is absolutely true, but we cannot answer for the number that do so, as it is not often in accordance with their inclinations. In the present state of spiritual science it would not be useful for them to communicate with man, as even among Spiritualists nine out of ten would doubt the source of the communications. We must make more progress before we can become cosmopolitan enough to receive visitors from other planets.

Q. What are the punishments of the spirit-world? Are they of a physical or a mental character?—A. They are of a mental character, because of the fact that the part of our nature which is external in the spirit-world was internal in this world, and yet when viewed from the position of the spirit they partake more of a physical character than they do to mankind from the earth side. Punishments in the spirit-world are altogether such as to elevate the subject of them, and rectify the wrong committed, and are of three kinds. First—By causing them to return to the scene of their former life and labor, to remedy the wrongs they have committed. Secondly—The agony of remorse and moral compunction, which is faintly foreshadowed in earth-life, but brought forth in its fulness in the spirit spheres. Those who know anything of the pangs of regret and the stings of conscience have some allght idea of the exquisite sufferings resulting from this cause in the spirit-land. Third—Repentance, and the desire to seek forgiveness. To receive love and kindness when we are entirely unworthy of its being bestowed upon us is unutterably painful. This is the most severe ordeal of spirit-life, and we think there is scarcely need for any more methods of punishment.

VIOLENT DEATH.

After a humorous conversation with the "Strolling Player," which elicited much laughter, a strange spirit was introduced without waking the medium out of the trance. As soon as the control became a fact, the medium uttered a sudden exclamation indicative of deep suffering, and at the same time held his head with his hands as if to keep it together. His manner exhibited indications of pain and astonishment. After awhile he gasped out the following words, making considerable pauses at some times, and again speaking very hurriedly:—"It's so strange—so strange. Can't make anything of it. Yesterday afternoon—boiler burst—and I do n't remember more. William Mitchell, fifty years of age; was at work at Whitnash, near Leamington—Mr. Reading was my master's name—I drove his thrashing machine—blowed up yesterday—I have a wife and three children—can't stop—no more!"

The "Strolling Player" again controlled the medium to dissipate the bad effects left by the previous spirit, and she had much difficulty in restoring the brain to a condition in which he could use it. After a deal of magnetizing the medium was restored to external consciousness, and suffered simply from a pain in the head. We may here observe that Mr. Morse is usually affected with the symptoms peculiar to the spirit just before physical dissolution. Mr. Morse is hoped under considerable indisposition, which the control of the spirits partly removed. While in the trance he visited the spirit-world, and remembered drinking the juice of some flowers which was prepared and offered to him by the spirits.

A SEANCE AT MR. ALSOP'S.

DEAR SIR.—Last Thursday evening a circle met at Mr. C. P. B. Alsop's, 13, Lamb's Conduit Street, consisting of his own family, Mr. Herne and Mr. Williams as mediums, and seven visitors, most of whom had not previously enjoyed the opportunity of spending an evening at Mr. Alsop's. The seance commenced at seven o'clock, and, with the exception of half an hour for refreshment, continued till nearly eleven; and during the whole time there was an unbroken succession of most varied and interesting manifestations.

Immediately on the light being extinguished, after all had taken their seats at the table, the piano was played; the company were greeted by the tubes being carried round and tapping their heads or shoulders. Voices spoke in response to the opening prayer, and addressed several individually. A large quantity of liquid scent was poured over the tables and the company. Bright lights, followed by wreaths of luminous smoke or vapor, were seen moving about overhead. Oranges were brought on to the table from another part of the room (afterwards one was peeled). Candlesticks, heavy desks, and a phrenological bust were also brought on to the table. A tambourine and an accordeon floated above our heads, seeming to call all round the room, often in concert with the piano and harmonicon. Several voices were constantly speaking through the tubes, principally that of "John King." At one period of the evening, after "John King" had requested Mr. Alsop to ascertain that the door was not only shut but locked, a deep voice was heard, and on a light being struck Mr. Herne was discovered in his chair on the table. On the light being extinguished, he, still sitting in his chair, was carried up to the ceiling. His feet were, during the ascent, gently placed in the hands of Mr. Clark, one of the strangers present, and, as he felt them go up as high as he could reach, he was able positively to testify to the fact of Mr. Herne's rising to a considerable height above the table.

A sheet of paper was placed on the table, which was examined and initialled by the strangers present during one of the light intervals. Very shortly after darkness recommenced it was thrown into the hands of Mr. Clift, who was told to keep it. Afterwards it was found that on the paper was written "God bless you all—Jack King," and on the other side of it part of the name of a sister of one of the visitors who had recently entered the spirit-world.

Voices were constantly audible joining in singing; and after two or three of the company had offered each a short prayer, the voice of "John King" was heard over our heads in a few solemn sentences, asking for a blessing on those present and that the petitions made might be granted, to which no less than three or four "voices" responded "Amen" in varied modulations of tone.

But, if possible, more conclusive than any of these manifestations were the numerous mental requests made by the visitors, which were at once responded to. Mr. Alsop asked "if our spirit-friends would take and interchange the rings from the fingers of the company." The answer was "Yes." Mr. Clark asked for his ring to be taken away. The writer asked mentally that Mr. Clark's ring might be placed on one of his fingers. A ring came and was placed on his left thumb. When light was produced, that ring was owned by Mr. Clark. Mr. Alsop's and Mr. Clift's rings were interchanged, they sitting at the extreme ends of the table. An orange was placed in Mr. Clift's hand. He held it up and *mentally* asked for it to be taken out and replaced again, which was done. The fruit, before mentioned, was carried across the table twice, exactly in obedience to the mental requests of the visitors. Towards the close of the seance, Mr. Clark, in whose mind a vestige of skepticism still remained, held the accordion high over his head, away from the table, and *mentally* asked "John King" to take it from him. "John" replied, "Would it convince you?" Mr. Clark said, "I think it would." "John" said, "I will try." After two or three efforts the instrument was gently but firmly taken from Mr. Clark's hand, upwards.

It is important to remark that there was no "fumbling" or "groping" in anything that was done. All the mechanical movements were made with gentleness, but with great firmness and precision. The essential point to be taken hold of is, that these things seem to prove that an intelligent power was at work, that this power was independent of the minds of any of the company, and was able to read their thoughts, and that darkness presented no obstacle to that intelligent power carrying out its designs.

All the company were touched and caressed many times by fingers and hands. The hands felt soft like human flesh, moist and perfectly shaped, and either melted away with contact or were gently withdrawn upwards. The piano and harmonicon were moved from their places, and a number of minor phenomena occurred, a description of which could occupy too much space.

To several of the party it was a most wonderful evening, and they felt greatly indebted to Mr. and Mrs. Alsop and to Messrs. Herne and Williams. As to any imposture or trickery, or even self-delusion, the idea is simply absurd, and must be felt to be so by all who were present who brought any ordinary powers of mind to reflect on the circumstances and events of the evening as a whole.

The writer of these notes and two of his friends whose names have been mentioned above, have much pleasure in subscribing their names as a testimony to facts which they witnessed, and to the truthfulness of this account.

EDWARD T. BENNETT, Batchworth.
JOSEPH CLIFT, Dorking.
W. W. CLARK, Dorking.

MEDIUM IN YORKSHIRE.

DEAR SIR.—Knowing your readiness to insert in the columns of your valuable paper anything worthy the notice of your readers, I desire the insertion of the following lines. On the 5th July, we held a seance at the house of one of our mediums, for a few friends to consult our spirit-doctor. One of the investigators, on being told that his leg, which is shortened from his having a hip disease, could be lengthened to its proper length, was rather doubtful; but to convince him, the medium's hand was elongated; but another investigator was not satisfied, on account of their not being much light in the room. However, on the day following, Sunday, July 16th, whilst the same medium was entranced in the broad light of daytime, hand again became elongated, when a number of our friends examined both hands of the medium, and then measured them, fully satisfying all present that the elongation was a [illegible], this is another phase of [illegible] to us, and I can assure you [illegible] ring to us all, after the means that have [illegible] thrown out at, and the contempt poured upon us. We have persons who call these the modern and deceptive days, and a phrenological bust were also brought on to the table. A tambourine and an accordeon floated above our heads, seeming to call all round the room, often in concert with the piano and harmonicon. Several voices were constantly speaking through the tubes, principally that of "John King." At one period of the evening, after "John King" had requested Mr. Alsop to ascertain that the door was not only shut but locked, a deep voice was heard, and on a light being struck Mr. Herne was discovered in his chair on the table. On the light being extinguished, he, still sitting in his chair, was carried up to the ceiling. His feet were, during the ascent, gently placed in the hands of Mr. Clark, one of the strangers present, and, as he felt them go up as high as he could reach, he was able positively to testify to the fact of Mr. Herne's rising to a considerable height above the table.

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Since writing the above, we have held another seance, when the same medium's arm was elongated three inches according to the measurement taken by D. Richmond, of Darlington, who had come to visit us. JOHN KITSON.

HEALING BY PRAYER.

In the year 1814, Robert Shaftoe, grocer, from Whitby, took up his residence in Durham. His name was placed on the "Plan," commencing for that year; he was a good man, and an excellent local preacher. He was a man of great faith; his preaching was plain, practical, earnest, and peculiarly calculated to arouse the impenitent; he was well acquainted with the great and popular William Dawson, and they seem to have had strong affection for each other.

On one of Mr. Dawson's visits to Durham to preach, Mr. Shaftoe was lying ill—on the point of death, as it was thought, for the doctor had given him up. When Mr. Dawson arrived, he was told of his friend's state, and at once proceeded to his house that he might see him once again before his departure for a better world. He found the suffering preacher surrounded by weeping friends. After speaking to him, he requested these in the room to kneel down, as he was going to pray. In this prayer he uttered this remarkable expression:—

"Lord, lay thy warm hand upon him;" this he repeated three times, and then added: "from it he must feel health and strength flowing through his system." Mr. Shaftoe said each time he repeated the words he felt the disease leaving him, and health and strength returning. When the doctor called a short time after, to his surprise, instead of being dead, Mr. Shaftoe was sitting up almost well. He recovered, and went forth again preaching, and died March 10, 1840, in the seventy-third year of his age. Mr. Shaftoe was the grandfather of Mrs. Lightfoot, now living at 70, North Street, Leeds.—*From the Durham Chronicle of June* 9, 1871.

SEANCE WITH MR. ALSOP AND FAMILY.

DEAR SIR.—Spiritualism has now become an established fact. It is no more to be doubted by those who have bestowed any attention upon the investigation of its phenomena, than are electrical experiments or the marvels of chemistry. Its law may as yet remain enshrouded in gloom; the forces it displays are always occult, and frequently incomprehensible; but it is nevertheless based upon facts as certain as those of the most natural and palpable character that fall within the experience of every-day life. To disbelieve in Spiritualism at the present time, is not to have doubts about a speculative theory, but to oppose the evidence of one's sober senses. By this principle skeptics must soon be judged. Spiritualism is no longer a question of logical deduction, but of sense, knowledge, and experience. These facts place the phenomena beyond the verge of doubt, but at the same time bring them into the field of criticism. My experience leads me to the conclusion, that not only does the character of the manifestations depend largely upon the frame of mind in which we sit and write for them, but that the spirits themselves are greatly influenced by the conduct of mortals at a seance. Hence the great importance of having unanimity and harmony of thought amongst all present. One opposing mind will frequently very considerably interfere with—perhaps destroy—all manifestations. Not only should there be a kind of mental union with all who meet at a seance, but there should also pervade the entire circle a fitting frame of mind to receive the great truths frequently communicated on these occasions. Asking absurd questions, joking, treating the matter with levity, should be entirely avoided. The subject is a solemn one, and should be dealt with in a serious frame of mind. These matters are always attended to most strictly and most religiously at the seances held at the house of Mr. C. P. B. Alsop, at Champion Hill, where I have frequently attended; and the result has been in the highest degree satisfactory to all who have been present. By this means we avoid violence and outrageous conduct on the part of the spirits, and bring about a harmony and peace of mind that must be experienced to be believed. The joy and quiet repose of soul that pervades the circle on these occasions is really and truly a foretaste of heaven; and when the time has become so far advanced that we are compelled to wish our spirit-friends good night and retire to our respective homes, we do this with the greatest reluctance of feeling as though we had left some part of ourselves behind.

On Sunday, the 23rd of July, I attended a seance of this character at the house of Mr. Alsop, when there were present Mr. and Mrs. Alsop and their daughter Mrs. Cheney, Miss Reeves, Mr. Whitby, Mr. A. Taylor, of Nottingham, myself and daughter Ada. We had not been sitting long before flowers and other articles were brought and thrown upon the table; amongst other things thus conveyed by the spirits was a bouquet which had been locked in a portmanteau at my house at Ealing, and was brought to Champion Hill, a distance of about ten miles. Mr. Taylor is a medium of great power, and what may be called, for want of a better term, a carrying medium. In his presence articles are fetched from great distances. On the occasion in question he was himself tied, seated in his chair to the ceiling, very much against his own wishes, and not without producing in him a considerable feeling of nervousness. Spirit-lights were seen in great abundance; they passed from one part of the room to another in large clusters, looking like small showers of meteors; spirit-hands were also seen by many of those present. These were described [illegible] was floated into the air and tunes played upon it while no human fingers touched its keys. It was held and played upon exclusively by spirit-hands. A duet was sung by Mr. Whitby and Miss Alsop, and an accompaniment was played on the accordion and the piano by the spirits, no human being touching either of the instruments the while; the music thus performed was grand in the extreme. Very many phenomena occurred of the character of moving things from place to place, such as conveying a hassock to another part of the room, raising the accordion from the table, etc.; but all these sink into insignificance beside the playing on the musical instruments by the spirits. Five distinct voices, each preserving its own identity, were heard by all present, and there was no more danger of confounding one of these with the others than there would be in the case of the same number of voices from human beings still in the flesh. The spirits themselves named the hymns that they wished to have sung, and joined most enthusiastically in the harmony. The singing brought to each one present a frame of mind such as perhaps many had never before experienced. The hymn, called "Holy, holy," really penetrated to the depths of the human soul, and produced a condition of mind so tranquil, so peaceful, so happy, that the desire would naturally arise that it could be for ever. This was indeed an earnest of that glorious state to which all of us are hastening. Here is the true mission of Spiritualism.—I am, my dear Sir, yours ever,

HENRY SMITH.

24 *Windsor Road, Ealing, W.*

A SPIRITUAL SPRING.

How a Valuable Spouting Spring was Discovered by the aid of Ralston Spirits.

The origin of the famous boiling spring which bears the name of Benjamin Franklin, is well known to our readers. Eighteen years ago the spirit of the departed Franklin announced through a spiritual medium that a vein of mineral water could be found by boring on the spot where the spring is now located. Since that time the spirit of the benefactor of mankind has turned its attention from heavenly pursuits, and occupied itself by locating sites for mineral fountains.

Soon after the Franklin was finished, Benjamin announced that by boring to a depth of 656 feet on a spot a little to the northeast of the first well another vein of water might be developed. This fact was stated to a citizen of the village, who is not a believer in Spiritualism, and he marked the figures "656" on the wall of the spring house, where they still remain.

Soon after this time the work of boring commenced, and proceeded steadily and quietly with no remarkable incidents until one evening, when the required depth was nearly reached, the proprietor went into the derrick and found the man who was boring sitting directly over the well, drilling away as though the spirits had no control of the internal fountain, which was so soon to develop itself according to announcement. He advised the man to be cautious and get away in time, but the unbeliever scoffed, and the regular thud of the drill still kept time to the careless whistling of the faithless borer. Just as the last fraction of the six hundred and fifty-sixth foot was drilled away, there came a roar and rush of mighty waters, carrying everything before it. Stool, man, whistle and all, went up and came down with a torrent of water and gas. The burly, bearded man of the drill looked like the mythical Santa Claus as he came down through the derrick and landed on terra firma, a firm believer in spiritual manifestations.

The well was tubed, and ever since it has spouted daily. On last Tuesday afternoon it was announced that the building would be open to the public, and hundreds of people gathered to witness the strange phenomenon.

At 5 o'clock the cap was removed from the tube, and the water commenced flowing into the tank; this continued but a moment, when the water began to recede, and its descent could be heard until it was about one hundred feet from the surface, where it rested, as if concentrating its powers for the mighty effort which was soon to astonish the waiting spectators. Soon the babbling and rushing of the ascending waters was heard, and at five minutes past three the water again flowed over the column of the tube, gradually ascending and receding alternately for about five minutes.

When the liquid column had reached a height of thirty feet the spectacle became beautiful. The stream of gas and water spouted upward in a solid column in the centre of the building, and upon reaching its greatest height gracefully turned, and falling, formed a circle of snow-white spray, which, wherever it was touched by the sunlight, displayed all the colors of the rainbow.

At a quarter past three the column shot up to the roof of the derrick, as if propelled by a force which it would be impossible to attain by artificial means. It seemed as if the mighty mystery must have exhausted itself, and that this must be the final throe of the great veins which were being drained of their precious mineral fluid. But the beautiful column, now nearing sixty feet in height, continued spouting, as if the great heart of the earth itself were throbbing out its life-blood.

The grand display continued until half past three, when Mr. Mitchell, with much difficulty,



From the Brooklyn Union, July 30.

THE SLEEPLESS GIRL.

Five Years Without Food or Drink—A Remarkable Case—Interesting Facts.

Several years ago the papers were full of the particulars of the strange and distressing condition of a young lady of Brooklyn, who, by a series of misfortunes, had been brought to a state of almost living death. The assertions made at that time were discredited by a great many because the authors themselves had not been permitted the privilege of personally seeing or conversing with the invalid, and the statements made at a later date that she had not tasted food in the interval was received with universal discredit. The subject created no little excitement at the time, and the house in which the family resided was visited by hundreds of curious people who, it is needless to state, were refused admittance. So persistent were some of the callers that the aid of the police was required to prevent their forcible entrance.

As time rolled on, and nothing more of a public nature was said of the case, it passed out of the minds of many, and in the great whirl of public cares and private trials, and the ever varying change taking place about us, the interest of the multitude died out. But for all that the phenomenon has continued to exist, and to attract the attention of scientific and medical men everywhere.

During all these years the poor sufferer has lain in the same painful position, save when distorted by spasms, sightless, in a measure dumb, and without nourishment of any kind. As she yet remains with us as great a mystery and unsolved problem as when almost six years ago she was afflicted, the interest in her is revived, and many and earnest are the prayers offered by loving ones for her ultimate recovery.

THE STATEMENTS

made at the time of the occurence were substantially correct, and from the many files of newspapers before us, and from the family and herself, we have gleaned the following particulars, withholding the names of all concerned:

UP TO 1863—

the age of fifteen—she was a healthy girl, although delicately organized, and possessed of a nervous temperament, indicative of spirituality and refinement. Although fragile in figure, and what might be termed a delicate frame, her constitution was strong and capable of great endurance. At the time above mentioned dyspepsia set in from excessive application to study, superinducing sickness, faintness, and a feeling of despondency. Up to this date she had been a bright student, and stood deservedly high in Professor West's school. In a few months she was to graduate, and, neglecting her physical health, thought only of her books. Early and late she studied, until her nervous system was prostrated, and she was compelled to leave school. This was a cruel blow to her, and her spirits sank until her symptoms became aggravated, and horseback exercise was advised as a means of restoration. In riding one day she was thrown from the horse and severely injured. For nine days and nights she suffered intensely, without rest, and it was very many months before she was sufficiently recovered to be out again. In June, 1865 on leaving a street car in Fulton avenue, her crinoline caught upon the step; she was thrown violently down and dragged a long distance, injuring the same side of her head and body that had been hurt before.

SINCE THAT DAY

she has never moved. A day or two after the accident she was seized with spasms, of which she has been a victim almost constantly up to the present time. The entire body is afflicted by the spasms, and the contortions are violent; at times she cannot be held. One by one her faculties deserted her; first sight, then hearing, and then when the power of deglutition had departed, she could neither speak nor swallow. During the time that has elapsed since the spasms began, a period of nearly six years, she has not

SLEPT A MOMENT.

This is stated by the physician and attendants, who are persons entitled to credit.

THE TRANCE

is the nearest approach to rest her body ever knows. While in this condition she experiences pleasurable emotions, and often talks with her mother in heaven, and seems to be refreshed and calmer after each one. They usually follow spasms, some of which are so violent that it has taken two or three physicians and three female friends, six persons in all, to hold her. So violent would they sometimes be that her body would be thrown in the air, and while held up as high as their heads by the many hands of her pitying and faithful attendants, the patient would turn somersaults, and make violent contortions, suspended in the air on their hands; sometimes she would be thrown from the bed, bruising herself and disordering her face painfully. Sometimes she would roll up like a hoop—forward or backward. Her lower limbs are twisted entirely around each other, the right and left feet changing places, and the toes pointed towards each other.

AT FIRST NOURISHMENT

was sought to be administered by enema and nourishment, but for years they have not been applied. Her system has maintained a loathing for food and even the odor of it.

SUCH WAS THE CONDITION

of the unfortunate sufferer nearly six years ago, and to-day her situation is but little changed. Through the agency of a friend of the family we we were admitted to an interview with her, and are thus enabled to place before the readers of the *Union* the following interesting account of the visit.

IN THE NEIGHBORHOOD

of Clinton and Washington avenues, in a quiet, secluded street, we found the house, and in company with this mutual friend were invited to her presence.

THE SECOND FLOOR

is devoted to the patient, and a prettier suit of [illegible] be found in the city. From the [illegible] vines and plants to [illegible] can be pillow, [illegible] and taste. Large folding doors separate the rooms, which, we judge, are always thrown open. In the front parlor are wax flowers, crosses of purest white, wreaths and cushions, all made by her, and are indescribable [illegible]

[illegible] ings of white and blue, and about her shoulder and arms were draperies of the same colors. The pillows at the head of the bed, and the diminutive one farther down near the center, upon which rested the head of the child-woman, were immaculately fresh and pure. A musical box placed near her was discoursing its low, sad tones; and a small work table stood near by, covered with articles wrought by her own distorted, though deformed, hands. Taking a seat beside her bed, she extended her left hand, the right being twisted around her neck and immovable, and expressed in the outward manner her pleasure at the meeting.

HER FAITHFUL AUNT

is her sole nurse, and to her unwearied devotion and strong and well disciplined mind does the sufferer owe her life. When the blow first came upon her, and her house was besieged by the curious public, who desired to crowd the chamber and satisfy themselves, she protected herself from intrusion, and claimed that the sorrows and misfortunes of her household were sacred. In this decision she has been sustained by the attending physician, who is regularly and carefully noting every new development, in the hope of being able at some time to detect something that shall afford him a clue to the mystery of his patient's existence.

NONE BUT A WOMAN,

and that one this devoted aunt, could so graduate light and shade in that sick room, and arrange draperies in waves and folds so as to screen from the casual observer the outlines of the poor, distorted body. But she is and has been a mother to this motherless sufferer, and in her great love has made of the sick room a beautiful temple, where only physical pain mars the perfect harmony and peace of its inmates. The only brother of the invalid shares with his aunt the mournful pleasure of caring for their charge. Although younger than his sister, he has a more mature face than she, and is in feature very like her.

THE APPEARANCE

of the sufferer is most pleasing. Aside from the marble pallor and the rigidity of the muscles about the sightless eyes and closed mouth there is nothing to indicate the terrible seasons of pain through which she has passed. The eyes are simply closed, not sunken, and no contraction of the lids is apparent. She lies on her right side, the right arm under her head, the appearance is a natural one, and to glance at her position it seems that of a comfortable convalescent. But the drapery deceives; the arm is hopelessly twisted, and the hand resting on the back of the neck is never withdrawn. In this condition she lifts the left hand, which is tightly closed and very small, to her neck, and with her work behind her creates out of wax those perfect representations of flowers seen in the parlors.

HER TEETH

are nearly all sone, but the mouth has lost none of its former beauty; the lower jaw is set like that of a corpse, and it is impossible to open it but slightly even with force. And here we may remark that if a trick were attempted to be practiced in one instance, as has been alleged, it would not succeed at all, for it is not a particular feature in the extraordinary, but the case is one of extraordinary combinations.

Her neck is small, while the throat is solid, and utterly dead to feeling; when struck it gives back a hollow noise, and the blow is not felt by the patient.

NEARLY EVERY FUNCTIONAL OPERATION.

is in abeyance, and all the avenues of the body are closed. She could not eat, even if she had a desire; nothing but fluid could be forced into the stomach, and a hand laid in it readily distinguishes the spinal column in the back. In fact, there are no bowels, for the skin alone represents this portion of her body. Evacuations never take place, and there is no evidence in the lower portion of the body that life remains. Altogether she is a strange problem, and one that has to be solved.

A WOMAN IN YEARS,

her frame as small as that of a little child, and although bed-ridden, blind, for a long while, deaf, and dumb, and but occasionally able to utter a sound now, she is yet possessed of a strong, active intellect, that has triumphed over bodily ailments and disease, and is strong to-day, and more intelligent than when she was first taken.

BUT FOR HER STRONG WILL

and splendid mind she would have long ago ceased to live. These have triumphed over every shock her physical nature has endured, and unless some unforseen change for the worse overtakes her, there is no reason why she should not ultimately recover.

Recently she had begun to articulate, very little and indistinct, it is true, but nevertheless the effort has been and is being made every day by her to express herself in this way. In the meantime she writes with a pencil placed under the cramped fingers of her left hand, and her chirography is clear and beautiful.

THE RAPIDITY

with which she writes is astonishing. Her sentences are well formed, her words well chosen, and her ideas are always bright. The perfect refinement of manner and gentle dignity that characterize her slightest motion, are evident in her writing. It is utterly impossible for one so sensitive to lend herself to any kind of deceit. After looking into her face we felt ashamed that we had ever entertained for a moment any doubt as to the reality of her condition. She is as great an enigma to herself as to others, and is glad to hear any opinion advanced as to her possible recovery. While she is not opposed to being questioned in regard to the strange, unnatural state in which she lives, her means of conveying replies are limited to writing with her left hand, which, as has been remarked, is greatly deformed. Occasionly she can speak so as to be understood, but generally it is difficult to catch her meaning, and evidently wearisome to her to make the effort. Several times there was a sad, disappointed look on her face after she had tried and failed to express herself.

HER DOES NOT SLEEP

any; the only rest she has is when entranced. In this respect her symptoms have not changed. Without any effort on her part, in the midst of her work or writing, they come upon her, and invariably at her accustomed hour.

While we were near her she was thrown into the trance state, and for more than ten minutes was rigid and unconscious, and, as far as we could tell, painless. Her awakening was signified by a movement with her left hand.

THE ASSERTION

has often been made that she was a tool for designing persons, and that money was the motive. This is false in every respect. The family are in comfortable circumstances, far above want; and even were they destitute, money could not be made out of this child. The presence of unwelcome strangers, who, for mere curiosity, could find it in their hearts to pay for a sight of her, would throw her into convulsions. Were it not for the tender, watchful care of aunt, brother, and physicians, she could not survive. Even an hour passed in the presence of visitors exhausts her, and it is not probable that she will ever be exposed to the momentary gaze of any but those who by reason of a past friendship find it their great privilege to converse with one who is scarcely of this earth.

SO SPIRITUAL

is her nature that she lives almost altogether in the realms of the beyond, and perceives with her unsealed spirit-eyes the forms of those who are dead to us. Yet she is not wholly absorbed in this happiness; hers is a strong, loving nature, and gifted with a self-denial and patience remarkable under the most favorable circumstances.

SHE HAS USED,

in making afghans, nubias, and crochet work, three thousand ounces of worsted, and forty thousand beads. Aside from this she has constructed a large quantity of wax flowers and other fancy articles. The most remarkable of her work are the leaves she has cut. They are clipped with the precision and regularity of machine work, are usually cut from velvet, and are then veined with white silk thread. A pincushion of white and pink satin, ornamented with these leaves and pearl beads, and adorned on the top with a diminutive slipper attached to the cushion, and trimmed with the leaves, is the handsomest article of its kind we have ever seen. She crochets and knits with the greatest rapidity, and most beautifully, all manner of shawls, baby sacques, and stockings, and embroiders on canvas with more skill than any person in health could do.

Her patience is as wonderful as her taste is faultless, and in the artistic blending of shades and colors she has no superior. Were it not for her shrinking timidity she might make this talent a source of revenue to herself, and the profits arising from the sale of such handicraft would tend to relieve her mind of the regret she has that she is a care to her aunt.

IT IS NOT ALWAYS

that she can amuse herself with her work; much of the time she lies motionless and silent. In warm weather she is not so comfortable as in winter, and the thunder and lightning affect her keenly. The noise of a door shut loudly startles her, and any atmospheric change is predicted before it occurs, and generally causes her to tremble violently.

IT IS NATURAL

that the great majority of the busy outside world should deny the almost supernatural powers of this person; reasonable that they should judge of the conditions and gifts of others by their own weights and measures, but it is shameful to impugn the veracity of the many who have testified to her mental and physical powers.

SHE IS A CLAIRVOYANT,

is gifted at times with a marvelous power of reading sealed letters, of foretelling events, of predicting the coming of persons, and of describing the personal appearance of individuals she has never seen.

In the years to come, when science shall have superseded superstition, and common sense illuminated religion, the case will be understood and explained. To those who have the mind to see and perceive great truths, she is an interesting study, proving beyond a doubt, the existence of mind independent of matter.

WHAT THAT CHILD

sees, and hears, and experiences, it is impossible to know. Her spirit is not able to commune with the outer world clearly, confined as it is to her body, and yet it is nevertheless so much stronger than the material that she cannot control its action. When in a trance it is with the beings of another sphere, and when by herself in a room out of life it is recalled, and she is cognisant of what is going on around her, the body is capable of much mental exercise.

She is the least material of any living human being, and her spiritual perceptions are therefore clearer and more distinct. What is dormant in others is intensely developed in her, and the veil that separates the visible and the invisible world has been rent by her partially enfranchised spirit.

Though she is hopelessly blind, she yet possesses the faculty of sight, and as an instance of her quickness of perception, a chair was about being moved by a visitor, which was broken, when she showed signs of alarm, and by her motions and efforts to speak, called the attention of her aunt to the fact. Then the aunt remembered that it had been broken only a day or two before.

HER FEELINGS

are acute, and she is alive to the contradictory views held by physicians in regard to her case; yet she is hopeful and at times happy, though she has had heavy sorrows to bear apart from her physical sufferings. She recognizes the fact that her misfortunes have fitted her for the perfect bliss of a higher life, and she longs with intense desire for the change that in the twinkling of an eye shall release her from the body, and render transformed the deformed.

AND SHE IS

a warning to others, and her condition should be a lesson to those who would urge forward immature children. Perhaps a long life of usefulness would have been the portion of this poor child, but for the mistaken ideas of her teachers and others. She was gifted with great talent, and the cultivation was continued long after the inroads of disease had unfitted her for any kind of effort, and most of all for mental work. She erred through ignorance then, and the world is guilty of the same weakness to-day in denying her the possession of the same mind she was once applauded for developing. Her body is a distorted thing, the victim of her too powerful intellect. The one is all but dead to use; the other is strong and clear, and rapidly unfolding for another existence beyond the confines of this world.

Mrs. H. M. Shaw.

BRO. JONES:—Allow me to introduce to the notice of your readers Mrs. H. M. Shaw, a trance lecturer who has been for [illegible] months lecturing at various points in this state with acceptance to the people. I have attended seven of her lectures in this place, and am happy to affirm that the character of those discourses were adapted to the condition of the mental audiditment of the people. The controlling influence seems to understand what is most needful in a community, and she is used to meet those needs. While on the rostrum, and under control, her manner is prepossessing, her enunciation clear, and her delivery pleasing. Under her personal appearance is attractive; all combining to make her a most interesting and impressive. Her appointments seem to be directed by her invisible guides, while entranced. Her field of work seems to be widening since she has given herself up to the control. Her lectures, so far as I have noticed, are well calculated to elicit the consideration of those who have not investigated the phenomena of Spiritualism. It seems highly proper that her mediumistic powers should receive a more public notice than for merly. Her guides are disposed to put her forwards, and to give an increasement to further the purposes of the spirit world in removing erroneous views in church and in state. Her home address of Mrs. Shaw is "Chicago, Ill." At present she is in the Western Reserve, and at points nearer the capital of our state. She is to be present at a Grove Meeting near Cardington, on Saturday and Sunday, the 9 h and 10th of September, at which point letters will reach her at that time, or from there can be forwarded to her future address. T. M. E.

Cardington, Ohio, Aug. 23d, 1871.

Written for the Religio-Philosophical Journal.

THE LAWS OF SPIRIT COMMUNION.

By D. F. Kayner, M. D.

Spirits not only approach and in fill with their magnetic aura, so as to move upon ponderable solid bodies, or to make concussions in the presence of suitable mediums, as we have seen in a former article, but also under certain conditions come *en rapport* with the nerve aura of the medium, and concentrating their will power upon certain molecules of the brain and their specific nerves of motion, the hand of the medium is by them controlled, independent of the consciousness of the medium, and made to write what the spirit controlling desires.

Under other circumstances the vocal organs, with their attendant nerves and molecules, are controlled to utter what the spirit controlling desired to say. This may be done without the consciousness of the medium, as the controlling spirit may for the time being have taken entire possession of the organs of the medium, through which the intelligence of the in-dwelling spirit takes cognisance of the actions of its physical structure; or may be conscious of the control, and be as the Scotlish poet has expressed it, "A chiel among them takin' notes."

In July, 1866 while speaking in the hall at the Mechanics Institute in Cincinnati, O., I had a remarkable experience of this kind. The control was surveying the deep recesses of Nature's unfoldings, tracing the law of evolution, and showing how from combinations of the inferior and their recombinations with new forces or influences, a superior was evolved or unfolded; while I seemed to myself to stand about four feet back of the speaker, taking notes as a reporter of the discourse. Here was a consciousness of a double consciousness—a knowledge that while my physical organs of speech were active and influenced under control to work out the problems in the deep researches of metaphysical science, and imparting the result of the investigations intelligently to the audience, my own spirit was an interested listener to the discourse. In this case a part of the molecules of the brain were evidently under the complete influence of the control delivering the address, while those through which the spirit would act to listen, criticise, and report the discourse, were left free to act.

The mind acting through the physical brain sees physical objects because they are reflected through the brain, or as they are photographed upon the retina, and hence when the molecules acting in concert with the optic nerves and physical apparatus of vision in any way become impaired or deranged, the true reflection of the object becomes correspondingly deranged, and, in case of dropsy of the brain, objects are reflected double, and, in delirium tremens they are distorted into serpents, devils and hideous forms. This is not imagination, but a derangement of the instrument through which the diseased is telegraphed, and gives to the mind an inverted, double or distorted image corresponding therewith. In a psychological subject the will of the operator takes control of the brain magnets of the subject, and controls or perverts their functions to suit his own mind. The operator, in this case, acts on the brain, something as chloroform acts upon the brain, to produce anæsthesia. We hold that the only way chloroform acts to prevent pain is by suspending the connection between the nerves of sensation and the psychical centers, as the ground wire along a telegraph line. The body suffers just as much from the shock, but the mind is as free from its effect as the memory is of the spirit's doings in a superintended dream.

Again, a mesmerizer takes control of a medium, as the leader of a band, and for the time holds them in an unconscious state, so far as the external is concerned, and then not only holds control, but takes cognisance of the thoughts and ideas of other disembodied spirits, and imparts their thoughts to those with whom they desire to communicate, or aids them in the control of the instrument to express their own thoughts and ideas. The knowledge of the laws of control and their own abilities will enable them to express them through that medium; but also, many times, will enter into sympathetic relations with those in the form, and impart to them such information it is important for them to know.

In this state, the medium's brain is in the same condition it sustains to the physical world in a clairvoyant state, but instead of the medium's own spirit's mind that sees and holds control of the brain-magnets, and hence, to all intents and purposes, is again "made man fast in the flesh."

But, suppose now that the spirit controlling was while in the form highly intelligent, and cultured and refined, and the medium is illiterate and unrefined, can the control under all circumstances manifest the great scholastic talents it would have exhibited while in the form in physical body? To this answer that the brain, molded first by ante natal conditions beyond our control into certain natural proclivities, is developed by after influences, modified to a greater or less extent, by those inherited tendencies, and by social and physical surroundings and educational influences becomes shaped or unfolded. The brain must be attuned to certain actions or vibrations to give expression or form to thoughts, and ideas, and ideas to ideas. Without this culture, it can not give them that rhythmical expression or graceful polish that proper conditions and education would impart. Just so with spirit control. The communicating intelligence can not at all times so operate upon the molecules of the brain-magnets as to express in the most eloquent and grammatical manner the thought it desires to communicate, and yet will use the instrument to so express it to the every candid and unprejudiced mind of the truth of what it says.

It would be just as reasonable to ask an unlettered individual to explain the rules of grammar or to solve the problem of Euclid as for such a spirit to control an uneducated brain in every direction in a perfect manner. And yet, profound truths are uttered through these comparatively ignorant, and, in the direction of the natural aptitudes of the mind and brain of the medium, the most remarkable proficiency is manifested, as in the case of that wonderful musical precocious, Blind Tom.

Such spirits, where conditions are made favorable, can educate their mediums, and so act upon and through the brain as ultimately to give utterance to the highest thoughts in the sublimest manner. And this we consider the highest and most conspicuous mission in life—that the mind shall be educated in this manner, and raised into an individual knowledge and comprehension of those sub-

[illegible] the spirit control, [illegible] the vision through [illegible] using the physical [illegible] and their surroundings of those with whom they communicate. But being that brain continuously, ultimately acts in motion the magnetic molecules of the different organs acted upon and through, and hence is made in some degree able to the entire, natural conditions of the spirit-control. This is one mode of educating mediums, and where there is a natural clairvoyant state it is not a very difficult task to complete the development.

These laws and principles of clairvoyance will form the subject of a future chapter.

St. Charles, Ill., Aug. 26th, 1871.

Voices from the People.

MILWAUKEE, WIS.—S. W. Parker writes.—I notice comments on *Mr. Francis'* "Search after God," by many of your readers. Some seem to have found Him, and others seem afraid of losing the little of Him they appear to have. Now we think a God so easily lost need not be missed very much. I have found a God without any long continued search,—one that answers my purpose very well. I regard the sum of all intelligence—intelligence—in the form or out—as our Heavenly Deity, from the wisest sage to the simplest child—each being parts, even as a single grain of sand is a constituent of the seashore. All are in God, and God in all. Now it is "on this line" that I found my God. Standing on the other side of the River of *Life*, is a sweet little angel child, who is reaching out her arms and calling great'pa. To say that I loved that child, will but poorly express my feelings. I worshiped her as my idol my god,—and cold-hearted, savage old theology told me it was wicked to worship my little pet. Well, if this was sin, I knew that I should be a great sinner as long as memory lasted. But intuition, or something else told me in less time than it takes to write it, that she was in that I should worship; and so when a strange man resides with God and will not let him go, even so I prayed to that little child for some token of her spirit presence; nor was the prayer in vain, for in response to this great longing of my soul came the most blessed answer, patent to my physical senses, and her little hands daily strive to brush care away from my aching brow. Verily, I have a God who can and does answer prayer, and am not afraid of losing that God.

SIOUX CITY, IOWA.—Jacob Simpson writes.—Did not receive the JOURNAL of July 1st—if you have any copies of that date, please send one along, for we want to read them all, as we take more comfort in reading the JOURNAL than all the other papers we have seen; it is by far the best paper we ever read, and may the good God and the Saviour bless her God, and the good spirits of this world and the world which is to come, assist you now and forever.

TROY, WIS.—Prof. Kellett writes.—Have been a careful reader of the JOURNAL for several months and have been much gratified by the talent and ability displayed in the various departments. The theories advanced and principles advocated in its columns from time to time, I have most cheerfully given my entire approval. Have been much interested in the "Search after God," and await the finale with the same impatience that the inveterate reader of serial fiction awaits the concluding chapter, "to see what the end is." My profession calls me into various parts of the country, and on every hand I find men "coming to a knowledge of themselves," not being any longer willing to accept as truth all that orthodoxy teaches, but desirous to know for themselves, to prove all things and hold fast only that which is good. Whilst visiting in this town, I made the acquaintance of Mrs. Major Meacham. She is a lady some forty years of age, of bright intellectual powers, and with all her faculties in a surprising state of preservation She is literally out of us, and a few hours spent in listening to her eloquent advocacy of the principles of belief, passed swiftly and profitably away. She is a thorough progressionist, and is doing a good work in quietly yet intelligently propagating the principles which shall aid us in attaining a higher attitude on the platform of human progression. I have pleasure in thus publishing tribute to her worth and usefulness. Mrs. Smith, of Chicago, a lady of high culture and intelligence, was visiting Mrs. Meacham, and was induced to speak in public, my visit was doubly interesting. Mr. Stevens is doing a good work in this district, and is, in short, the man for the times. In my journeyings I usually embrace every opportunity of expounding, both publicly and privately, those ideas and truths which have become the pole stars of our being, and have been received to see the lively interest which men evince in our propositions and arguments. Shall expect myself to send you some more valuable paper to all homes wherein it is yet a stranger.

MIDDLEBURY, VT.—J. H. Steele writes.—We can not do without the JOURNAL, "your bible," as we say. We are surrounded by the orthodoxy, and my business and family relations are such that I am in justice to myself, let my light shine as it ought to. And as the JOURNAL is the paper to do it, is scarcely a phase of spirit manifestations of which we have not seen something. God bless you, and the good work in which you are engaged.

WATERLOO, IOWA:—H. F. Homer writes.—I see that my subscription is more than three months in arrears. Enclosed find $3 for the same, all the orthodox people of this section to read it, and after having, am going around to introduce it to many old fogy church members, and see if I can not stir them up with a long pole, to take the hell-fire and brimstone out of them.

MILLWOOD, OH'O.—H. Wilson writes.—The glorious JOURNAL has been the bold pioneer that has opened the way of progress to our souls in this isolated locality, coming here to unbelievers a few years ago, but now we have several out-spoken Spiritualists, which is owing to your able paper, and to medians whose names are as a tidy to food. The Sherman brothers have been here, giving us some wonderful tests, such as describing spirits and giving traits of character.

EAU CLAIRE, WIS.—B. Chamberlain writes.—You will find two dollars inclosed, which you will apply to my credit. You can continue sending the JOURNAL as before. I like your liberal teachings, most of them—have been a Thomas Paine man for many years, consequently that "Search after God" don't square with my ideas, it go on No grumbling—if Friend Francis will show me the end of space I will show him that old gent he is looking for. We are look to comprehend either. If man created all things, who created man. The starting is the point we would like to know. The assertion that Nature's laws always existed, is no proof to me that we see in Nature, Nature's God. So I be considering, I will drive the right of ownership to all liber-ls, hoping you may drive old theology out of existence.

APPLETON, WIS.—George Knowles writes.—I made up my mind a while ago to stop taking the JOURNAL, but after a short summing up, saw how much I had learned from it, and that a great deal would be lost from discontinuing it, so resolved to let you trust me a little longer for the balance due, and make it up another time. That time has come, and please find inclosed money order for five dollars, to put to my credit for renewal of subscription.

The sober second thought came from your higher faculties. The first determination was from the selfish plane, which invariably tries to starve the soul. Thus there is a daily warfare going on with almost every one. The first thought upon all higher subjects is bad. The first thought [illegible] selfish plane should never be [illegible] worked by the me[illegible]

Your first conclu[illegible]

ADONIRAM PODGE.

Adoniram Podge was lank and lean
As a withered up stalk of corn:
And his face was solemn as ever was seen
Since the days when Adam was born.
He lived on a farm on the edge of the town,
And he managed to keep on his legs
By hoarding up money and eating it down
When he sold his butter and eggs.

His face was long as a piece of chalk,
And his eyes were little and gray;
And he backed when he opened his mouth to talk,
And twitched in an awkward way.
His voice was sharp as a steel-spring trap,
And his head was minus of hair;
But he covered it up with an old fur cap
That his grandfather used to wear.

Adoniram Podge got a liberal price
For the truck that he took to town;
The top of his measure was always nice,
But shallower deeper down;
And the wood was straight on the top of the load,
And crooked all 'round below;
But the heavier part, on a rainy road,
Will always shake down, you know.

Adoniram's Bible was worn and old
From the usage that it had got;
But a piece of knowledge that never was told
Was whether he used it or not;
If so his memory served him wrong,
For no was not much of a doer
To the needy and friendly who came along
With the story that their were poor.

A capital man in church was Podge—
To groan when the minister prayed;
And he knew in a trade the collection dodge,
And how much money he paid:
And he had, in a frame, in his old front room,
Eight cents and neat by his wife,
A paper which stated a certain sum
Had made him a member for life.

Adoniram Podge kept a hired man,
And he fed him on cabbage and beans,
Which were by no means cooked up in an old tin pan
Along with some pig-weed greens;
And he made him work from the break of day
Till the sun took its final turn,
And docked him item of a quarter his pay,
That the savings might go to the church.

Adoniram finally died one night,
And left the farm to his son,
Who follows as near as one can might
In the course his father had run;
And to daily drive to the market town
With the meats and her sparkled legs,
And to hoards up money and sells it down
By selling his butter and eggs.

And he keeps the Bible, so worn and old,
And he reads it, without a doubt;
But the leaf containing the Rule of Gold
Is somehow or other torn out.
And printed are all the verses which speak
Most kindness of the Master dear,
And 'twixt its covers 'twere vain to seek
For a word of cheer to the poor.

WISCONSIN.

Grove Meeting at Reedsburg.

Reported for the Journal by Samuel Montross.

According to appointment, our Grove Meeting came off on the 26 h and 27th of August, with fine weather and fine results to our cause. It was a feast to all lovers of free speech on a free platform. A glance over the audience (such as few villages can boast of for frankness) showed with what pleasure the whole was received. A very large, promiscuous audience, yet not a clouded brow, a sneer, or curl of the lip, found a place in all that shady grove, which was very beautiful, for the hallowed spot was by strong and fair hands converted into a natural temple perfumed with flowers, printed into large letters of such mottoes as the following: "The Problem of the 19th Century," in curves and lines over the speakers' stand. "Let Us Have Truth," over the audience. "Death is Immortal Life," and "It Does Move",—all of which pointed directly to the object, of the meeting, for all of which we are indebted to the kindness of the villagers, among whom I would mention, Mr. and Mrs. Hillsrood and Mr. Worthy; the latter furnished and helped to put up planed boards for seats, as well as the mottoes; the former furnished the grounds, and all jointly, in heart and hand, worked to make the grove beautiful and comfortable,—all of which manifested the kindness of their natures, the more as they were not professed Spiritualists, for all of which they have our many thanks.

MORNING SESSION—FIRST DAY.

Bro. Higbee was appointed Chairman, and Miss Nettie Hazeltine, Secretary. The speakers as advertised, were J. O Barrett, of Wis., State Missionary, Dr. E. C. Dann, of Rockford, Ill., and Mrs. Mattie Hulett Parry, of Beloit, Wis. Saturday morning was devoted entirely to remarks and conference.

AFTERNOON SESSION

opened with conference, after which Mrs. Parry gave an interesting lecture on the necessity for a new religion, as a demand of the age, in accordance with its developing intelligence as progressing in arts, science, and religious experience; that as all these pursuits had traveled from vague ideas to practical uses, so would they continue to march upward and onward in spite of all opposition.

Adjourned till Sunday morning.

SUNDAY MORNING SESSION.

After conference, J. O. Barrett, who carries the interests of Wisconsin Spiritualism on his broad and able shoulders, gave a thrilling lecture from the motto over his head, "The Problem of the 19th Century," which flowed wave after wave over the audience, baptizing it into devotional feeling for the great, the noble, and the true. He showed conclusively that the grand problem of the age was to solve spirit communion, and he brought evidence to prove that it was spirit that communed with spirit whether in or out of a physical body, and that the communion of the living with the loved ones gone before, was the greatest of all earthly consolations.

SUNDAY AFTERNOON SESSION.

In the afternoon, Dr. Dann canvassed the objections to Spiritualism. He answered the accusations of critics and slanderers in such a masterly and humorous manner; his comparisons and illustrations were so well directed, that spiritual truths shone out in all their glowing beauty, while the objections seemed silly and frivolous if not contemptible, suggesting the audience into spells of admiration, devotion, and mirth.

He was followed by Mrs. Parry, whose text was, "Infidelity of the Ages." It was handled in a masterly manner, showing conclusively that the infidelity of one day was the fidelity and devotion of another in the discovery of science and progress in religion, and that the ruling churches never pardoned or sustained a solitary progressive step in the march of progress, from Moses to Moroa. It was not only [illegible] of infidelity, but it demolished the cavil, that through woman they have to shelter the ex[illegible]fossil antiquarians. It was gratifying to many of her sex, who never before heard a female lecture, to see her power to the highest.

The meeting was then adjourned, to meet in Kellogg & Wheeler's Hall, at 7: 30, P. M.

SUNDAY EVENING SESSION.

At the hour appointed the Hall was promptly filled, for it had been announced that Dr. Dann would speak of "The Nazarene—Who was he, What was he, Whence came his power?" And with all the boasted "love of Jesus" that I ever heard from an orthodox stand-point, I never heard so beautiful a description of his life, so enchanting, so lovely, so pure, so much to be admired. He said:

"Go back with me to the mountains of Judea. Seat yourselves on the ground at midnight in its stillness, and listen to the flap of the angel's wing as he comes to bring the glad tidings of great joy."

And thus he made us feel as though we were there, and following him through his teachings, his trials, and persecutions, to the cross, and seemingly heard the heavy hammer, in the strong hand of the soldier, strike the nails, driving them in his quivering flesh. He left him there, and then denounced the Atonement, as Christians explain it, to be one of the most productive engines or licences for wickedness that ever existed. Its injustice was illustrated by many parallels of punishing the innocent for the guilty.

I must not forget to say that the audience were delighted with the sweet music discoursed to them by Miss Nettie Hazeltine, her father, and sister, throughout the meeting.

Mrs. Parry gave an invocation and the meeting ended.

THE OLD AND THE NEW.

The other Side of the Question.

In the JOURNAL of Aug. 19, is to be found a communication under the above title by M. L. S., in which the writer wishes to "offer a few thoughts in favor of the good book" we have been taught to love and reverence in our childhood—the book our dear mother loved. Now I would like to ask are we to consider ourselves bound to believe and support a theory or principle only because we were taught to love and reverence it in our childhood, or because our mothers loved it. M. L. S. say be governed by such a notion, but it will never do for the masses of the Spiritualists of our day. The great thinking class of humanity demand something greater. Undoubtedly our mothers believed and said many fine things; undoubtedly there was connected with their religious belief some grand and noble truths, but let us as rational and intelligent human beings, judge for ourselves the path which we shall walk, and let us continue to look forward instead of backward, for more light and more truth. Will M. L. S. please let us know how the world can improve in anything if all are to follow the ideas and notions which were given them in childhood.

Our writer then goes on to speak of the pure spiritual teachings of Jesus and his devoted Apostles, and of "the highest standard of morals which are found in the "good book," and further the writer says, "In the teachings of Jesus and his Apostles there is nothing which the most highly developed, refined, and intellectual Spiritualism of this age could object." Then may we be saved from the highly developed and refined Spiritualism of the age. We do not deny that in the history and doctrines of Jesus are found noble teachings, and there too, are found teachings, which, if followed, would sink man below the most degraded of humanity.

Jesus is represented as saying, "If any man come to me and hate not his father and mother and wife and children and brother and sister yea and his own life also he can not be my disciple.—Luke 14 26 Does M. L. S. call this pure spiritual teachings? Let us go a step further—1 John 3, 15, we find "Whosoever hateth his brother is a murderer." Then in order to be a disciple of Jesus, we must become a murderer—a high standard of morality indeed.

Furthermore, Jesus positively declares that he did not come to send peace on earth but a sword—Matt. 10 34. Surely this is not the doctrine of Spiritualism. There is no doctrine taught plainer by Jesus and his Apostles than Vicarious Atonement. (See Matt. 26 28.) And yet we are told that the intellectual Spiritualists of the age could not reject their teachings. Then the advanced Spiritualists should be classed with the most rank Orthodox.

"Why should Spiritualists fight against it." says M. L. S.—an easy question to ask, and an easy question to answer, for who that could be called human would not fight against wrong. Wrong should be opposed, wherever it is to be found; yes, if possible it should at once be totally destroyed, and give room for the more rapid advancement of truth, and truth should be as earnestly contended for,—let it come from where it may. J. C. S.

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"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Truth, but his own disciples called him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the color of filbert full ripe, and plain almost down to his ears; but from the ears downward somewhat more orient, of a deeper color, with a certain resplendent in the midst of his head (doth a seam, or partition of his hair, after the manner of the Nazarites); his forehead very plain and smooth, his face without spot or wrinkle, beautified with a comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to his hair, not of any great length, in the midst of an innocent and mature look; his eyes grey, clear, and quick. In reproving, he is terrible; in admonishing, courteous and full of speech; in speech, mixed with gravity. It cannot be remembered that he hath been seen to laugh, but rather to weep; a tall and straight body; his hands and arms delectable to behold; in speaking, very temperate, modest and wise. In fine, such shall be found the Son of Man, as far as the condition of humanity can receive the similitude of Divinity."

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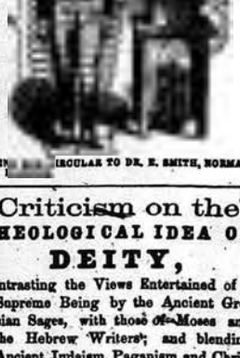
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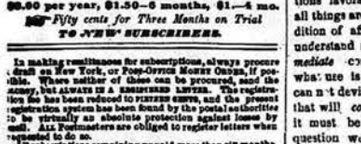
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CHICAGO, SEPTEMBER 16, 1871.

A SEARCH AFTER GOD.

NUMBER LVI.

God or no God—If God has Attributes like Man, why not Work like Him?—Immutable Law—Law Mixed with Omniscience, a Patent Nostrum—Reasonable Conclusions in Regard to Matter and God—The Law of Affinity—Re-absorption—Power of Man—The Spirit's Benediction.

It is now time that we commenced gradually summing up this grand question, and bringing our ideas to a focus. In our long and somewhat tedious search, we have unveiled many facts in connection with the Divine Architect of the Universe heretofore unknown, and given a new impetus to thought among the people. Not aspiring to leadership, not wishing to be deemed dogmatical in the assertions we have made in reference to Deity, we have quietly pursued the even tenor of our way, presenting the ideas as given us from time to time, and we verily believe that the world has been made better thereby. Having failed as yet to present our readers with a God to worship, it may be well for us to pause and consider the situation in which we have placed humanity. To-day, amidst the grand achievements in literature, science and art, is it possible there is no God to whom humanity can reverentially bow? No Deity! No Architect that has charge of the moving, pulsating heavens! No God that superintends the growth and development of worlds! No God that numbers the hairs of our head and notices the little sparrows that fall to the ground! No God that controls the lightning, the thunder, the hurricane, the atmosphere, the development of animal life on each planet! No God to build up and tear down; to aggregate and disintegrate! Amidst the grandeur of the nineteenth century, when the artist's pencil and brush, the ingenious devices of the mechanic, the wonderful skill of the sculptor, architect, and engineer, are adding so much that is useful and ornamental to the world,—is there no God? Stay thy cruel hand! Back, Iconoclastic Spirit,—touch not the teachings of the sacred divine, or try to brush away the cobwebs of antiquity! Back! the cry is heard that you are an atheist, a vile innovator, and with a ruthless hand, an avenging nature, a heartless desire, are dashing to pieces all the idols of creation! The old and gray, the venerable man in his vestry cloak or the pulpit garb frowns upon you, and 61,000 voices, from as many steepled buildings, *curse you!* Away, then! Why venture here to this lower sphere among the children of earth, where in carpeted churches men and women and children bow to a god! Oh! Iconoclastic Spirit, deprive the world of a God, would you? Look around you. See that half-starved woman on bended knees; tears are in her eyes, and an expression of sorrow glistens on her features, indicating a storm within her soul! Her hands are clasped, her eyes look heavenward—how devout, how earnest, how sad in appearance! Why, her fingers are worn nearly to the bone—she is a "needle woman"—she makes shirts for ten cents apiece for an up-town merchant. Ah, how earnest her prayers!—she asks relief from her suffering, her daily toil. That merchant's coffers are full, made so by the sighs and moans, the flesh and blood of a hundred like her. He lives in a palatial residence. It is made from the hearts and bones of human beings, and from it comes in solemn accents their suffering, their agony, their privations! Would you, O spirit, deprive those suffering ones of a God? Gaze at them,—at the pale, wan cheek, fingers worn to the bone, famished bodies and suffering spirit—gaze at the spectacle—then visit the house that up-town merchant has built—place yourself in rapport with it, and hear the agonizing cries that come forth—yes, no need of a God! Would you inculcate such views, introduce such damnable doctrines as this—no God?

But now, then, reader, listen! Would we deprive the world of a God! You would chide us for being so iconoclastic, and point to the millions who are suffering all the agonies of a horrible life! We would not blame you. But a God who possesses the attributes that you claim, and having eternally existed, is *very slow* to introduce reformatory measures among his people, and if such a character does exist, it is very doubtful in our mind whether he should be worshiped or not. A God who possesses omniscience and all power, could make conditions favorable for humanity's happiness. If all things are ascribed to him, the present condition of affairs he is responsible for. Now, understand me—if *all power* can not *induce immediate* conditions for man's happiness, of what use is it to any being? If omniscience can not devise, plan, or arrange a system of life that will *constantly* redound to man's happiness it must be a useless attribute. Ponder this question well. The conditions of affairs on earth are a direct contradiction of the oft-repeated assertion that there is a being who is omniscient and all powerful, who created all things, and governs all things.

On all sides is sorrow—the widow's cry and orphan's moans constantly greet us, and in suffering, especially, the attention is always turned heavenward. On the mountain wave—in that ship, tossed to and fro, there is the stalwart, iron-hearted captain and crew on their knees praying. What a horrible night! How black the skies! What thunders in the heavens! Glance at the chain-lightning,—at the moving, threatening clouds! What avails their prayers? The winds in mockery still blow! The waves, to deride them, still roll! The lightnings, to render the scene more dismal and heart-rending, move from cloud to cloud! Prayers are useless—the ship is struck with lightning, and all perish, the entreaty of the crew sounding off on the breeze in mockery of an *all-wise, overruling Father.* Is this an indication of an all-wise, all-powerful being? Perhaps you will say, yes! and assign as a reason, that he *rules by law!* Bosh! See that frail craft off on the lake. The winds are blowing fiercely, and the waves dash it to and fro. They run up a signal of distress, and a dozen boats push off from the shore to assist them. Infinite God could not save them—he works by law—but finite man, steps outside of law—does he, and saves them? Infinite attributes created man in accordance with law—you assert; then is not man a creature of law? If it would be going outside of law for God to quiet the storm, cage the lightning, silence the thunders, subdue the wind, and smooth the surface of the water, is it not an infringement of law, for man to try to save his brother man who is in immediate danger? *An infinite God working in obedience to law, can not save!* but finite man, does he step outside of law when he saves an unfortunate creature from distress? The moment you assign attributes to God similar to man, *he can operate like him.* To assert to the contrary is foolish in the extreme. Law—law, law! God works through the direct agency of law! Finite man the creature, then, of law, how does he operate? God, possessing omniscience and omnipotence, operates through the instrumentality of law; man, possessing finite wisdom, and finite power, can hear the heartrending appeals for assistance on the raging waters, or listen to the solicitations for aid that emanate from the garret or cold, damp cellar, and can devise means for assistance. If your God possessing omniscience and all power cannot do as much, it shows a contradiction of terms, and that his boasted sovereignty does not exist. Glancing at this subject in all its bearings, does it not show conclusively that such a being does not, can not, from the very nature of things, exist? To assert that he operates through the instrumentality of law, and in those operations countless millions are starving, does it not show a weakness, an inadequacy on the part of the law—boasted law! supreme law! infallible law! unchangeable law! law! law! Glance around you. Omniscience, O God, is your mind; omnipotence your support. Why trifle with humanity? Why sow a bed of thorns and thistles for them? Why strew broken glass to cut their feet? Why allow poor girls to make shirts for ten cents apiece? Why permit that woman to starve in that cold, cheerless, damp cellar? Why all this? Behind you, within you, all around you, you are encircled, it is said, by omniscience and omnipotence. Yet suffering exists. The very breeze echoes the sorrow of untold millions; and the walls of poor tenement houses groan with the pain of their inmates. Could law, perfect law, be instrumental in devising this? Impossible! Law under the direction of Omniscience should make all conditions of life subserve wise ends, and all should be contented and happy. Away with this idle talk! Law mixed with omniscience is a patent nostrum; it belongs to the days of superstition and ignorance; it is a relict of barbarism—of the churches; thousands have taken it—have drank it down; millions regale themselves in the presence of its imaginary atmosphere, and bend the knee in the presence of the imaginary being it envelops. Life has its conditions. If an infinite God, he could, and would, change them. But it is well there is not. From the very nature of things, an infinite, intelligent, all-powerful being is an impossibility. Why? As we have repeated before, if God in the fabrication, construction, or formation of a human being did not use matter and its laws exclusively, he *used himself.* If he used himself, how many finite beings would he make, and how soon would he be completely exhausted and disappear? If he used matter, which part of it is especially adapted to *man building?* If all of it, then the whole universe could be changed to sentient beings—an absurd proposition. That which proceeds from matter is a part and parcel of it—*belongs* to it, and the law of affinity will operate until it returns. What springs from matter that does not return to it and become a part and parcel of it? If man is a part and parcel of matter,—was eliminated from it by a God, he will return to it the same as all productions of the earth do. You cannot destroy the law. All that proceeds from the earth returns to it—becomes a part of it in some of its many multiform conditions. The law of affinity, is such that nothing can be retained from the material world. To suppose that man is an offshoot of matter, is only to admit his final absorption by it, and such would be the case. If man is an off-shoot from God the same law of affinity would rule, and eventually he would be re-absorbed by him. The physical organization only springs from matter, and that is *re-absorbed* by it eventually; but the germ of man *eternally existed;* the soul never grew, it was never generated; it comes in contact with matter, clothes itself with it, but gives back eventually all it obtains. Matter only loans to man its qualities; it claims all it gives; he can use it as long as the necessity of the case demands.

There is suffering on earth—heart-rending, cruel. The philanthropist; the kind, generous, and true of all classes have witnessed it with sorrow, but all conspire to make it. The wealthy must buy their goods cheap. The merchant in order to get them so, must extract the life blood from the poor sewing woman. But all this is a necessity, because there is no omniscient being to devise differently. Matter and its laws controlled by intelligences that have lived eons of ages, yes, through all eternity and who unite their energies in the spirit world to better the condition of humanity,—their wisdom is not omniscient. They operate successfully in proportion to their knowledge there the same as mortals here. They can learn wisdom only by experience. If man, possessing finite attributes, is compelled to learn wisdom by experience, reasoning from analogy, is not an infinite God, if one exists, compelled to do the same thing?

OUR GUIDE SPEAKS.

Ah, the voice comes that I am an atheistical spirit. A barrister at law on earth, and a devout Catholic, I went to spirit life, expecting to realize the teachings of those whose wisdom I reverenced. On all sides the Spirit World displayed its grandeur; new scenes greeted my vision; my mind became grandly illuminated, and I resolved to solve this question which I have been critically examining for over a year in this journal. Now, devoted to humanity, with a heart that beats in warm sympathy for the afflicted of all classes, I see none but spirits interested in their welfare. Would I destroy your belief in an infinite, intelligent personality or principal, if it would introduce discord into the world? Ah, could you glance at the work I have done for humanity, witness the seeds I have sown, the anxiety I have always manifested for the suffering ones of earth, you would not see one who is tearing down to ruin the prospects of mankind. How grand the machinery of the heavens! How sweet and melodious the music that emanates from the moving worlds around me! How wonderful the forces that elaborate from the *negative* matter of space a world! Puny child of earth, knowledge is power! And as one of earth's philosophers, standing in New York, could, with a battery no larger than a lady's thimble and a drop of water no larger than a tear, raise a piece of iron (the hammer to the battery) in England, and through the ticks thereof communicate his thoughts, so shall man, now on earth, in eons of ages, in quintillions of years, be able as easily to control the formation and development of nebulous matter in the heavens, and evolve a body similar to life earth therefrom. As the chemist in his laboratory can cause the miniature shower, generate a rain, imitate the flashing lightning, which is followed by thunder, when he shall have progressed sufficiently, so shall he be able to control those forces which operate in a like manner in our atmosphere. As man with an ounce of chemicals can move a dead weight of a hundred tons, by and by, as he advances on progression's ladder he will understand the nature of those forces that enable him to move a planet. With my vision clear, mind unclouded, and aspirations that yearn to serve humanity, I would unfold the true destiny of man, and while doing so, you, O child of earth, I would exhort to sow seeds of benevolence; assist the needy; wipe the tears from the eyes of the sorrowing; build asylums for orphans, the aged, the unfortunate. Ever remember that you will be blessed in proportion as you bless others, and that you cannot progress on a purely selfish plane. He who would try to advance in the Spirit World, to outstrip all others, not caring for their progress, will soon find himself powerless to move. While, then, we would banish all devils, all fictitious gods, all false notions in the minds of the people, we would diffuse in the world a grander idea of man's destiny. If that is atheism,—if my teachings will not make the world wiser, better, and adapt each one for his advent in spirit life, then I, too, will suffer untold agonies for what I have done.

HIS BENEDICTION.

With my eyes on the celestial glories of the higher sphere, I would invoke the presence of those wise sages whose minds are towering, and whose knowledge enables them to comprehend the machinery of creation. Invisible to me, as I am invisible to you, they move the forces of creation, as the spirits on my plane move and influence the minds of the children of earth. Before you, high and holy ones, whose garments are too bright for my eyes to behold, I would bow down, not as an abject slave, but as one who admires, venerates, and loves the purity, intelligence, and grandeur of your souls. Gaze, then, O holy ones, on the teeming millions of earth, and let thy blessings flow forth upon them.

[To be continued.]

☞We are in want of *dues* for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

Intolerance Worse than Know Nothingism.

Know Nothingism in its day was calmly rejected by the people on account of its intolerant spirit and its subversion of the fundamental principles of our institutions. In its strenuous efforts to ostracise foreigners, it met with signal defeat, and to-day, no such party has an existence; yet it has broken out in a worse form in New York City, and exhibits a malignant character heretofore unknown. Its secret workings proclaim, "Only Irish Catholics shall hold office—Protestant Americans, stand back!" With the single exception of the Mayor, every department of the city is headed by or under the control of an Irish Catholic. The list is restricted to the high offices; no one disputes the fact that the inferior places are monopolized by Catholic Irish. There can not be less than 25,000 of these "Know Nothings" on the city and county pay-roll of New York, supported by the tax-payers, who are mainly Protestant natives and Germans. Here is the list of Roman Catholics holding the head offices at this time:

P. B. Sweeney, President Park Commissioners; Richard B. Connolly, Controller; Bernard Smyth, Receiver of Taxes; Richard O'Gorman, Corporation Counsel; James B. Nicholson, Commissioner of Charities; Owen W. Brennan, Commissioner of Charities; William Hitchman, President Fire Department; John H. Williams, President Board of Exchange; Mathew T. Brennan, Sheriff; Michael Connolly, Register; J. H. McCunn, Judge Superior Court; J. Brady, Judge Supreme Court; C. P. Daly, Judge Court Common Pleas; James M. Sweeney, Clerk Superior Court; L. Clancy, Clerk Marine Court; Thomas J. Barr, Police Commissioner; Robert C. Kutchings, surrogate; Richard O'Gorman, Pres. Com. Emigration; Thomas J. Creamer, Tax Commissioner; John Galvin, President Board Assistant Aldermen; Wm. H. Maloney, Clerk Board Assistant Aldermen; Thomas Cuman, President Board Aldermen; John J. Bradley, Chamberlain; Edward Hogan, Police Judge; E. J. Shandley, Police Judge, Thomas A. Ledwith, Police Judge; John McQuade, Police Judge; Dennis Quinn, Civil Judge; Thomas Kivlin, Civil Judge; Joseph McGuire, Civil Judge; Wm. J. Kane, Civil Judge; Bernard Smith, President Department Public Instruction; John Mulaly, Health Commissioner.

Not Unlike the Packard Case.

Many of our readers remember our report some five years ago of the facts of the Rev. Packard's imprisonment of his wife as a lunatic, under the iniquitous laws of this State (since repealed, through her exertions and the denunciations of this paper), for the reason, and only reason, that she successfully combatted his Calvinistic doctrines of *infant damnation in particular, and endless hell torments in general.*

Now we have before us the record of a case where a dutiful but sick wife went to a healing medium in the western part of this State for treatment, whereupon the husband (?) advertised her in the county paper as a "strayed or stolen crazy Spiritualist."

It is a long record of cruel wrongs which a pious orthodox devotee of *old theology* has for months perpetrated against a virtuous wife and mother, to vent his pious spleen against her because she is convinced of the truth of spirit communion and the power of intelligent physicians in the higher life to heal her of the diseases which he, the *lawful husband*, has brought upon her.

We refrain from publishing the record, in hopes that the couplet may be verified in this case,

"And while the lamp holds out to burn,
The vilest sinner may return."

The "Holey Gost."

The National Camp Meeting at Urbana, seems to have exalted one poor sinner to an extraordinary height. A letter without stamp and bold for postage at the Columbia office, is addressed to "Wm. P. Tomlinson the Lords anointed Just from Camp ful of the holey Gost and power to save." We presume the "holey Gost" alluded to would furnish the postage currency requisite to forward this letter, if informed of the fact. But why should not the "Lord's anointed" be allowed to "frank" their letters the same as members of Congress. But alas! the followers of the "holey Gost," in free America, are not allowed any more privileges, than those who follow any other kind of ghost, whether reliable or not. But we presume that the pious Wm. P. Tomlinson will be as much surprised when he receives the letter as the clergyman was at a recent wedding in Rhinebeck,—when he reached the part of the ceremony, "I pronounce you—," a fish peddler in the street shouted "bull heads! bull heads!" to the amusement of some and the consternation of others present on the occasion.

Spirit Power in Healing the Sick.

On the 30th of July last, Thomas Snape, of Sacramento, California, wrote to Mrs. A. H. Robinson (the celebrated medium, who treats the sick while she is under spirit control, in all parts of the world, by letter), requesting treatment of his mother for a severe case of sickness. He desired her to diagnose her case and prescribe.

Mrs. Robinson did as requested, and on the 29th day of August, Mr. Snape reported to Mrs. Robinson: "Mother followed your directions, and I am happy to say she now is in good health."

Mrs. Robinson treats from ten to thirty similar cases per day, with similar results, in all curable cases—many of which have been given up as incurable by the regular physicians.

READ the advertisement of that most wonderful work, JESUS OF NAZARETH.

Another Church 'Round the Corner.

Valparaiso, Indiana, seems to be making an effort to outdo New York in the production of dirty, mean things. The following, taken from the *Messenger*, says:

The *delirium tremens* has snatched a victim from us in the prime of life. We understand that the wife of the unfortunate man after his death, went to a certain minister of the gospel in our city to procure his services for the funeral. But, strange as it may appear to the outside barbarian world, the minister peremptorily declined, saying, we are told, that the soul of her departed husband had gone to hell, and that he would not preach the funeral sermon. The heart-stricken widow then left the presence of the minister, to return home. To its credit be it said Valparaiso has a "little church round the corner," presided over by the Rev. Robert Beer, Presbyterian, who, like a Christian gentleman preached the funeral sermon. We have no comments to make upon the conduct of the minister who refused to preach the funeral sermon, but leave him to the remorse of his own conscience and the judgment of the public.

Why did the *Messenger* withhold the name of this divine? Did it so respect his feelings, fearing to wound them, that it screened from the public gaze and subsequent execration a name that should sink as deep in ignominy as that of the Rev. Mr. Sabine of New York City, who refused to officiate at the funeral of George Holland because he was a theatrical performer? This man died of the *delirium tremens;* it was a horrible death, but the "sorrowing mourner" desired to pay the last tribute of respect over his grave, such as custom sanctions, but she was met with the assertion that he "had gone to hell!"

While the name of Rev. Robert Beer, who kindly consented to officiate, will stand forth grandly beside that of Rev. Dr. Houghton of "the little church 'round the corner," that of the one who consigned his soul to hell will sink into everlasting disgrace in company with that of the Rev. Mr. Sabine.

"How could they have read what the Master said,
And have turned from the sorrowing mourner,
With, 'Excuse me, I pray, 'tis more in the way
Of the little church 'round the corner.'"

Our Paper.

The RELIGIO-PHILOSOPHICAL JOURNAL is rapidly winning the favor of all classes of people. It speaks plainly and distinctly on all subjects that concern humanity. Its circulation is rapidly increasing, and in the North, South, West, and East—in every State in the Union, in England, China, Germany, and the "Islands of the Sea," the RELIGIO-PHILOSOPHICAL JOURNAL may be found. Under the supervision of its angel friends, it has won success, and will continue to increase in circulation and influence as long as communication exists between spirits and mortals. We aim to make a paper for all classes of Spiritualists, and while the reasoning and speculations may be received by some and rejected by others, we believe they will always be instrumental in agitating thought, which is the beginning of wisdom. While some Bible Spiritualists complain bitterly of our disparaging remarks on certain statements made in the Old and New Testaments, and would make a sort of orthodox paper of the JOURNAL, others, just escaped from the Christian church, desire to still worship the orthodox God, and advise us to say nothing against him. Thus we are constantly receiving letters of advice, as to how we should conduct the JOURNAL, none of which up to date have had the least influence to change the course we have marked out.

While the JOURNAL is in a prosperous condition, with an extensive circulation, bear in mind, friends, that there are thousands who would be benefited by reading it, who have never seen its soul-elevating pages; therefore, we would ask you to aid in extending its circulation, and by so doing assist the angel world in the promulgation of truth.

The Bhagvat-Geeta.

The second edition of the "Bhagvat-Geeta" will be ready for delivery by the time this paper reaches our readers. We will then speedily fill orders received and such new orders as shall come to hand.

We had no expectation that there would be such a demand for the work when the first edition was printed. But it seems that everybody wants to read this wonderful book—*the oldest book in the world;* a book that contains the moral precepts as taught by Kreeshna—the Christ of the Brahmins.

The book is neatly bound in magenta muslin, gilt back. Price $1.25; postage 16 cents. Address S. S. Jones, 189 South Clark street, Chicago, Ill.

A Bushel, More or Less.

Bro. G. G. Briggs, of Dixon, California, has our sincere thanks for the delicious white grapes so kindly donated to us,—and which have just come to hand through his consignees in charge.

Perhaps it was from the same source that we received a donation, last year, of a crate of twelve boxes of most delicious grapes—the donor's name we never learned, and it was by mere accident that we learned that these are from the vineyard of Bro. G. G. Briggs. However delicious the fruit, we love to know who is the donor, that we may be enabled to express our gratitude for such tokens of regard. It gives additional zest when we partake of the fruit.

Widow's and Orphan's Fund.

Sister L. S. Bowens, of Franktown, Nevada, donates $1 50 to the above-named fund, for which, in behalf of those who will receive the benefit, we tender our friend thanks.

Our friends should remember the poor unfortunates in their neighborhood, who desire to receive the bread of life through the columns of the JOURNAL, and when they can not afford to give them the paper for a few months, advise us of their wants, and *we shall cheerfully send the paper free, as we have heretofore done,* trusting to *the good angels to inspire the more fortunate to make a good use of surplus means.*

Personal and Local.

—Attention is called to the appointments of Dumont C. Dake, M. D., for September and October, to be found in our advertising columns.

—Prof. W. H. Chaney, of Portland, Oregon, will answer calls to lecture.

—A learned German theologian has discovered that there are more than 44,000,000 devils. What we admire most in this inquirer into devilry is his exact economy in the number when he could just as easily have made it larger.

—Brother E. S. Walker, of Columbus, Ohio, asks, "what is the difference between infallibility and Methodist sanctification?" Will some of our correspondents answer his query.

—Brother F. B. Dowd is now a resident of Missouri, and has been lecturing with good success. His address is Wellaville.

—Brother J. L. Potter makes the following report for August: "Places visited—Kingston, Hutchinson, New Auburn, Glencoe, Darrel Medina, Minneapolis, St. Paul and Stillwater. Number of lectures given—sixteen. Number joining association —seven. Amount taken in collections and dues—$43 60. Expenses, $5 45. The cause is prospering in all parts of the state. C. H. Read is giving his manifestations to the skeptical at different places; has just left Stillwater. Mrs. Abbott is here developing media for future work. Come friends, to the feast at Faribault in October, ready to defend the right. The above is respectfully submitted to the Spiritualists of Minnesota."

—Lizzie Doten's new book, "Poems of Progress," will soon be issued.

—S. M. Baldwin, Esq., and many others, are entitled to our thanks for special efforts to circulate the RELIGIO-PHILOSOPHICAL JOURNAL.

—D. W. Hull speaks in Lockport, N. Y., Sept. 16 and 17; in Monroe, Ohio, Sept., 23, 23 and 24; in Joliet, Ill., Oct., 1, and six miles north at Covington, Ind., Oct. 7; will answer calls for the balance of October. The Higginsville meeting will attend the Covington meeting. This place is also the home of Mrs. Jennie Cartmer, the wonderful trumpet medium.

—Brother R. B. Jennings informs us that the regular quarterly meeting of the Nunica, Mich. Spiritualists will be held at the Bartholomew school house the third Saturday and Sunday in September. Mrs. S. A. Pearsall is engaged as speaker. A general invitation is extended to all.

—Mrs. Emma Hardinge will lecture in Westford, Mass., Sunday, Sept. 24; in Music Hall, Boston, the Sundays of October, and in New York during November. For the Sabbaths of other months apply by letter, care Mr. Rooney, 251 Washington street, Boston, Mass. Eorsagements in Massachusetts and vicinity preferred.

—Dr. J. K. Bailey is in Pennsylvania again. He will reach Troy, N. Y., lecturing by the way, in season to attend the National Convention.

—"The RELIGIO-PHILOSOPHICAL JOURNAL. An able and fearless exponent of modern Spiritualism. It is a large, eight-page, closely printed paper, containing more valuable and instructive matter each week than any other paper in the country. Terms, three dollars per year, in advance, three months to new subscribers for fifty cents. Specimen copies sent free. Address Religio-Philosophical Publishing House, 189 South Clark street, Chicago, Ill."—*The Monthly (N. H.) Miscellany.*

—See advertisement of microscope. We are sure we can suit you if you want one, and every family should own one.

—We now have in press the second edition of Dr. Wm. B. Fahnestock's work, "Artificial Somnambulism."

—Brother A. C. Donohoe would like to have a good test medium visit Marietta, Ga.

—Do not fail to read Mrs. Wilcoxson's fourth article upon "Spiritualism and Sorcery," on the sixth page of this paper. They will be continued.

—People of contracted or bigoted ideas, who imagine that they are following the only road which leads to paradise, will do well to reflect upon the following statistical facts: At the present day all the Christian sects together comprise a membership of 330,000,000, while the benighted heathen number over one billion, including 340 000,000 of Buddhists. Of the Christians, 195 000,000 are Roman Catholics, and only 68,139,000 Protestants of various denominations. When we come to reflect how, in the midst of these existing proportions every passing minute has its scores of births and deaths, we can form some idea of what a select and exclusive place the bigot's heaven must be.

—Let the reader carefully read the article by Dr. Fahnestock, entitled "Statuvolence; or, Artificial Somnambulism," to be found on the sixth page of this paper, and remember that his book teaching the above art is for sale at this office. Price, $1.50, postage 16 cts.

—Brother E. G. P., of South Farkman, Me. writes: "I have been taking the JOURNAL as a trial subscriber, Mrs. S. A. Rogers sending you my address, and can truly say that I find it all that you claim or represented it to be. So please send it along, as it is all the real genuine food my soul gets." Our brother speaks in high terms of the efficient services of Sister Rogers. Her address for the future is Dexter, Me.

—"The Science of Evil," by Joel Moody, continues to attract the earnest attention of the thinking public.

—Brother Nathan Smith writes from Rushford, Minn., speaking in high terms of the mediumship of Charles H. Read. He says: "This truly wonderful medium gave one of his seances at Adams' Hall, on the evening of August 18th, to a large and attentive audience. The tests performed were truly of a nature and character to set thinking men to studying. He gave every opportunity for all to see that he was not the man that was doing the work. At each lighting of the lamps he sat precisely as when left, tied securely, with no agitation of nerve or muscle. While he was tied, both his hands, arms, head and feet, his coat was taken off in less than one minute."

He also speaks in high terms of Mrs. Lou Finch as a medical and business clairvoyant and test medium.

—Hayward's "Book of all Religions, Including Spiritualism," is a valuable book for reference.

—It is said that there are more animalcules in the mill of a codfish than there are men on the earth, and that a grain of sand is larger than four millions of them.

—An Indiana clergyman tells this: One of his parishioners dreamed that in walking through a certain pasture he came upon a rattle-snake at the foot of a particular tree, and that it bit and killed him. He told his dream in the morning, concluded to go to the pasture, and there, beside the path, at the foot of a half-rotted tree, lay coiled a large rattlesnake. Stepping a stick, he struck at the snake, but his foot slipped, and he fell, and the reptile bit him upon the cheek. He hastened home, nearly a quarter of a mile distant, and there, two hours later, he died in great agony.

—Daniel White, M. D., who has been located at Du Quoin, Ill., has removed to St. Joseph, Mo. He is an active and efficient reformer.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Statuvolence.

[NUMBER IV.]

CLAIRVOYANCE.

This term signifies clear sight, and is composed of these two French words. It is, in reality, soul vision. Although very much has been written upon this subject, yet it is very little understood, and the phenomena are very imperfectly described. Whether we shall make it any clearer, remains to be seen. We think soul vision, or the perception of material objects by the soul does not exist until after it has been associated with a physical, and on this account most persons fail to recognize the anterior existence of the soul, which is to us a reality. Physical vision, as it may be termed, results from impressions made upon the physical, and transmitted to the mental plane, wherein consciousness exists.

We have frequently spoken of man as a triune being, having a physical nature, a mental nature, which is the connecting link between the former and the soul nature, but not a part of it respectively, as has been thought by some. Clairvoyance results from impressions made upon the soul, but in order that we may have conscisance of them here, they must also be transmitted to the mental plane. Hence the vision of the clairvoyant is mingled more or less with impressions from the external. It is also constituted of direct impressions from the soul and of psychological impressions or pictures presented by the action of other minds, either in or out of the form, and the superficial observer who confounds these will always be making mistakes.

The first conditions of clairvoyance are experienced while the soul still remains in the physical body, the latter being rendered passive and thus permitting the soul to act almost independent of it. In these cases the impressions are mixed, the knowledge which is already stamped upon the mind forms a part of the vision, false impressions established in error will be mingled with it. This will explain many of the difficulties which surround this subject.

If on the external plane, vision is easily modified by surrounding conditions, it is still more so in the interior, and this form of clairvoyance, while it may often aid us in our investigations, can not be fully relied on. It is more important as a step toward the higher forms. Clairvoyance should not be relied on without the aid of all the knowledge that we can bring to bear upon the subject. Medical examinations are often very valuable, and their prescriptions may be very useful, but care should be always taken in the use of these. We have had clairvoyants describe diseases, and have done it ourself often, but we always desire to know the nature of the remedy and its adaptation. There are three sources of knowledge to resort to in this condition, first the clairvoyance to which we have referred, and which we consider the lowest form of this condition; second, the impressions of positive minds upon the spirit which is in a negative condition and is unable to distinguish between these and its own impressions, and thirdly, sympathy, which has been supposed to be a part of clairvoyance, when in reality it is only a physical condition.

It is well known that if two musical instruments be near each other and you strike a chord upon one, the chord of the corresponding note of the other will be thrown into vibration. We see clairvoyantly that pain results from a disturbance in the orderly motions of the waves of life force through the nerves, which may be acute or continuous, according as the motion is sudden or continuous, and we see too that when a person with pain in any locality comes in sympathetic rapport with a highly susceptible person, the latter will experience pain in the corresponding part of the body, and may thus be enabled to describe very accurately the condition of the former without any clairvoyance at all. We have diagnosed sympathetically hundreds of cases, although we are glad that we can not always do this, for it is a painful experience, although we can not say that any injury has resulted therefrom.

True clairvoyance is experienced when the soul is so far separated from the body that it can go forth free, and it is also removed from the psychological influences of other minds, and from physical conditions. Vision then comes in much more extended and perfect, the accuracy with which it can now be measured depends upon the power which the individual has of stamping the impressions received in this state upon the mental nature so that they may be brought out into the external consciousness. We feel confident that most of the impressions thus received can not be thus transmitted to the exterior, and that most of them can be perfectly so. The soul in these conditions, revels in the enjoyment of those things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of on the external plane.

Every clairvoyant has experienced an ecstacy of feeling which no language can possibly describe, and they have found that this pleasure increases as they were enabled to preserve this condition and become more familiar with it by proper repetitions.

A very important part of that will training is to cultivate the power of bridging over the two states and bringing the consciousness of one into the other. Our external impressions require to be carefully analyzed and compared with each other, that we may not be deceived. All the senses cooperate beautifully in conveying truth to the mind, and the same is true with the interior sensations and impressions, and hence the clairvoyant and the experimenter who seeks for knowledge will find this, should be exceedingly cautious in drawing conclusions and adopting theories.

Having had this experience at times, from our earliest recollection, we ought to know something about it, and yet after more than fifty years' experience we feel very cautious about laying down propositions in regard to it.

We saw varied and beautiful scenery and human beings, as we supposed, early in life, and were told when we described these that it was imagination, and that it was wrong to encourage it. Long years after, when Spiritualism came, we understood something of these visions, and now realize that we saw our spirit friends. One of the most difficult problems was to settle the question whether the impressions we had were psychological and produced by other minds acting upon us, or whether they were real visions, for both these may be true. We have realized the fact in our own experience and observation, that the soul can leave the body and mental at will. When it does this, however, it very seldom brings its impressions to the external plane, hence most of its journeys are for its own special benefit. We believe that clairvoyant examinations at a distance are more frequently psychological impressions than actual observation. For instance, some years since, our friend, Robert Dale Owen, requested us to prescribe for a distinguished lady in New York city, well known as a poetess. His handed us a letter from her, and we requested him to say nothing to us about her case, as we desired to see what our usual morning seance would bring us. Sitting down at six o'clock in the morning, we saw a picture of a human stomach, with certain diseased conditions marked upon it, and we were told what remedy would relieve the trouble. On opening the letter which are held in our hand, we found the description to correspond exactly with the psychological condition seen by us. We prepared a homœopathic tincture of nux vomica and sent it to her by express; and in a short time received a statement from her that she was entirely cured.

On inquiring of our friends in spirit life, with whom we conversed freely, they informed us that they "had examined the case and made a psychological impression upon our mind," which we saw in the room, and we did not have to travel nearly one hundred miles to see the body.

This case will illustrate many of the phenomena which are common in clairvoyance.

We shall close this article by endeavoring to describe our sensations. On entering this state we first lose the consciousness of the body, and then as we pass out of this we may look upon it, just as though it belonged to another. We begin to see the interior nature of things, animate as well as inanimate; the external forms gradually fade away, and the vision of the interior shines forth more and more brightly, until we are lost to all external consciousness. First we have dim and uncertain impressions of our surroundings, gradually the light breaks forth upon certain objects, and they become clear to us. Time and distance seem to be lost; objects far away and events of the future come before us as present realities. If undisturbed we select only those things which are pleasant and attractive, and enjoy these with feelings that are indescribable.

The power of memory seems to be changed, and it only requires a certain effort of the will to enable us to retain the impressions of many things which are received in this state. Still we are always impressed with a consciousness of our inability to describe these things to others. Sometimes the scenes seem to be confined to earth, and are very similar to those we have left. At others, we are introduced into the circles of spirits who are congenial to us, and from these we learn many important lessons. We wish it understood, however, that the reception of spiritual impressions which are experienced by mortals from spirits in the ordinary conditions of life, and in the earlier stages of clairvoyance, are entirely different from those which we obtain in the higher clairvoyant conditions.

In the former we are the recipients of thoughts and impressions from other minds, which may be stamped with more or less clearness upon ours; in the latter we are as invited guests in the temples of truth and wisdom; are permitted to see for ourselves many things. It is also given us to ask those spirits who are around us concerning the things which we see and hear. This higher condition of clairvoyance, or pure soul vision, is a rare attainment, but it is one that we should all aspire after, as it gives the best foretaste of the realities of spirit-life that mortals can possibly have.

In conclusion, then, we say that clairvoyance is soul vision; first, while the soul is in the body, and afterward in certain conditions in which the soul is temporarily freed from it. Its fulness alone can be realized in the future life, when the soul has not only left the body permanently, but has passed beyond the influence of earth-life, which remain around it for a time after it leaves the form on earth. That it is a state natural to all, and into which all must and will come sooner or later, and that it is in our power to do much to help ourselves and each other to the attainment of it.

PARTING OF A MOTHER AND SON.

How the ministers are disposed to fall into the line, is illustrated by the following closing remarks of a sermon, which, with a poem, we think worthy of a place in the JOURNAL, was preached a few weeks ago in this city:

Our Christian friends departed have only crossed the river. They wait us on the other side. Let us be trustful still. And what sweet words are these,—how true that they are, as the loving boy said in the desolate mother thus touchingly plead and part:

"Yes, mother, I loved in the sunshine to play,
And talk with the birds and the blossoms all day;
But sweeter the songs of the spirits on high,
And brighter the glories that meet in the sky.
I see them, I hear them, they call at my heart;
My mother, my mother, oh, let me depart!"

"Oh, do not desert us! Our hearts will be drear,
Our dear home so lonely when you are not here;
Your children still wish that your pilgrimage end say,
'I wonder dear brother so long can delay.
These feet like the wild wind, that glance like a star,
Oh, what will this world be when they are afar?'"

"My mother, my mother, oh, let me depart!
Your children and your pilgrimage are swords to my heart;
I hear gentle voice that chides my delay:
I see lovely visions that woo me away.
My spirit is broken, my trials are o'er!
O mother, my mother, detain me no more!"

"Well, go, my beloved! The conflict is o'er;
My pleas are all selfish. I urge them no more!
Yet by chain your bright spirit down here to a clod,
So thirsting for freedom, so ripe for its God!
Farewell, then, good-by, till we meet at the throne,
Where love fears no parting and tears are unknown."

"Oh, glory! oh, glory! what music! what light!
What wonders break in on my heart, on my sight!
I come, blessed spirits! I hear you from high!
O frail, faithless nature, can this be to die?
So near, what, so near to my Savior and King?
Oh, help me, ye angels, his glories to sing."

That which is a pillar of fire by night to the humble seeker after truth, may be only a pillar of cloud to him who lives in the day of his own self-conceit.

Spots of beauty lie all along life's pathway.

The good we have done will be remembered by others, the evil by ourselves.

The consciousness of continued life is an ever present feeling with the soul. The doubts in regard to this exist only upon the superficial plane of humanity.

"To be" is "the question," not to be "never!"

Spiritualism is constantly erecting light houses along the shores of time and in its channels, in order to enable man to steer his bark safely through these and out into the gold ocean of eternity.

M. M. JONES.

Obituary.

Gone home to dwell with the angels, from his residence in Pine Island, Minnesota, on the 25th of August, 1871, John Harper, aged 74 years and 4 months.

Consent, Ohio, papers please copy.

Passed across the silent river, June 29th, 1871, Mrs. Mary Temple, wife of David A. Temple, aged 31 years. She was a kind, loving wife and mother, and a woman who had no enemies, but who was beloved by all. She was not a Spiritualist, but her husband is a firm believer, and thinks of her as yet present to comfort him in his loss. She once said to him, "If spirits can come back, I shall try very hard to do so, and make you conscious that I am with you. That promise has been fulfilled. He has heard from her, and another link is thus added to his chain of evidence to strengthen him in his belief.

Died, in Hampshire, Kane County, Illinois, Sept. 5th, Lida J. Aber, of consumption.

NOTICE OF MEETINGS.

Iowa State Association of Spiritualists.

This Association will hold its Third Annu l Convention at Iowa Falls, Hardin Co., Iowa, commencing Friday, Oct. 6th, at 10 A. M., and continue three days.

As important business will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present, and no pains will be spared to entertain friends from abroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Secretary, at Anita, Cass Co., Iowa.

J. M. BLAKESLEY, President.

EDWIN CATE, Secretary.

Appointments for Dumont C. Dake, M.D.,

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Three Rivers, Sept. 28th.

INDIANA.

Goshen, Vincennes House, Sept. 30th.
Elkhart, Oct. 1st and 2d.
South Bend, Dwight House, Oct. 3d and 4th.
Laporte, T. Garden House, Oct. 5th.

ILLINOIS.

Chicago, Madison House, Oct. 6th, 7th and 8th.
Migo, Oct. 9th and 10th.
Rockford, Fox, Holmes House, Oct. 11th to 15th.
Joliet, National House, Oct. 17th and 18th.
Bloomington, St. Nicholas Hotel, Oct. 19th and 20th.

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Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en-rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, though the remedies and restorative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, in any case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well who the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

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Takes the sick by **magnetic touch**, and the use of appropriate **magnetized remedies.** Also makes **clairvoyant** examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Boxed in private families if desired. Come to, or address,

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v10 n11f

SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of five dollars, and post office money, stating the day and hour they wish a trial. Money refunded if no result is obtained.

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DR. S. L. McFADDEN AND WIFE, MAGNETIC PHYSICIAN, Spiritual Test Mediums, Business Clairvoyants, etc., have located at No. 348 W. Madison St., corner of May, up stairs, Chicago.

They invite those who wish the benefit of their mediumistic powers to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the patient, tell of the past, present and future, bring tests from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law unto themselves, to be their own thinkers, teachers, doctors and preachers. All mediums are invited to attend free of charge. The Ouija (Spirit Writing Spirits, and false communications philosophically explained. Sittings for the examination of diseases, and private seances, forenoon, 9 A. M. to 5 P. M. Circles each evening; Sundays not expected.

N. B.—Can accommodate a few Boarders.

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v10 n10 tf

Original Essays.

Written for the Religio-Philosophical Journal.

SPIRITUALISM AND SORCERY.

By Mrs. M. J. Wilcoxson.

NUMBER FOUR.

Granting, then, that the millions who are yearly passing out of the body linger for a time within the earth-sphere, or are held by the law of attraction to their old haunts, the inevitable conclusion is, that they will continue to work out their loves and desires in agreement with their state of unfoldment. One "dying" a Catholic, if ignorant and bigoted, remains a Catholic still, because his big try prevents his reasoning for himself the same there as here. And so on through the whole calendar of the creeds, one whose mind has become petrified and perfectly shaped by any sectarian education, remains so, till at last he is forced to recognize his blindness and error by the positive revelations of the new life. Thus, again, whatever the moral standard may be at the hour of death or change, it continues on with the life of the translated, till natural growth and overwhelming truth force the individual upon a higher plane. How many thousands pass away yearly with all the rank Pharisaism of the creed clinging to their lives—spirits as thoroughly imbued with the hatred of the Church against all "heretics" as it is possible for those to be while still remain in the body—souls hedged in their dying hour, and by solemn oath to die only in the faith of Christianity—which means that they die not to any hatred of fancied "heresy," or mean to be any more truly Christlike, in a life of spiritual devotion to his example, should they recover! But this dying pledge is supposed to mean, they accept all the creed, regardless of individual light and reason, leaving a final testimony for and with the Church and its established means of grace, as not to be doubted or questioned. Granting, too, that thousands pass on with a relentless grasp upon their golden gods, having no sort of attraction to any plane which deprives them of former associations, how naturally they gravitate to those worlds where they mingle in the turbid streams of selfish, artful policy, which run counter to the truly spiritual currents of the soul, and for an indefinite period of time, afflict like with these embodied spirits who are upon the same plane of unfoldment. And if the truth of "physical manifestations" is once granted, it is plain to be seen that the whole *modus operandi* of spirit control belongs to the same law. Sorcery, then, is but the action of adverse, antagonistic malignant, and destructive influences, which, under certain favorable conditions, are able to destroy, or vitiate at least, the control of the more wise and peaceful spirits, who may seek to overcome, and thus confusion, disorder, and other failure or deception temporarily follow. We say *temporarily*, because truth is never more than temporarily defeated or suspended. Here is a medium—just baptized with the pentecost of spirit power, artless, and unsophisticated, comparatively free from all magnetic influences of a promiscuous or earthly nature—just picked up, like a fresh-blown flower, from the humble paths of private life; utterly ignorant of the laws of this mysterious magnetic inspiration, which now thrills the whole being, and opens a new empire of investigation, this ignorant, but passive instrument of the angels is no sooner chosen by them, and made the vehicle of spirit communications, than a starving, eager, restless, exacting, and excited crowd begin to surround the life of the sensitive subject with countless demands, and conditions more or less fatal to a sovereign, steady, and harmonious control. Every operator having a smatterme of the law of psychological influence, heedlessly, and almost criminally, rushes upon the new candidate, and if possible crowds his or her mediumship in his own right; and even old heads, and professors and doctors in the new science, "very learned and able men," good, staunch, unswerving *Spiritualists*, must rashly lend a helping hand, and magnetically treat and operate upon the medium, while sometimes ignorance, and sometimes a desire to please, or not offend, holds the delicate instrument in submission to a course which his own band did not fail to condemn. Our heavenly teachers know just how subtle and powerful for weal or woe are these exquisitely fine and ethereal forces which they depend upon in securing their most perfect revelations. And invariably do they warn their mediums against these disturbing and baneful experiments, which to the end must destroy all perfect control unless prevented. Now, our medium is a wonderfully perfect instrument. Every manifestation is a bona fide reality. The spirits use him charmingly. Everybody is delighted. Everybody else *must* be, —and they *shall* be, think the eager, proselyting wise ones. Then begins the struggle. Sceptics are marshalling their forces. It is "humbug," "witch craft," "heresy," "diabolism." Medium has consented to meet the skeptics. True, the kind, watchful, guardian keepers, the pilots on the great sea of public duty, have cautioned the medium to observe implicitly the necessary conditions; and these apply to the daily life—the daily habits—the daily associations—the daily influences—habits of temporary seclusion and retirement from all outside influence at necessary periods, etc. The stoics and philosophers (?) of the day, many of them professed *Spiritualists* hold up their hands in protestation, and ejaculate, "Pshaw! this is all a mere question of imagination!" So the fine spun go and wheels of the angel timepiece must not have any protection—it does not need it! It must take upon its polished surfaces all the dust and storm of constant use, till the machinery becomes clogged and loaded with foreign obstructions, and at last it becomes irregular in its action; when asked the time of day it tells a lie! deceives,—is caught in the act! or will not go at all! We have been forced out or our best conditions enough to know something of this, from bitter experience. We have seen the finest mediums that ever walked the earth daily subjected to all that we have portrayed, and that from their "best friends," and in addition, at every public seance, the most bitter, inexorable skeptics have been called up as a committee, to stand a full half hour, or three quarters of an hour, in close contact with the medium—eying him and looking upon him with all the antagonism of an implacable judge—and can any one be familiar with the psychological and mesmeric power of Prof. Britten and others eminent in the science, without at once seeing how this must affect the magnetic sphere of the subject? Granting that the medium is surrounded by the opposite forces, are not those attended by their sympathetic inspirits? Are not Catholics attended by Catholic spirits?—Protestants by Protestant spirits? and all sceptics by ignorant, antagonistic spirits just emitted from the body, and living in affinity with their like here? True if my clairvoyance has ever been reliable, I know I have seen among our most wicked opponents, adverse spirit conditions, night after night, have completely impaired the magnetic sphere of the medium, and then opened the way for their own spirits to control the manifestations. They were determined to prove it a "humbug," and Catholic, Protestant, and skeptical helpers on the other side, stood with them, eager to accomplish the work. If they can only dispossess the regular controlling power—infuse their magnetic forces into the sphere of the medium, what shall prevent *them* from controlling? This I have seen clairvoyantly; and I mark that usually, indeed, almost invariably, it is our freest, best mediums who, being extremely susceptible, and very negative, are thus overcome. Some have naturally a vigorous, independent power of resistance of their own, but the majority of sensitives are below the average in this. Those who are thus fortified by a vigorous magnetic life of their own, do not so easily yield their best condition to the interference or importunity of others—consequently they do not so often fall when brought in contact with skeptical influences. We do not argue by this that dissenters or even fierce skeptics, should be excluded from a fair and impartial investigation, but we have a right to object to all that is *unfair*. And it is just as reasonable that we demand conditions of them, in all experiments of this kind as that they should exact them of us. We have heard even Spiritualists complain in this respect, that too much stress was laid upon the subject of "*conditions*," too little liberty granted to honest skeptics, etc. We only ask them to apply the same course of trifling to a fine watch or musical instrument, and tell us the result. It is a very easy matter to destroy a fine instrument, but those who most indifferently and persistently do this, are not often capable of manufacturing another. There is no safer rule for a medium to follow than that laid before him by his guides—granting he has come into harmonious relation with them. It is dangerous, when thus kindly, wisely guided, to suffer any innovation from careless or conceited meddlers For the few clear-thoughted, inspired, and faithful co-workers who unite with the spirit world in the great work for humanity, there is a crowd of selfish, ambitious, and worldly-minded souls, who disregard entirely the wishes and direct counsels of our guides in these things, and too often, indeed, the medium becomes an assenting party. "I do not allow spirits to control me!" "I do not give up my *individuality to them!*" "I find spirits are as liable to mistake as mortals," etc., etc. Such sweeping assertions are coming now from the lips of many who were formerly the meek and powerful exponents of our saving philosophy! Having seen the "pillar of fire by night, the cloud by day," they still could not cross the desert of unfoldment, though the heavenly manna fell plenteously around them, and angels were leading them proud forward, without turning back to the Egypt of popular opinion, and now stand shorn of their best powers of inspiration. The object of our heavenly teachers is to remove the scales of superstition from all eyes, to unstop all ears deaf to the living revelation, and bring home to all bereaved and hungry souls the blessed realities of immortal life, divine equality, true Spiritualism is iconoclastic. It deals death blows to a sectarianism of religion. Upon this question of a living inspiration hangs our future happiness, and we may say our present integrity and usefulness. No religion that justifies despotism can give toleration or sanction to Spiritualism. Therefore, it must arouse the implacable enmity of the Mosaic spirit, and, in turn, all who bend the knee to Baal, all who seek the subjection of the reason, all who hate liberty, the liberty of private judgment and opinion, independent of the creed, will call to their aid their own kindred spirits. "Like attracts like." It was our fortune to fall in with a young lady of seventeen, just brought out before large audiences by her enthusiastic manager. The demonstrations were perfectly astounding. The manager challenged, and promised the most unreasonable things; seemingly adrift on the fathomless waters of credulity, he seemed to forget that some things might be impossible. The poor girl was nightly subjected to a boisterous crowd. This crowd forced the most bitter and unprincipled skeptics upon the committee; this committee outraged every sense of honor and humanity in the performances of their part. They one evening tied the cords so tightly as to reveal to the audience her purple, swollen hands from the cabinet. A doctor commanded in an indignant voice, "Loosen those cords." He was a sworn skeptic, too, but had not laid down his manhood with the investigation. The riotous friends of the committee shouted, "Stop—don't untie her!" "Shall we?" barbarian committee responded. "No!" "No!" "No!" thundered the gang. Some of these men were church members in high standing! Amid great excitement the ropes were loosened—the police preventing an outbreak. The performance proceeded, while one of the committee from the platform leered and winked at his companions in the audience. The young lady about this time grew sad and nervous, but still continued to baffle all the wiles of her adversaries by the most astounding performances, night after night. A challenge was given; a cabinet sixteen feet high was built by the opposition, the musical instruments hung aloft, beyond the reach of the medium. All the manifestations proceeded as usual. A few weeks after this, the medium was accused of imposture, and all the papers in the interest of the case published her. A worthy gentleman of Baltimore sought to do her justice, but at last all withdrew from her, and left her with the terrible stigma upon her life. I afterward found her in seclusion, and kindly questioned her, begging her to commit the truth to me, for I only sought to obtain a better understanding of facts. She told me in solemn, earnest words, that at first the manifestations were all they claimed for them,—performed without any human hands,—but after a time the influences changed, and she would, as usual, pass into the trance, only to arise therefrom, and find herself loosened from the ropes or fetters, and performing the physical feats of ringing the bells, beating the drum, etc. But she solemnly affirmed that she could not tell how she was loosened, nor did she know the truth until she woke from this trance or somnambulic state. She complained bitterly of the terrible, persecuting influences which followed her in her public career, and which seemed to change entirely the character of her surroundings. Now, did the sympathizing spirits of her opposers at last crowd in and take possession, in order to accomplish their designs in her conviction of "imposture," "humbug," "heresy," etc., etc? If such sought to do it, would not their invisible helpers prove as artful as they? Where is the inconsistency of such a conclusion?

—Elizabeth Stuart Phelps thinks there is more downright misery among women between the ages of eighteen and thirty than among any other class of people. This may be true. If [illegible] to do" is at the root of the [illegible] girl slept twenty-two days, [illegible] plot, and abused her friends [illegible] her "for over sleeping an hour in the morning." They told her it was lucky that they had n't buried her.

—O, Knave! who thinkest to cheat others, when thou cheatest only thyself. Dost thou think to go through this universe and continue to buy something with nothing?

—It is a very difficult thing to reconstruct a fool.

Written for the Religio-Philosophical Journal.

STATUVOLISM OR ARTIFICIAL SOMNAMBULISM.

The Statuvolic Art—Its Cure in Pain, Inflammation, and Swelling—Case of Slip Disease—Incident of Dr. H. T. Child—Vital Force—Mental Aura—Some Spirits on a Very Low Plane.

BROTHER JONES—I have been asked the question, "What is the use of learning the statuvolic art—especially when there is nothing the matter with you?"

With your permission I will answer, that independent of the delightful feelings always experienced by those who enter that state deeply, and the pleasure and advantage of being clairvoyant or clear minded, the capability of entering the condition at will and independent of any one in case of an accident or illness of any kind, when in positions where the usual aid can not be rendered, then the importance of being able to exercise this art is fully realized.

Suppose that under such circumstances an arm was fractured, and aid could not be had for some hours, the consequence would be, that the person would be obliged to suffer pain, inflamation, and swelling of the parts, which would render the setting and dressing more difficult and painful.

Compare this with a case where the person, at will, could throw the limb into the statuvolic or insensible condition. In this case, pain, inflammation, swelling, and their consequences, would be impossible, and even after many hours of neglect upon the battle-field, the limb could be set and dressed without suffering, and the process of re-union would take place without any other inconvenience than to await its perfect restoration. Thousands of limbs and lives could have been saved in this way that otherwise were sacrificed, and as this *remedy* is always at hand, no time is lost or suffering endured.

Still further to illustrate the uses of this condition, I will give the following in detail:

Mrs. B. about one year ago was afflicted with hip disease, and was entirely relieved by keeping the hip in the insensible condition. On the 1st of August, 1871, as she was passing an old building that was being unroofed, she trod upon a nail, which entered the fleshy part of her foot through the shoe, so deeply, that it struck the central bones of the foot, and from the symptoms which ensued, must also have injured an important branch of the plantar nerve, for she said to have become quite pale and dejected immediately after the accident.

From some cause, which I mainly ascribed to a want of confidence upon her part—she could not, or did not, throw herself into the statuvolic condition, and by the next morning alarming feelings of lymphology supervened, which induced her parents to send for me.

I found her laboring under very uneasy feelings ab ut the head, neck, and back, accompanied by pain in all these parts. She was feverish, with flushed countenance, had no appetite, and was so much dejected that she took no interest in anything.

The foot, though somewhat swollen, was not very painful, and the wound, upon which some bacon and herbs had been tied, was discharging a little thin, unhealthy looking matter.

After some cheering and encouraging remarks, I insisted upon the necessity of throwing herself into the statuvolic condition, which she then, as usual, effected in an instant, and was as suddenly relieved. This time, however, before she threw herself out of the condition, I requested her to make a positive resolution that all pains, spasms, and uneasy feelings should subside, and that she would feel perfectly well, when she threw herself out of the condition. Upon my next visit, two days after, I found her in fine spirits, and perfectly well. She had kept the shoe on, and she kept the foot in an insensible condition, she walked about as if nothing bad happened. I have but to add, that if it be possible for the will to cure, it is also possible for it to create disease, and as no good ever results from entering the state, unless the mind of the subject is properly directed (whether by themselves or others), the necessity of a thorough knowledge of the true nature of the condition is the more imperative.

This was lately illustrated in the case of Dr. Henry T. Child, of Philadelphia, who had been in the condition hundreds of times, without permanent benefit to a poisoned hand (received at a post mortem examination three years and eight months ago), and was relieved of pain at the proper direction of his mind, and he now keeps the hand in an insensible condition, by an act of his will, and is getting better every day. A *positive resolution* upon his part, when in the condition, will render the cure permanent.

I have but to say in answer to a column and a half of imaginary seelings, crude objections, assertions, personalities, and self-praise, that as I have written nothing but the truth, I have nothing to regret.

In answer to the remarks of Dr. Child in regard to the existence of a "vital force," I would state, that as forces have no intelligence, what is seen by clairvoyants must either be a physical emanation (which is not necessarily "rotten" because it is physical) or a mental aura, which is more refined. Both these I admit are seen by clairvoyants, but because they are seen, is no proof that they are forces outside of an intelligent power in the faculties of man. If the Doctor means that "vital force" is something outside of the powers of intelligent faculties, I can not agree with him. It is true that children will walk in mazes, will often without any volition, recognize those who are well or ill-disposed to them, but do they not rather do so because their faculties reach out and *perceive* their surroundings, instead of getting that important information through a force that has no qualities of mind? Is not this vital force devoid of intelligence, and if so, how can it transmit that which it does not possess? and if individuals can throw themselves into a statuvolic condition—which he admits—what use can there be for an outside force?

Again: If mind can cure disease, it can also create it. What force can do this? Was it not the mind or a power in the faculties that the Doctor very (and so beautifully described) when the faculties were centre? Was it not the mental aura, which in spirits emerges to what Doctor Hare calls the "spiritual sun?" Why not ascribe what is seen to the operation of mind, instead of to an imaginary force which no one has ever been able to demonstrate? If the activity of the faculties, or of the functions of the faculties, does not produce the various modifications of mind, and their results, can we ascribe them to a blind force, that had neither will, motive, or power to think, much less to compare, imagine, or reflect?

The Doctor, I fear, is like many others, partly upon the magnetic plane, but is in a fair way of escaping its thralldom, as he is now making the necessary examinations for himself, and will soon be where I can intrust to him my hand, and my convictions are, that everything in nature eliminates a physical and a spiritual aura, according to its peculiar constitution, and that these in the Spirit World become more refined bodily as well as spiritually as they are good and pure, and that these eliminations are what is seen by clairvoyants; the one coming from matter, the other from Spirit, and in both cases are bright only as they are pure. Here they serve as a bond of union with spirits in the Spirit World—they are an eternal source of light.

I will conclude with a few words about spirits; and it gives me no pleasure to state that it can not be denied, that there are spirits who are still upon a very low plane in knowledge as well as conditions, and that having been educated (whether as men or spirits) in the magnetic school, most of them are still upon that plane, and as many of them upon the lower planes are jealous of an advancement above their stand-point, and by any one upon the earth sphere, they will use every means in their power to thwart any thing that would be likely to elevate the race above them. I would, therefore, say to all "prove the spirits," *examine every thing for yourself and hold on only to that which is true and good.*

WM. B. FAHNESTOCK.

LANCASTER, PENN.

Written for the Religio-Philosophical Journal.

A SEARCH AFTER GOD'S PEOPLE.

An Open Letter to the Editor of the Religio-Philosophical Journal.

BY EDWIN ABNER DAVIS.

ED. JOURNAL—DEAR BROTHER:—Will you please to inform me where I can find God's people? I have heard of them so often, and listened to such frequent allusions to those paragons of excellence as God's people must necessarily be, that my desire to see them is unbounded. I have searched for this "very peculiar" people unremittingly, up to date, without the least shadow of success. I have been constantly on the wrong trail.

Can you give me any information concerning their whereabouts? You have traveled more than I, perhaps, and have had a better chance to meet with some of these people—God's people—his "peculiar" people.

When I was a boy my parents used to stick me all up nice on Sundays, and I had, oh, ever such shiny boots and clean clothes, and a slick head and clean face. In fact, I was scoured from head to foot regularly for the benefit of every week. Why, I hardly knew, myself, after crawling from the rusty shell worn during the six sinful days of the week.

My good father said this was done because it was the Lord's day—just as if the rest of the six days of the week wasn't the Lord's days, too! and we were going to God's house to worship, and meet with God's people, and that God didn't love dirty little boys who ran about the streets, or who stayed away from Sunday school and meeting.

It used to be a terrible task for me to sit in Sunday school an hour or more, and then remain a couple of hours for morning service, then a couple of hours more in the afternoon for the Bible class, and then through the evening services, which were sometimes protracted.

I never understood much that the minister said, only when he talked about God eternally damning somebody, and roasting them in sulphur if they did not repent and be baptized, etc. This tale used to make me shudder. I got to be terribly afraid of God. I used to fear him, and I never manifested any particular love for him. The church people's God, or the God of the Bible, was n't exactly a lovely kind, jolly sort of a fellow.

I used to wonder why God let the devil go about the world making people act wickedly, and then damn them for what the devil did! That puzzled me. If the devil really had so much power over mankind that he was enabling nine tenths of the people to destruction, why, it was the devil who ought to be damned, and not poor weak mankind. So I thought. In fact, I never could understand the whole business, somehow or other, any more than I could understand the affairs of the other chap. The gospel plan of salvation I could not see into, either. I was in a muddle about it. I had Adam and Eve and the devil and the forbidden fruit, and the devil being cast out of heaven, and Jesus Christ and the Virgin Mary, and the immaculate conception, and the crucifixion and resurrection, and day of judgment, and hell and an angry God, all mixed up. Our preacher would throw over the "mysteries of godliness," that the ways of God were past finding out, etc. And in the next breath he would say the bible was written by divine dictation, very, very plain to be understood, indeed! But the whole thing was Greek to me. I never could get it through my thick skull and arrange it systematically, mathematically, philosophically and reasonably.

So I got to where I thought I had a faint insight into this "mystery of godliness," and that the whole thing was all square, easy to comprehend, and all that, but in a little while I would have my dose upset again, and would be in a more bewildered state of mind than ever.

My family and Christian friends said this was because of the wickedness of my heart, that I hadn't been "born again" quite enough; that the devil was still busy with me; that I was full of bitterness and bonds of iniquity," and very many were the prayers offered up in my behalf, but seemingly in vain. Finally it was said I had refused the grace of God; and was given over entirely to the wicked one!

It's wonderful strange how cool my family take this matter even to the present day. Why, if I knew one of my children was in deadly peril, I would risk my life to extricate that child, or forever would avail, I would be on my bended knees continually until the threatened danger was over. I would know no rest, day or night until I had the child safe. I would even go to h—l for it. Now, good Christian parents don't appear half so anxious about the eternal welfare of their children as they do about their temporal welfare, and some parents care very little for the temporal welfare of their children in their own pursuit after wealth, luxury and ease.

But about God's people. I am searching for them. If you do not know where they can be found, perhaps you have some friends or pals from who can give me the desired information. Rumor says such a people do actually exist. I am certain I did not find these people I am in search of in the big church I went to every Sunday. That is to say, the people who met there to worship were not "peculiarly" such a people as the God of the universe would especially delight in owning. So I think. For some of them would lie and cheat, and do all manner of mean things, and there would be jealousies and backbitings, and ill-feeling and contentions, and strifes one with another. I am quite confident the All-Father would never select such people to fill up and inhabit his "mansions in the skies" (?) to the exclusion of every body else. Others, "not of that fold," though perhaps just as good, who do not accept the teachings of old theology, or believe in a literal hell, literally burning, to be roasted in sulphur, spitted, grilled, fried, boiled, steamed, baked and damned forever. Mercy! forever! Yes. Well, that's a long time, ain't it?

So I have come to the conclusion that the God of the universe don't have any more regard for church people than he does for outside heathen. I find men as good people, just as honest people, and far more liberal people outside the churches than in them. I find I would as soon have a man who would drive a beggar from his door and allow him to die neglected in the gutter, I would greet the loudest praying Christian in the orthodox churches. This may seem harsh, but it is nevertheless true. I have known such Christians. I have one in my mind's eye now, whose son, living in a distant state, became very much distressed by poverty and reduced by sickness. His family were almost on the verge of utter destitution and want. As a last resort, son wrote to his father, who was abundantly able to help him, begging a little aid. The father, a shining light in one of the churches treated the appeal from his suffering child with disdain, remarking that he had worked for his money, and his son must do the same. And yet this Christian father expects to be one of the jewels gathered up by Jesus at the last day; expects to sit at the right hand of God in the "bright sometime over there;" expects to receive a crown of glory in the everlasting kingdom of the faithful!

Comment is unnecessary. It is, perhaps, one of the "mysteries of godliness," which I can not understand, that the Christian religion is alleged to has fall faith that he will be saved at the last grand day.

God's people! The orthodox God may have a people peculiarly his own. I will not dispute this. But when Brother Francis, after nearly a year's search after this mysterious personage, declares he is not to be found, that the orthodox God is a myth, a nonentity, what then? If such a being is altogether a mere idea, having no real existence, certainly he can have no people, and the churches are worshiping an ideal creation of their own, and instead of them being God's peculiar people, they are a people with a peculiar God!

I have a deep and abiding reverence for the God of the universe. No Christian worships his God more than I do mine. The mighty power which framed the universe, and the countless worlds which abound in it; the unseen force which fashioned the sun, the moon and the stars, through occult, and beyond my comprehension, almost, is to me a grand theme for thought.

The kind of Nature which they claim my holiest thoughts, for I know he never repented, never made a mistake, never turned back, never sends "strong delusions" upon mankind, "that they should believe a lie and be damned." The God of Nature never made a wicked devil, with more power than himself, for the purpose of leading his children into snares, and into the bubbling, unending fires of an orthodox hell. Not at all. The great father of the universe never did anything of the kind. The "every day sinners with the wicked" orthodox God is reported to be guilty of such things, but not my God—the God of Nature.

God's people! Do you know where they reside? Tell me, for there I wish to locate. There will I cast my lot, and say with one of old, "Thy people shall be my people, thy God my God!"

I feel assured that the ministers appointed to preside over such a people would not be guilty of incontinence. I hardly believe they would elope with any of the sisters of their congregation, or seduce any of the fair daughters of the flock. Do you? You have traveled, and ought to know.

If you know where the peculiar people are—God's peculiar people—please to inform me immediately on receipt of this. I have no doubt about them that I would almost be willing to take a trip to Chicago to get a glimpse of their heavenly countenances.

Do they live at, or near Chicago? Are they white, black, or copper colored, yellow or brown? Are a people here on earth peculiarly God's? Just think of it! Why as honest, intelligent, truthful, loving, affectionate meek, humble, charitable, kind and virtuous people as I have ever found yet anywhere, mind you; no cheating, lying, stealing, backbiting, gambling or jealousies; no hatred in families. No ostracising sons or daughters; no petty meanness. All is peace, love, harmony. All work together, for and another and for humanity. What a happy family!

If you know of no such people near Chicago, please designate the exact spot on the world's map where they can be found, and if you do not wish to so, please write to the New York *Ledger*. I feel very confident a truthful and sensible answer will be found to your query in its "Answers to Correspondents."

You need not look in the churches for God's people. I have searched them pretty thoroughly, and can find nothing there to answer the description. As I have said before, I find the churches have peculiar Gods, and peculiar ways of doing peculiarly like their God in character, and act just like he is represented to act—but when we square the matter with level and compass, we say emphatically that such a people as the God of the universe would pick out as his own, can not be found in the church. From pagan, ossenical Catholicism, to bigoted, gloomy Adventism, no such people, possessing the attributes of the God of nature. For God's special people would certainly be like him in many ways. At all events, they would certainly have the Christ spirit, which the majority of church people most lamentably lack.

If God's peculiar people can not be found in the orthodox churches, where shall we look for them? The churches have monopolized the bible, and their priests profess to hold in their hands the keys of heaven, and say who shall or who shall not go into the kingdom.

The Catholic church says, "We are the one infallible true church. Outside of Catholicism there is no salvation." The Protestant says, "You must repent and be baptized, and subscribe to our church, and live up to the rules of the church, or ye can in nowise enter the kingdom of heaven."

The Methodist says, "The Bible way also exactly right. You must be sprinkled. Jesus was sprinkled. Baptism be all, our 'Church Discipline' must be rigidly observed, and our love feasts and prayer meetings regularly attended, and the contributions box well filled."

The Presbyterian don't agree with any of them. He believes in fore-ordination. If a man is born to be hanged he will never be drowned. He teaches that certain ones will be saved and certain ones damned, and that God knows his fate of persons as soon as they enter the world. I would like to ask right here: Suppose one of the wretches who are fore ordained to be damned, by some means or other becomes a pious man, and for years prays, and lives always a good consistent Christian, faithfully observing the church rules, will that one be lost or saved? Or, do such cases never happen? Or, do the elect invariably become Presbyterians? I would like to know something about this.

We find the churches all clashing—each trying to pull down the other and build upon its ruins. Each one interprets God's holy word (?), the bible, in a different way. Each one is full of bitterness, strife, discord and bitterness among the christian sects. And each claims to have God's special favor, to be his "peculiar people." Well, they certainly are peculiar—very peculiar.

We will take a look, some time, outside the churches, for God's people, and see if they can be found. We will peer among the high and low, rich and poor, in legislatures and in the halls of congress, among all kinds of trades men and grades of people. We shall not anticipate success or failure, but leave the subject to the logic of events.

St. Joseph, Mo.

CLAIRVOYANCE.

Letter from Brush Creek, Kansas.

BROTHER JONES:—In a small clairvoyant state, I have been taught many beautiful lessons. Long had I pondered on the various conditions under which different persons are born—some at the Five Points, where every influence is calculated to stamp them for deep degradation and vice, and these conditions entirely beyond their control; others come into existence under favorable conditions, so that without an effort they can attain heights of moral beauty and purity, and all this by no merit of their own. Some have great intellects, capable of enjoying so much, others almost idiotic. Why is my mind so shallow, while my brother can grasp so much? I know these are natural causes for all these things, but where the justice to the individual?

While pondering these things there was presented to my vision a dark mountain with a ladder reaching against it, and many persons were on the steps. At last I seemed to be laid way on the ladder, climbing, making every effort to reach the topmost round, when a voice said to me, "Do not try to get up faster than you can rest."

I looked, and saw a few young converts, of different sects, ascending the ladder, and the same voice said, "These are blind, and can not see when they arrive at the top."

At last I said, "I can see, daylight is breaking." At the same time I saw the beautiful dawn appearing over the top and around the side of the mountain.

JANE M——.

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Niles Hill, Evanston, and Highland Park	1.00 p. m.	3.40 p. m.
Afternoon Pass	*5.45 p. m.	*8.10 a. m.
Kenosha Pass	*6.10 p. m.	*9.15 a. m.
Waukegan Passenger	*6.30 p. m.	*8.45 a. m.
Waukegan do	11.00 p. m.	5.00 a. m.
Milwaukee do	11.00 p. m.	5.00 a. m.

Kenosha and Waukegan trains leave from Wells street Depot.

Wisconsin Division—Depot corner of Canal and Kinzie street

St. Paul Express	*10.30 a. m.	*7.15 p. m.
Night Passenger	*9.00 p. m.	*6.30 a. m.
Janesville Accommodation	*8.00 p. m.	*1.00 p. m.
Woodstock Accommodation	*4.30 p. m.	*10.50 a. m.
Barrington Accommodation	6.15 p. m.	7.05 a. m.

GEO. L. DUNLAP, General Superintendent.

H. P. Stanwood, General Ticket Agent

Lake Shore and Michigan Southern Rail-Road.

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

Mail	*9.30 a. m.	*7.50 p. m.
Special N Y Express	*9.30 a. m.	*4.00 p. m.
Hilsdrath Accommodation	*8.30 p. m.	*10.30 a. m.
Atlantic Express (daily)	3.30 p. m.	7.20 a. m.
Night Express	*9.00 p. m.	*6.30 a. m.

Detroit and Grand Rapids Line.

Day Express	*7.30 a. m.	*7.50 p. m.
Night "	*9.00 p. m.	*6.30 a. m.

P. B. Moran, Gen'l Pass. Agt., 56 Clark st., Chicago.

Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office-Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

Mail Train	*8.25 a. m.	*9.05 p. m
Past New York Express	*9.00 a. m.	*6.00 p. m.
Atlantic Express (daily)	12.15 p. m.	10.00 a. m.
Night Express	*9.00 p. m.	*6.30 a. m.
Kalamazoo Accommodation	*4.10 p. m.	*12.00 m

Chatsworth and Louisville Trains

Day Express	*9.00 a. m.	*9.20 p. m
Through Express	10.30 p. m.	10.30 a. m

for St. Joseph via New Buffalo.

Day Express	*9.00 a. m.	*11.30 a. m
Accommodation	*4.30 p. m.	*6.50 p. m

HENRY C. WENTWORTH, General Passenger Agent.

S. B. SANBORN, Gen'l Superintendent, Chicago.

Chicago, Burlington and Quincy

Ticket Office 63 Clark St., opposite Sherman House. Union Depot, foot of Lake St.

Hinsdale Accommodation	*7.05 a. m.	*8.15 p. m
Mail and Express	7.30 a. m.	5.00 p. m.
Pacific Past Line	*11.45 a. m.	*8.15 p.m.
Hinsdale Accommodation	*1.05 p. m.	*8.50 p. m.
Mendota Passenger	*4.30 p. m.	*9.45 a. m.
Mendota Express	*6.00 p. m.	*10.45 a. m.
Aurora Passenger	*6.30 p. m.	*9.30 a. m.
Hinsdale Accommodation	*6.15 p. m.	*8.50 a. m.
Pacific Night Express	10.00 p. m.	7.00 a. m.

ROBERT HARRIS, Superintendent.

SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Illinois Central—Depot, Foot of Lake street.

Cairo Mail	*9.30 a. m.	*7.45 p. m
Cairo Express	10.30 a. m.	10.30 p. m.
Kankak Day Passenger	*4.30 p. m.	*7.45 p. m.
Kankak Night Passenger	*8.30 p. m.	*7.00 a. m.

On Saturdays the train will leave at 4.45 p. m.

Chicago Express	*4.00 p. m.	*9.30 a. m.
Hyde Park and Oak Woods	*9.30 a. m.	*10.30 a. m.
" " " "	*2.30 p. m.	*3.30 p. m.
" " " "	*5.30 p. m.	*6.30 p. m.
" " " "	*12.15 p. m.	*1.45 p. m.
" " " "	*3.15 p. m.	*4.45 p. m.
Lightning Express	2.00 p. m.	*9.30 a. m.

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Fast Line	*11.45 a. m.	11.40 p. m.
Cincinnati Night Express	*7.45 p. m.	*8.25 p. m.
Columbus Night Express	*7.45 p. m.	
Cincinnati Night Express	11.40 p. m.	9.35 a. m.

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BY.....E. V. WILSON

Apotheosis.

Gone on to the gardens of the Summer Land, from Beaver Dam, Wis., in company with the angels, Ingraham Gould, in the 61st year of his earth-life.

My brother was born into this life at Leeds, Kennebec County, Me., on the 19th of January, 1811; born into the superior life on the 16th of July, 1871.

In his exchange from this to a higher life, he has gained; we have lost a friend and a brother; Beaver Dam has lost a citizen that cannot be replaced. His genius, enterprise, and ambition led him to do what few men will undertake to do—that is, to adorn the homes of the many as well as his own. His nursery was the pride of the city and will long remain, a green and beautiful monument to his memory. Everywhere throughout the West may be found the weeping willow, the mountain ash, and other ornamental trees from "Gould's Nursery."

Fruit trees bearing rich and luscious fruits, now testify to his earnest nature, "We are the works of thy hands." Vines bearing flowers and fruit are found throughout the West,—enduring monuments uttering his praise through nature's eternal laws, beautiful and silent witnesses. "Oakwood Cemetery," a beautiful shady place, where his ashes may rest undisturbed, where the living may wander, in spirit holding sweet communion with the past, present and future,—the creation of his brain, the fruit of his toil, a nobler monument to his memory than all that art could create out of the granite and marble ever produced from the hills of his native New England.

The gardener of Beaver Dam, the nurseryman of Wisconsin, has been promoted to the gardens as a nurseryman of the Summer Land. The trees of his nursery, in the pale starlight, bowed to the silent flowers and wept as he left for the gardens of Eden; and the flowers and trees of the Summer Land rejoiced when he came to their blooming paths and evergreen glades. "Welcome," the angels cried, "to our bowers of love!" Turning with a loving look toward his beautiful home in the Summer Land, then backward gazing, he saw behind him his own sweet home—his home, his flowers, trees, the fruit of his life-toil, and in their midst his sons, daughters, and wife, all blending their sorrows in the shadowy evening hour of their loss. Weep on, dear ones; it is well that you should weep, for tears are a means of relief to our over-taxed nature. Then, turning his gaze toward "Oakwood," he beheld fifteen hundred friends standing in silence and profound grief around his grave through the long and imposing service of the brotherhood to which he belonged.

Then he beheld the house in which he had so long dwelt lowered to its last resting-place—himself enfranchised, an immortal; and knew that he lived to be remembered on the shores of time and in the Summerland,—thus fully realising the gracious gospel of our Christ, Modern Spiritualism; for he was a Spiritualist, pure and true, and tender in soul.

To the dear ones left behind he sends greetings from his home divine.

"My sons and daughters,—children mine,—I greet you from the gardens of Eden, from beyond the shores of time. I charge you all, my works continue. The nursery keep, and Oakwood, where my ashes rest, develop into full fruition, as I designed.

"My companion, wife, and mate of mine, I thank thee for thy devotion and care through the long nights and days of watching, while my form burned with fever, wasting away. 'Tis past, Hannah. With sudden shock nature's wheels stood still, and I knew but this: that time had ceased and eternity began.

"To all who around my narrow grave gathered weeping, in spirit I send you greeting. Weep no more for me; for I am he that liveth and was dead. And behold I am alive evermore. Amen."

From the Tecumseh Chieftain.

The Death Change of G. M. Henderson.

On Wednesday morning, Aug. 23, in Brownville, Nebraska, passed into spirit life.

He was fully prepared for the death change; his high spiritual culture had taken all the sting from death,—the grave had no horrors for him; it was only a resting-place for the material form, not now needed when he had ascended and put on the spiritual body.

All who conversed with him on spiritual things, knew well his exalted state of mind; he was ready at any time to depart and be with the angels, "which is far better."

He was a man of rare delicacy of thought, and high refinement of sentiment. Such natures cannot be comprehended by those who are walking in the dark ways of material night. Yet brother Henderson with his genial presence and cordial smile, made many friends and no enemies, as he moved among all the varied conditions of mind in all its different states of moral and spiritual darkness. He was courteous, as all cultured minds are, and dealt gently with all, yet with firmness and dignity. He challenged respect; no one dared to treat him with disrespect. He had learned the great and beautiful lesson, which seems so hard for many to learn: "To take the beam out of his own eye before he took the mote out of his neighbor's eye." No harsh epithets, no severe denunciations, ever came from his lips for those who differed with him. Such things spring from dark and narrow minds.

Like Paul of old, our brother Henderson knew "the time of his departure was at hand," and like Paul, he could say, "I have fought the fight; I have kept the faith, and am now ready to be offered up." He talked freely of his departure; he cheerfully told his family he was going on a journey, and he bade them good-by; a short struggle of the spirit to disengage itself from the mortal body, and he was born into spirit-life.

Twice during his earth-life apoplexy had seized upon him; he felt the third approach was near, and he knew it would be fatal. But his departure is a triumph over death. No waiting and watching of anxious friends over his sick couch; no testing of medical skill; no bitter potions to swallow. He was needed on the "other side." The messenger came, the process of change was speedy, and in a few minutes he was in the lovely gardens of the Summer Land.

Sister Henderson and her children have the sympathy of many hearts. It is well known what a friend, a husband, a father, has passed into the skies. But we are glad to know they have had spiritual influence to enable them to prove the blessedness of spirit communion. They have still the same counselor and guide. They have our Canadian spirit mom. May [illegible] upon [illegible] into the spirit world; for we shall be judged by deeds done in the body.

"Friends of faith let graceless blasts fight,
He can't be wrong whose life is in the right."

Let us be continually striving to clothe our spirits in the pure white robes of truth and love and innocence and virtue; looking deeper and deeper into the eternities, so as to get larger and more comprehensive views of things, to enable us to have good will to all men, perform well our earth mission, and then go joyously to our beautiful home in the Summer Land.

London, Nebraska.

REMARKS.—We knew Geo. M. Henderson, formerly of Wisconsin, near Ripon, and know him to be a true man and full of good works, and in his place.

With sudden shock nature's physical organization stood still, and he knows that there is no such thing as death, but change; and now from the Summer Land he calls:

"I am he that liveth and was dead. And behold I am alive evermore. Amen."

Yes, brother, thou art alive evermore, amen; and on the royal journey of life thou wilt not forget thy friends. We are coming, too, brother, and in joy expect thy greetings.

Good-by. Remember us.

"THE HEATHEN CHINEE."

Miss Maloney on the Chinese Question.

[As there has been not a little curiosity to know who is the author of this exceedingly graphic and very popular sketch, which first appeared in *Scribner's Monthly*, we are glad to be able to inform the public that it was written by Mrs. Mary Elizabeth Dodge, author of "Hans Brinker" and the "Irvington Stories," and now one of the editors of *The Hearth and Home*.]

Och! don't be talkin'. Is it howld on, ye say? An' didn't I howld on till the heart of me was close broke entirely, and me waistin' that thin you could clutch me wid yer two hands? To think o' me tollin' like a nager for the six years I've been in Amerikey—bad luck to the day I iver left the ould country!—to be bate by the likes o' them! (faix an' I'll sit down when I'm ready, so I will, Ann Ryan, an' ye'd better be listenin' than drawin' your remarks). An' is it myself, with five good karacters from respectable places, would be herdin' wid the haythens? The saints forgive me, but I'd be buried alive sooner'n put up wid it a day longer. Shure an' I was the graneburn not to be layin' at wanst when the misess kim into me kitchen wid her palaver about the new waiterman which was brought out from Californy. "Hi'rish be handy to a night, Miss she," and Kitty, li'l crayture, looks to you to be kind and patient wid him, for he's a furriner," says she, a kind o' lookin' off. "Shure an' it's little I'll hinder nor interfere wid him nor any other, mum," sez I, a kind o' stiff, for I minded me how these French waithers, wid their pawper collars and brass rings on their fingers, is n't company for no gurril brought up dacint and honest. Och! sorra a bit I knew what was comin' till the misess walked into me kitchen smilin', and sez kind o' schared: "Here's Ping Wing, Kitty; an' you'll have too much sinse to mind his bein' a little shtrange." Wid that she shoots the doore, and I, misthrusting if I was tidied up sufficient for me fine buy, wid his pawper collar, looks up and—Howly fathers! may I nivir brathe another breath, but there stud a rale haythen Chineser s-grinnin' like he'd just come off a tay-box! It you'll belave me, the crayther was that yallow it 'nd sicken you to see him; and sorra stitch was on him but a black night gown over his throwers, and the front of his head shaved clane nor a copper biler, and a black tail hanging down from it brished, with his two feet shtuck into the haythenishest shoes you ever set eyes on. Och! but I was up stairs afore you could turn about, a-givin' the misess warnin', an' only shtoped wid her by her raisin, me wages two dollars, and playdin' wid me how it was a burnin' shame intirely to bear wid haythens and tache 'em all in our power—the saints save us! Well, the ways and trials I had wid that Chineser, Ann Ryan, I couldn't be tellin'. Not a blissid thing cud I do but he'd be lookin' on wid his eyes cocked up'ard like two pump-handles, an' he without a shpeck or smitch o' wh'shkers on him, an' his finger-nails full a yard long, bad cess to thim! you'd have to see the misess a-larnin' him, an' he grinnin' an' waggin' his pig-tail which was pieced out long wid some black shtuff (the haythen chate!) and gettin' into her ways wonderful quick, I don't deny, imitatin' that sharp you'd be surprised, an' ketchin' an' copyin' things the best uv us will do a hurried wid work, yet don't want comin' to the knowledge of the family—and back to him!

Is it ate wid him? Arrah, an would I be sittin' wid a haythen an' he a-sittin wid drumsticks—yes, an' atin' dogs an cats unknowst to me; I warrant you which it is the custom of them Chinesers, till the thought made me that sick I could die. An' did n't the crayther proffer to help me a week ago come Tooesday, an' me a-scrubbin' down me clane clothes for the ironin' an' fill his haythen mouth wid wather, an afore I could hinder squirrit it through his teeth strate over the best linen table-cloth, and fold it up tight, as innercent now as a baby, the dirty baste! But the worrest of it all was the copyin' he'd be doin' till ye'd be distharacted. It's yerself knows the tender feet that's on me since ever I've been in this counthry. Well and ivery that, I fell into a way o' slippin' me shoes off when I'd be sittin' down to pale the prateos or the likes o' that; and, do ye mind! that haythen would do the same thing after me whinever the misess set him to parin' apples or tomatoroes. The saints in Heaven couldn't have made him believe he could keep the shoes on him when he'd be paylin anything.

Did I have for that? Faix an' I did n't. Did n't he get me into trouble wid my misess, the haythen? You're aware yerself how the bundles comin' in from the grocery often contains more'n'll go into anything dacently. So for that matther, I'd now and then take out a cup o' sugar, or flour, or tay, an' wrap it in paper, an' put it in me bit of a box tucked under the ironin' blanket, the how it could n't be botherin' anyone. Well, what should it be, but this blissid Saturday mornin' the misess was a spakin' pleasant and respectful wid me in me kitchen when the grocer-boy comes in an' stands forninst her wid his bundles, an' she mentions like to Ping Wing (which I never could call him by that name nor any other but just haythen)—she motions to him, she does, for to take the boundles an' empty out the sugar an' what not where they belongs. If you'll believe me, Ann Ryan, what did that blasted Chineser do but take out a cup o' sugar, an' a handful o' tay, an' a bit o' chaze, right along the paper, wrap them into bits o' paper, an' I spachaless wid surprise, an' he the next minnit up wid the ironin' blanket and pullin' out me box, wid a shew o' bein' sly to put them in. Och, the Lord forgive me, but I cracked it, and the misses seein'—O Kitty

[illegible] time to [illegible] fun is gone.

Spiritual Grove Meeting.

[Reported for the Religio-Philosophical Journal.]

According to previous notice, a Spiritual Grove Meeting was held at Oakfields, Wisconsin, Aug. 19th and 20th.

The weather was such that our first session was held in the Union church.

The meeting was called to order by Rev. J. O. Barrett, State Missionary. Mr. Orvis appointed Chairman; Mrs. F. A. Logan, Secretary.

Short speeches were made by Spiritualists, Universalists, and Baptists.

Rev. J. O. Barrett spoke of the rise and progress of Spiritualism in the State; thought the cause was rapidly advancing.

Dr. Dunn dwelt upon the happy influences of our faith.

Dr. Underhill thought that we were in need of more Spirituality, more life.

Mrs. Logan hoped we had met not only for the purpose of having our spiritual strength renewed, but to devise plans and purposes for more earnest efforts in the cause of human advancement.

Rev. W. J. Gosse, Universalist, said he could see no difference in the fundamental teachings of Spiritualism and Universalism, except in spirit communion. Said he would give all the world to have the evidence that we have.

Then followed a little friendly discussion on doctrinal points, when the meeting adjourned to meet at 8 o'clock.

The evening session opened with good music and an original poem, composed on seeing a beautiful bouquet made from flowers cultivated by Waupun prisoners, and brought to our meeting by the matron, Mrs. Benjamin, who is, with her husband, a Spiritualist. The poem was written by Mrs. F. A. Logan.

Dr. Dunn gave a fine address upon the rise, growth, and progress of Spiritualism, and answered some of the popular objections to it.

Convened Sunday morning at 10 o'clock.

The conference was opened by the Rev. McNeill, Universalist. He spoke at some length; said the points of disagreement between Universalists and Spiritualists were so few that they should forever be buried out of sight. He hailed every movement that was calculated to humanize the world; believed in continued inspiration from time immemorial to the present; that all who could stand before a congregation and instruct them were inspired.

Rev. Gosse thought a belief in an omnipresent God would tend to spiritualize, even without the belief in spirit guides.

Dr. Underhill spoke over an hour on the sciences of mind, of chemistry, and of the wonderful results of mesmerism. His well-stored mind always interests and holds his hearers. Although over seventy-five years of age, yet young and hopeful in spirit.

Adjourned to meet at two o'clock in the grove.

Music by the choir from the Spiritual Harp. Dr. Dunn explained spirit control. Rev. J. O. Barrett gave a fine lecture; wished that all men might see the truth as he saw it.

Mrs. Mattie Hulett Parry followed with an address on "Practical Christianity as Theoretical Christianity," to the point and purpose. Theoretical Christianity sits her subjects down in cushioned pews; makes long prayers to be seen of men. Practical Christianity aids the poor, the fallen, the outcasts to a higher plane.

The evening session was devoted to earnest and eloquent speeches by Dr. Underhill, Mrs. F. A. Logan, Dr. Dunn, and Mrs. Parry.

A vote of thanks was tendered to the citizens for their hospitality, and to the speakers for their able addresses.

Time fails me to give even a synopsis of all the good things spoken—not only by those named above, but by others who do not claim to be public speakers.

Dr. Underhill repeated many beautiful poems, also Mrs. Logan, which helped to make up variety, and give point and pathos to sentiments advanced during the meeting.

Thus ended one of our best grove meetings, which are calculated to do much good. They seem but the prelude to that promised gathering in the Summer Land.

MRS. F. A. LOGAN.

Genesee, Wis.

Meeting at North Collins, N. Y.

The annual meeting of the friends of human progress, of North Collins, commenced here on Friday last, continuing through three days. It was not as largely attended as usual, on account of a very heavy rain which continued without intermission through the last two days, notwithstanding which, old Hemlock Hall was crowded to its utmost capacity, holding about one thousand people. All of them appeared to manifest a deep and abiding interest in our great and glorious cause.

During every session of the entire three days the meeting was ably addressed by that great advocate of liberty and religious freedom, G. B. Stebbins, of Detroit. Also by that highly gifted speaker, Mrs. L. Watson, of Titusville, Pa. We were also favored by the presence of Wm. Loyd, of Philadelphia, L. B. Howe, of Fredonia, Mr. Murray, of Chicago, Geo. W. Taylor, and others. All gave good satisfaction, which was made manifest by a vote of thanks from the entire audience.

H. SMITH.

North Collins, N. Y.

Fraternal Calls.

Bros. Hon. Paul Bremond and General W. H. Parsons, of Houston, TEXAS, Dr. Y. A. Carr, of Mobile, Alabama, and E. V. Littlepage, Esq., of Guatamala, Central America, all gentlemen of education and eminent business talents, gave us fraternal calls during the last week.

Each of these gentlemen speak in high terms of the advancement of the cause of Spiritualism, and manifest a deep interest in its phenomena and philosophy,—physical and mental.

Biography of Satan.

The Religio-Philosophical Publishing House, of Chicago, issue "The Biography of Satan; or a Historical Exposition of the Devil and his Fiery Dominions," by K. Graves. It aims to show the Oriental origin of the belief in a devil and future punishment, also the Pagan origin of such scriptural terms as "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," &c. &c. It is just the issue for these breaking-up times of old blind Theology, and will do great good in advancing the welcome work.—*Banner of Light.*

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks be- time to [illegible] an or-

Mrs. Addie L. Ballou.

Mrs. Ballou has labored efficiently during the past year in Kentucky, Illinois and Indiana. On Friday last she passed through the city on her way to Cambridge, Ill.

The card of James Brooks, the developing medium, will be found in another column of this paper. He is reported by those who have patronized him, as a very good developing medium.

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From the Quarterly Journal of Science, July, 1871.

AN EXPERIMENTAL INVESTIGATION OF A NEW FORCE.

By William Crookes, F.R.S.

Twelve months ago, in this journal, I wrote an article, in which, after expressing in the most emphatic manner my belief in the occurrence, under certain circumstances, of phenomena inexplicable by any known natural laws, I indicated several tests which men of science had a right to demand before giving credence to the genuineness of these phenomena. Among the tests pointed out were, "that a delicately poised balance should be moved under test conditions;" and that some exhibition of power equivalent to so many "foot-pounds" should be "manifested in his laboratory, where the experimentalist could weigh, measure, and submit it to proper tests." I said, too, that I could not promise to enter fully into this subject, owing to the difficulties of obtaining opportunities, and the numerous failures attending the inquiry; moreover, that "the persons in whose presence these phenomena take place are few in number, and opportunities for experimenting with previously arranged apparatus are rarer still."

Opportunities having since offered for pursuing the investigation, I have gladly availed myself of them for applying to these phenomena careful scientific testing experiments, and I have thus arrived at certain definite results which I think it right should be published. These experiments appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organization, which for convenience may be called the "Psychic Force."

Of all the persons endowed with a powerful development of this Psychic Force, and who have been termed "mediums" upon quite another theory of its origin, Mr. Daniel Dunglass Home is the most remarkable, and it is mainly owing to the many opportunities I have had of carrying on my investigation in his presence, that I am enabled to affirm so conclusively the existence of this force. The experiments I have tried have been very numerous, but owing to our imperfect knowledge of the conditions which favor or oppose the manifestations of this force, to the apparently capricious manner in which it is exerted, and to the fact that Mr. Home himself is subject to unaccountable ebbs and flows of the force, it has but seldom happened that a result obtained on one occasion could be subsequently confirmed and tested with apparatus specially contrived for the purpose.

Among the remarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scientific accuracy are: (1) the alternation in the weight of bodies, and (2) the playing of tunes upon musical instruments (generally an accordion, for convience of portability) without direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half dozen times, and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of a doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific inquirers, these phenomena could be submitted to crucial experiments.

The meetings took place in the evening, in a large room lighted by gas. The apparatus prepared for the purpose of testing the movements of the accordion, consisted of a cage formed of two wooden hoops, respectively 1 foot 10 inches and 2 feet in diameter, connected together by twelve narrow laths, each 1 one foot 10 inches long, so as to form a drum-shaped frame, open at the top and bottom; round this 50 yards of insulated copper wire were wound in twenty-four rounds, each being rather less than an inch from its neighbor. These horizontal strands of wire were then netted together firmly with string, so as to form meshes rather less than 2 inches long by 1 inch high. The height of this cage was such that it would just slip under my dining table, but be too close to the top to allow of the hand being introduced into the interior, or to admit of a foot being pushed underneath it. In another room were two Grove's cells, wires being led from them into the dining-room for connection, if desirable, with the wire surrounding the cage.

The accordion was a new one, having been purchased for these experiments at Wheatstone's, in Conduit Street. Mr. Home had neither handled nor seen the instrument before the commencement of the test experiments.

In another part of the room an apparatus was fitted up for experimenting on the alteration in the weight of a body. It consisted of a mahogany board, 36 inches long by 9½ inches wide and 1 inch thick. At each end a strip of mahogany, 1½ inches wide, was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a [illegible] from a substantial tripod, [illegible] was fitted with a self-[illegible] a manner that it [illegible] weight indicated by [illegible] was adjusted to [illegible] board was horizontal, its foot resting flat on the support. In this position its weight was 3 lbs., as marked by the pointer of the balance.

Before Mr. Home entered the room, the apparatus had been arranged in position, and he had not even had the object of it explained to him before sitting down. It may, perhaps, be worth while to add, for the purpose of anticipating some critical remarks which are likely to be made, that in the afternoon I called for Mr. Home at his apartments, and when there, he suggested that as he had to change his dress, perhaps I should not object to continue our conversation in his bed-room. I am, therefore, enabled to state positively that no machinery, apparatus, or contrivance of any sort was secreted about him.

The investigators present on the test occasion were an eminent physicist, high in the ranks of the Royal Society, whom I will call Dr. A. B.; a well-known sergeant-at-law, whom I will call Sergeant C. D.; my brother; and my chemical assistant.

Mr. Home sat in a low easy chair at the side of the table. Close in front under the table was the aforesaid cage, one of his legs being on each side of it. I sat close to him on his left, and another observer sat close on his right, the rest of the party being seated at convenient distances round the table.

For the greater part of the evening, particularly when anything of importance was going forward, the observers on each side of Mr. Home kept their feet respectively on his feet, so as to be able to detect his least movement.

The temperature of the room varied from 68 to 70 F.

Mr. Home took the accordion between the thumb and middle finger of one hand at the opposite end to the keys (to save repetition, this will be subsequently called 'in the usual manner'). Having previously opened the bass key myself, and the cage being drawn from under the table so as just to allow the accordion to be passed in keys downwards, it was pushed back as close as Mr. Home's arm would permit, but without hiding his hand from those next to him. Very soon the accordion was seen by those on each side to be waving about in a somewhat curious manner; then sounds came from it, and finally several notes were played in succession. Whilst this was going on, my assistant got under the table, and reported that the accordion was expanding and contracting; at the same time it was seen that Mr. Home's hand which held it was quite still, his other hand resting on the table.

Presently the accordion was seen by those on either side of Mr. Home to move about, oscillating and going round and round the cage, and playing at the same time. Dr. A. B now looked under the table, and said that Mr. Home's hand appeared quite still, whilst the accordion was moving about emitting distinct sounds.

Mr. Home still holding the accordion in the usual manner in the cage, his feet being held by those next him, and his other hand resting on the table, we heard distinct and separate notes sounded in succession, and then a simple air was played. As such a result could only have been produced by the various keys of the instrument being acted upon in harmonious succession, this was considered by those present to be a crucial experiment. But the sequel was still more striking, for Mr. Home then actually let go the accordion, removed his hand quite out of the cage, and placed it in the hand of the person next to him, the instrument then continuing to play whilst no one was touching it.

I was now desirous of trying what would be the effect of passing the battery current round the insulated wire of the cage, and my assistant accordingly made the connection with the wires from the two Grove's cells. Mr. Home again held the instrument inside the cage in the same manner as before, when it immediately sounded and moved about vigorously. But whether the electric current passing round the cage assisted the manifestation of force inside, it is impossible to say.

The accordion was now again taken without any visible touch from Mr. Home's hand, which he removed from it entirely; I and two of the others present not only seeing his release, but the accordion also floating about with no visible support inside the cage. This was repeated a second time, after a short interval. Mr. Home presently re-inserted his hand in the cage, and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards a well-known sweet and plaintive melody which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I took hold of Mr. Home's arm below the elbow, and gently slid my hand down it until I touched the top of the accordion. He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him.

Having met with such striking results in the experiments with the accordion in the cage, we turned to the balance apparatus already described. Mr. Home placed the tips of his fingers lightly on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the Psychic Force. The end of the board was observed to oscillate slowly up and down during the time.

Mr. Home now of his own accord took a small hand-bell and a little card match-box, which happened to be near and placed one under each hand, to satisfy us, as he said, that he was not producing the downward pressure. The very slow oscillation of the spring balance became more marked, and Dr. A. B., on watching the index, said that he saw it descend to 6½ lbs. The normal weight of the board as so suspended being 3 lbs., the additional downward pull was therefore 3½ lbs. On looking immediately afterwards at the automatic register, we saw that the index had at one time descended so low, as 9 lbs., showing a maximum pull of 6 lbs.

In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance, said that the whole weight of my body (140 lbs.) so applied only sunk the index 1¼ lbs., or two 2 lbs. when I jerked up and down. Mr. Home had been sitting in a low easy-chair, and could not, therefore, had he tried his utmost, have exerted any material influence on these results. I need scarcely add that his feet as well as his hands were closely watched by all in the room.

This experiment to me appears, if possible, more striking than the one with the accordion. As will be seen by the description, the board was arranged perfectly horizontally, and it was particularly noticed that Mr. Home's fingers were not at any time advanced more than 1½ inches from the extreme end, as shown by a pencil-mark, which, with Dr. A. B.'s acquiescence, I made at the time. Now, the wooden board being also 1½ inches wide, and resting flat on the table, it is evident that no amount of pressure exerted within this space of 1½ inches could produce any action on the balance. Again, it is also evident that when the end furtherest from Mr. Home sank, the board would turn on the further edge of this foot as on a fulcrum. The arrangements was consequently that of a see-saw, 36 inches in length, the fulcrum being 1½ inches from one end; were he therefore to have exerted a downward pressure, it would have been in opposition to the force which was causing the other end of the board to move down.

The slight downward pressure shown by the balance when I stood on the board was owing probably to my foot extending beyond this fulcrum.

I have now given a plain unvarnished statement of the facts from copious notes written at the time the occurrences were taking place and copied out in full immediately after. Indeed, it would be fatal to the object I have in view—that of urging the scientific investigation of these phenomena—were I to exaggerate ever so little; for although to my readers Dr. A. B. is at present represented by incorporeal initials, to me the letters represent a power in the scientific world that would certainly convict me if I were to prove an untrustworthy narrator.

I confess I am surprised and pained at the timidity shown by known men of scientific men in reference to this subject. Some little time ago, when an opportunity was first presented to me of examining into the subject, I invited the cooperation of some scientific friends in a systematic investigation; but I soon found out that to obtain a scientific committee for the investigation of this class of facts was out of the question, and that I must be content to rely on my own endeavors, aided by the co-operation from time to time of the new scientific and learned friends who were willing to join in the inquiry. I still feel that it would be better were such a committee of known men to be formed, who would meet Mr. Home in a fair and unbiassed manner, and I would gladly assist in its formation; but the difficulties in the way are great.

A committee of scientific men met Mr. Home some months ago at St. Petersburg. They had one meeting only, which was attended with negative results; and on the strength of this they published a report highly unfavorable to Mr. Home. The explanation of this failure, *which is all they have accused him of*, appears to me quite simple. Whatever the nature of Mr. Home's power, it is very variable, and at times entirely absent. It is obvious that the Russian experiment was tried when this force was at a minimum. The same thing has frequently happened within my own experience. A party of scientific men met Mr. Home at my house, and the results were as negative as those at St. Petersburg. Instead, however, of throwing up the inquiry, we patiently repeated the trial a second and a third time, when we met with results which are positive.

These conclusions have not been arrived at hastily or on insufficient evidence. Although space will allow only the publication of the details of one trial, it must be clearly understood that for some time past I have been making similar experiments and with like results. The meeting on the occasion here described was for the purpose of confirming previous observations by the application of crucial tests, with carefully arranged apparatus, and in the presence of irreproachable witnesses.

Respecting the cause of these phenomena, the nature of the force to which, to avoid periphrasis, I have ventured to give the name of *Psychic*, and the correlation existing between that and the other forces of nature, it would be wrong to hazard the most vague hypothesis. Indeed, in inquiries connected so intimately with rare physiological and psychological conditions, it is the duty of the inquirer to abstain altogether from the framing theories until he has accumulated a sufficient number of facts to form a substantial basis upon which to reason. In the presence of strange phenomena as yet unexplored and unexplained following each other in such rapid succession, I confess it is difficult to avoid clothing their record in language of a sensational character. But to be successful an inquiry of this kind must be undertaken by the philosopher without prejudice and without sentiment. Romantic and superstitious ideas should be entirely banished, and the steps of his investigation should be guided by intellect as cold and passionless as the instruments he uses. Having once satisfied himself that he is on the track of a new truth, that single object should animate him to pursue it, without regarding whether the facts which occur before his eyes are "naturally possible or impossible."

Since this article has been favored with [illegible]

Dr. Huggins and Mr. Sergeant Cox—the Dr. A. B. and Sergeant C. D. therein referred to:—

"Upper Tulse Hill, S. W.

"June 9, 1871.

"Dear Mr. Crookes,—Your proof appears to me to contain a correct statement of what took place in my presence at your house. My position at the table did not permit me to be a witness to the withdrawal of Mr. Home's hand from the accordion, but such was stated to be the case at the time by yourself and by the person sitting on the other side of Mr. Home.

"The experiments appear to me to show the importance of further investigation, but I wish it to be understood that I express no opinion as to the cause of the phenomena which took place.

"Yours very truly,
WILLIAM HUGGINS.

"Wm. Crookes, Esq., F.R.S."

"36, Russell Square,
"June 8, 1871.

"My dear Sir,—Having been present, for the purpose of scrutiny, at the trial of the experiments reported in this paper, I readily bear my testimony to the perfect accuracy of your description of them, and to the care and caution with which the various crucial tests were applied.

"The results appear to me conclusively to establish the important fact, that there is a force proceeding from the nerve-system capable of imparting motion and weight to solid bodies within the sphere of its influence.

"I noticed that the force was exhibited in tremulous pulsations, and not in the form of steady continuous pressure, the indicator moving and falling incessantly throughout the experiment. This fact seems to me of great significance as tending to confirm the opinion that assigns its source to the nerve organization, and it goes far to establish Dr. Richardson's important discovery of a nerve atmosphere of various intensity enveloping the human structure.

"Your experiments completely confirm the conclusion at which the Investigation Committee of the Dialectal Society arrived, after more than forty meetings for trial and test.

"Allow me to add that I can find no evidence even tending to prove that this force is other than a force proceeding from, or directly dependent upon, the human organization, and therefore, like all other forces of nature, wholly within the province of that strictly scientific investigation to which you have been the first to subject it.

"Psychology is a branch of science as yet almost entirely unexplored, and to the neglect of it is probably to be attributed the seemingly strange fact that the existence of this nerve-force should have so long remained untested, unexamined, and almost unrecognized.

"Now that it is proved by mechanical tests to be a fact in nature, and if a fact, it is impossible to exaggerate its importance to physiology and the light it must throw upon the obscure laws of life, of mind, and the science of medicine) it cannot fail to command the immediate and most earnest examination and discussion by physiologists and by all who take an interest in that 'knowledge of man,' which has been truly termed 'the noblest study of mankind.' To avoid the appearance of any foregone conclusion, I would recommend the adoption of some appropriate name, and I venture to suggest that the force be termed the *Psychic Force*; the persons in whom it is manifested in extraordinary power, *Psychics*: and the science relating to it, *Psychism*, as being a branch of *Psychology*.

"Permit me also, to propose the early formation of a *Psychological Society*, purposely for the promotion of the study by means of experiment, papers and discussion, of that hitherto neglected Science."

I am, &c.,
EDWD. WM. COX.

"To W. Crookes, Esq., F.R.S."

While we think the careful experimental investigations of Mr. W. Crookes, and his outspoken testimony as to the facts thereby elicted, stand out in favorable contrast to that timidity and apathy on the subject among men of science in general of which he so justly complains, it still appears to us that his labored tests add nothing of any value to our knowledge concerning it, and that if this be all we are to expect from science, when it goes into the investigation of "a new force," we shall not have much to thank it for. When we analyze Mr. Crookes' discovery, we find it amounts to this: that a crinoline cage, surrounded by 50 yards of insulated copper wire, and whether in communication or not with two Grove's cells, does not prevent an accordion playing tunes without any visible agency, and that with two eyes you can see it playing through the interstices of the cage. We should have thought, what we have always insisted on, that seeing it was enough, and that to perform this operation of seeing, anybody's eyes are as good as those of a Fellow of the Royal Society. So much for that experiment.

The next one is measuring the greater or lesser weight of a table in Mr. Home's presence. Thousands of persons, and ourselves amongst the number, have ascertained this difference in we get by feeling it, over and over again, and it has been repeatedly published as a fact on the credit of persons whose intelligence was quite equal to the task of saying when it was heavier and when it was lighter. It does not require an F.R.S. to preside over such a task, and all that Mr. Crookes has done has been to [illegible] this weight in one instance.

Then he and Dr. Huggins and Se[illegible] are so surprised at what they have not [illegible] that they must even christen the ph[illegible] a new name, and they are now to be dubbed the "Psychic Force." For the present we shall prefer to call it by its old name. Perhaps soon they will discover that the Bible miracles are true, and are a part of the same force. However, although in the interest of truth we feel bound to say what we have done, we are glad to see so much straightforward honesty and courage in a man who has so much to lose as Mr. Crookes. He is traveling in the right path, and is not oppressed by the prejudices of his class. All honor to him therefore.

We shall be glad to notice now how soon the blatant members of the Press, who have been calling Mr. Home an impostor, and the Tyndalls and Huxleys who have said that these things are absurdly impossible, will publicly apologize for their ignorance, and of speaking so wildly and positively of things they knew nothing about; but "against stupidity, even the gods themselves are powerless."

We may add here that about 14 or 15 years ago at a meeting of members of the Cooper Institute, New York, the testimony to the manifestations of "psychic force" borne by Professors Hare and Mapes, led to the appointment of a committee charged with a similar mission to that of the Committee of the Dialectical Society among ourselves, *viz.*: to inquire into the phenomena alleged to be Spiritual Manifestations. They did so inquire: they investigated the subject with several mediums, and among other facts they elicited, and embodied in the Report, was that of tables being made alternately light and heavy at request. They tested this by a pair of scales and weights, and the difference in weight was found to be nearly 50 pounds. This was told the writer by a member of the Investigating Committee, and who publicly stated the same at one of the Conferences on Spiritualism held at the Assembly Rooms, Gower Street, London, about two years ago.

From the Spiritualist.

FURTHER EXPERIMENTS BY MR. CROOKES.

Since the publication of his article in the *Quarterly Journal of Science*, Mr. Crookes has made some farther experiments with the "Psychic Force."

To do away with the objection that the contact of the hand of the medium with the lever in his spring-balance experiment might, by some inexplicable possibility, produce the observed results by muscular action, he tried the following experiment:—Over the center of the fulcrum he placed a glass vessel full of water, and by means of an iron stand, quite detached from all the rest of the apparatus, a vessel of copper was held so that it dipped into the water without touching the sides of the glass vessel. The bottom of this copper vessel was perforated with holes, in consequence of which it was partially filled with water.

When Mr. D. D. Home placed his hands inside the copper vessel, any force passing through his hands to the apparatus, had to traverse the water, hence no muscular action of his could have any effect upon the spring-balance. With the apparatus thus arranged, the lever oscillated as in his previous experiments, the average strain registered being three or four pounds.

Every depression of the index finger of the spring-balance, also depressed a wire pointer, so arranged that it could slide down a little brass rod. The result was that this pointer registered accurately the weight producing each depression.

Professor Hare, of Philadelphia, once performed an experiment nearly the same as this, but his experiment was less satisfactory, because he placed the vessel of water on the long arm of the lever, in a place where the immersion of the hands would cause a certain amount of strain to be indicated by the spring-balance.

While Mr. Crookes was trying the above experiment, it occurred to him to ask Mr. Home to put his hands on the table, but not to touch the apparatus at all, under these conditions, the lever moved as before.

Mr. Crookes has also tried some more experiments in the presence of some friends, amongst whom were his brother, and Mr. Durham, teacher of chemistry and physics at the City of London School. The medium was a private lady. The weight experiment was tried without the basin of water. The medium put her hands on the short end of the lever, where any pressure would have decreased instead of increased the weight registered at the other end of the lever. He put his hands on hers, to see that she did move them. The other end of the board went down at least a dozen times, taking about four seconds for each oscillation; most of the movements were equivalent to about two pounds, but occasionally there was a stronger one, the strongest registering 6½ lbs. Everybody present watched the medium and her hands. The fingers were at the extreme end of the board, and were never near the fulcrum. Once or twice the end of the board, under the fingers, rose with the fulcrum from the table, whilst the other end was being pulled down.

The same accordion used in the experiments with Mr. Home, placed key-end downwards, when held at the other end by several of those present in turn. This playing was done beneath the table. Then the hands of all present were placed on the top of the table, and the accordion floated about under the table with nobody touching it; all the hands were visibly on the top of the table at the time. While the accordion thus floated, it sounded strong notes and discords, but played no tune.

NATURE'S HAIR RESTORATIVE is the result of four year's study and experiment. It is now perfection itself, and no more to be compared with other preparations now flooding the market, than "tanglefoot" whisky is to pure Bourbon. See advertisement.

READ the advertisement of that most wonderful work, JESUS OF NAZARETH.

The Rostrum.

From the Medium and Daybreak, London.

ANCIENT MAGIC, WITCHCRAFT, AND MODERN SPIRITUALISM.

A Farewell Oration by Mrs. Hardinge, delivered in Hope Hall, August 9th, 1871.

All that have ever studied the page of history with that candid and accurate attention which enables them to analyze something more than a summary of the facts recorded, know that in every age, in all countries, there has been a line of strange and unaccountable history permeating the external law—a silver thread winning its way throughout all human evidence, ever manifesting its presence at some period or in some place. By this mysterious influence has the world become enlightened. Allowing that there can be anything supernatural—assuming that above the visible universe in which we live there can be aught which the great Creator has not included in the order of nature—what is this super-nature? How do we account for it? There seems to me to be three classes of thinkers: the first knowledge a portion of this supernaturalism—a portion which has existed in one period of the world's history, and which has not been demonstrated in one place alone; this they call religion. They attribute a certain interference with nature to the Great Almighty, and determine that at the time when this interference took place, miracles were wrought for the purpose of revealing to men the religion in which they believed. All the rest of the history of the "supernatural" is ignored by this class of thinkers. They put it aside as either of no value or having no existence. The second class are those that acknowledge, like the first, that some special revelation has been vouchsafed by the Great Spirit, allowing to men an opportunity of connection with his soul, receiving some token of his presence and the ministry of angels; but as to other forms of supernaturalism, whilst they acknowledge its phenomena to be true, they consider it to be evil, wrong, or caused through the dark side of nature; and the third class disposes of the whole history of the supernatural by denying its existence altogether, assuming there never was a miracle, never was a revelation—that there is nothing but the visible universe—that matter fashioned its design and outworks its own destiny. Now, these are the three classes of thinkers to whom, for the most part, are entrusted the teaching of the world in spiritual beings. There is a fourth class, and it is to that which I shall call your attention to-night. It is a class of persons who acknowledge that in all ages, and in all times, the same Spirit has manifested his presence, revealed his laws, instructed man in various forms and teachings in different countries at different times—in a word, that the Great Spirit and his messengers have never ceased to reveal themselves to man, although he has accepted that revelation only in accordance with his degree of knowledge. Of that fourth class your speaker stands this night as a representative, and it is in the hope that I may show you how, in three special phases of supernaturalism, the same demonstration has been wrought out at various times, but received by the world under different forms of belief, that I propose to address you upon "Magic, Witchcraft, and Modern Spiritualism." There are many other phases of this spiritual, or what is called supernatural, belief. It is a vast realm—a theme which includes all your religions. It is this which instructs us in immortality, and opens up the world of spiritual forces within yourselves anciently called "spiritual gifts." I cannot hope, therefore, in one brief discourse to do more than the extent of these varied revelations.

MAGIC.

Let us, in the first place, question, What is, or what was, Magic? We assign to-day a terrible occult meaning to the word, and have come to think that it was a sort of imposture or a delusion. There are, indeed, some who undertake to include all forms of religion under the term Magic, but to those we shall make no further allusion. When we question whence magic arose, we find that the magicians of old were priests. We are asked whence came a human priesthood, and we are referred back to the first great dynasty of which we have any historical record in ancient Hindostan. There we learn that in those vast and primeval solitudes in the Himalayan Mountains, surrounded by the grand and glorious phenomena of nature, the wild winds and the rushing storms, the earthquake and the tempest—by the burning sun of India and luxuriant foliage which inclined the mind of the ancient Hindoo to the study of metaphysics, were the men retired into the ancient forests, there leading ascetic lives, and devoting their minds to the contemplation of the great and sub'ime in nature. They necessarily became recipients of inspiration, which we call "spiritual gifts." They were known as healers of the sick, as prophets in dreams and visions and in different forms of inspiration. They conversed with invisible beings. They received those grand and stupendous revealments that enabled them to instruct those who sought them. There is no question that these antique sages were simple, earnest, and faithful believers in the highest and most sublime revealment from heaven which they possessed; and as the multitude looked upon them with that superstitious reverence which naturally inclined them almost to worship them as footprints on the boundaries of two worlds, these ancient priests began to realise the value of the influence which they exercised upon the people. They became very rich; they dealt out the sublime and occult knowledge which they professed at high cost. They taught their votaries the necessity of offering presents for alms—hence sacrificial rites. Rich offerings were laid at their feet, and thus the first priesthood. Now, we know there was a priesthood which was called by the Jews the Order of Melchisedec. The baptism of spiritual fire, the true prophetic gift, fell upon that individual from inheritance, but could not be purchased with a price—could not be transmitted from father to son—could not be received by a mere ordination of the hereditary priesthood. The consequence was, that when these ancient priests found that their office was very profitable to them, they naturally desired to transmit it to posterity. Finding they were unable to do this, they had different ways of procuring these gifts by artificial means. We learn from the ancient writings of the Hindoos that they discovered the virtues of plants, drugs, and vapors, for producing supernatural phenomena. They began to realise the nature of magnetism; they then perceived the possibility of controlling the human mind by what we now call psychology, and thus they established the system of artificial necromancy, fascination, enchantments, and all the various arts by which, through drugs and vapors, the magnetic sleep was induced, forming the basis of the most famous art of magic. We learn this not only from the Jewish Scriptures, but also from the Hindoos themselves. They were a very tenacious people, and for a thousand years their arts and processes were practised from generation to generation, as they still do in parts of India, amongst the modern Hindoos, these very arts which so amaze the traveler, and which are in reality only remnants of the same lost art of magic; and when we come to question the foundation of this art, we find it to consist solely of magnetism and psychology, or the power of man upon man by the virtue of drugs and other agencies. When we thus review the nature of magic, we find it was a stupendous knowledge of the properties of magnetism and psychology. These practices are now disallowed. Were we now to offer to instruct the world in the art of magic we should be consigned to the nearest lunatic asylum, and meet with the treatment visited upon those who are of unsound mind. But when we put forth the announcement that by electro-biology we shall enable one person to influence the minds of others, or when we announce that with the aid of electricity we can produce results by invisible force to work strange feats, we are scientists, but not magicians. Nevertheless, when we question the secret of ancient magic, we find it is one and the same thing, only that magic fell into disuse as the priests of India ceased to practice it. This is the first basis of our position.

Now take the next. We are informed that magic was a foul practice, a diabolical art, and that it was a resentment from the Great Enemy, and was for the purposes of evil practiced only by Pagans. But when we question why these practices were held in reprobation, we find that they were invariably denounced by some other sect who had not the power of the magician.

WITCHCRAFT.

In the second place, What is Witchcraft? We are approaching a little nearer our own times—in fact, we are treading closely on popular opinion. It is no new thing for your speaker to be questioned how far she dares to assert spiritual communion in view of the terrible denunciation of Moses, "Thou shalt not allow a witch to live." In the face of Isaiah, who charges us not to seek of the dead for the living, let us ask, What is the line of demarcation between Witchcraft and Modern Spiritualism? Magic, as an art, passed away with the dynasties of India and Egypt. They, however, transmitted some of their knowledge to the Jews, and this was perceived in that remarkable volume called the "Cabala," but little known beyond the circle of learned Jews. In this volume we have a vast amount of information concerning the methods of culture of occult forces. We are taught also the method through which, by special "mutterings," we can by clairvoyance discern the future in precious stones. We are also taught the method of holding communion with the dead. Spirits are thus said to be invoked in the volume called the "Cabala." Now, the Jews are acknowledged to have been extremely ignorant, and submitted to the most gross and great delusion. We find that when we come to trace the origin of the priesthood, it was derived from the priesthood of Moses, who founded the order of priests and derived his information from the Egyptians. When we compare the system taught by Moses with the ancient Magic of the Egyptians, we find they correspond very closely. The Urim and Thummim was, in fact, a consultation of the twelve rods of those who were instructed to read how the law shone in this stone were enabled, as they supposed, to read the future. Casting lots was one of the priests' practices; another was by the "Daughter of the Voice." This was a method by which the priest, standing in the porch or entry of the temple, listened to the conversation of the first passers by, and interpreted this as oracular. But many of the Jewish partook so closely of the ancient Egyptian rites that it is a marvel to those who read the book why the Lord should have imparted these to Moses, who was already instructed in all the wisdom of the Egyptians.

The first direct allusion we find to witchcraft is in the writings of Moses, who commands, "Thou shalt not suffer a witch to live." When we take this text, and place it in approximation with Isaiah, who denounced "those who peep and mutter and resort to the dead to seek the living," then we find it resembles the ancient writings of the 'Cabala." Thus, there was White Witchcraft, which was practiced by the priests. Black Witchcraft, again, was practiced by the uninitiated—by those who were not in the order of the priesthood; in fact, it was a sort of private priesthood, which received inspiration or gifts, just as we do to-day, without any authority. It opposed itself to the regular stereotyped mode of the Jewish priesthood, causing jealousy and leading to persecution. When Moses commanded with the Egyptians they are called Magicians, but he calls the Priests of the Lord. The phenomena which were produced by both were therefore the same, and up to a certain point they prevailed with Moses.

When practiced by the people, it was Witchcraft; but when by the priest, it was Religion. Take, for instance, the fact that Jacob Abraham, Isaac, and others beheld spiritual beings, and received messages of high import from them. Joseph was not only an interpreter of dreams, but was a diviner. Balaam represents what might very fairly be termed the ancient trance medium. He falls into a trance, has a vision of the Almighty, speaks unpremeditated words. He pronounced a blessing when he came to give a curse. He was not selected for any especial moral qualities, but he was endowed with a peculiar gift. The prophets of Israel had the hand of the Lord upon them. Sometimes they were made to instruct the people through visions. They were sometimes made to predict the fate of Israel—Isaiah for instance, and many other of the prophets. What power was this? Oh! not witchcraft. These were the authorized religious men of the day; but when we come to the unauthorised woman—when we are pointed to the Woman of Endor who predicted the fate of Saul, who foretold the destiny of Saul, even as Samuel did when he himself was on earth—we are pointed to a witch. Now let us endeavor to find the demarcation between Samuel and the Witch of Endor. We find that Samuel heard the voice, Samuel perceived spirits, Samuel prophesied the future, Samuel conceived himself inspired by the Lord; Samuel, in a word, was a man of God. Thus we have a right to suppose that if he passed from the grave he was the same good Samuel that had left this life in the odor of sanctity. So long as Saul was obedient to God he was recognised as a prophet. The time came when Saul was disobedient, and from that time the power left him. He banished from the land witches and all who had familiar spirits, though we are not informed where the distinction was between the witches and the prophets. One remained—the Woman of Endor; and Saul, in despair of being able to receive any of those answers which had so far guided him on the way, or any of those directions which had formerly spoken Divine truth, Saul suddenly bethought him that the evil people of the land banished might answer his purpose very well if he could only find one. We do not hear that this woman practiced any arts. We do not hear of any enchantments, any divination, any sacrificial rites, any blessing upon the altar-pieces, as Abraham did, and waiting for fire to consume them. We hear of nothing but the fact that the spirit of Samuel was called in the presence of Saul, who believed he appeared, though the woman alone perceived it. Did not the prophecy then given come to pass? And now, as we search those passages of Scripture, this is all the description of the "witch" we can find; were it not for the denunciations from the pulpit, we should hardly call the woman a witch. Taking, therefore, the high authority of our clerical teachers, it is clear we have arrived at that time when we stand face to face with the modern "witch" in the form of Spiritualism. In the Woman of Endor, we are not informed what she did wrong; we are merely told she was a "witch," and as what she prophesied came to pass, it was a true prophecy. But little more occurs to us; but little appears in the history of humanity concerning witchcraft. The cry "Religion" takes a very strong hold on the world. One of the most notorious cases of the trials for witchcraft occurred since the famous Order of Knight Templars. We are told that this order was at last broken up for witchcraft, and that Guy was executed with great ignominy for the practice of witchcraft; but little is stated concerning the nature of the witchcraft, and we can only suppose the Knight Templars saw and heard spirits, and that this constituted the crime of witchcraft. Happily for our research, the records of some of these trials for witchcraft still remain. Charles the Second and others collected a very notable account of them. They have bequeathed to the world quite a collection of these trials. Some among them are familiar to your speaker, who has visited the scene of such trials in New England. In the first place, it was remarked that children were the first to be affected with a strange malady. We are told that a great number of children screamed, whistled, and represented the most curious appearances. Sometimes they barked like dogs, and always represented themselves as under the influence of some known person who was accused of having the evil influence, or being a witch, and having put a spell upon them. In this way many persons were brought to trial, accused of having put the spell on these unfortunate children. We find that these persons were generally inoffensive, and bore otherwise a blameless character. We find there is some magnetic influence which spreads like a contagion. We have yet to discover one single instance in which it can be shown that anyone had put any spell upon another more than that which has been claimed by psychology. When we ever we recognize good or evil, that which is impressive at a distance, this we call magnetic. In the trials in the Middle Ages which disgraced humanity, those who were accused of witchcraft possessed the gifts which in ancient times were called witchcraft, and now called Spiritualism. It is told that Satan played the pipes, toads and black cats were the dancers, and spectres stood round; but we have no photographic copies of what was done on those occasions, and these vague reports constitute all the accusation that can be brought against them.

Much depended upon the status of the people amongst whom these works have occurred. St. Paul says there is one spirit, but a variety of administrations, and he is the diversity. When this gift fell on any but the Jews, it was called enchantment; when it fell on the Patriarchs, it was the gift of God; when it fell upon the Judges, like Samuel, it was the voice of God—the presence of ministering angels. On the other hand, it was the gift of prophecy when it visited the Chaldeans, but it was sorcery when it came upon Daniel; it was the gift of God when it came upon the Apostles; it was the gift of the Master—it was the Divine gift—a message from the Sacred Presence. And now a few brief words concerning the last and third division of my subject—

MODERN SPIRITUALISM.

It has been with us, the Spiritualists, both in America and Europe, for some twenty-three years. It came with a power which was irresistible; at that time it was not known what a Spiritualist was—the name was not understood. Now on the continent of America we number millions, and the more I reside and labor among the European nations, the more general do I find this Spiritualism everywhere. It manifests itself in two forms—by physical and trance mediumships. Spiritual beings become material and speak with an audible voice. Many of these feats are undignified and seemingly unworthy of spirits. We contend that we must regard these as signs adapted to our low condition. For more than 1800 years down the ages have sounded the words of the Master that we should "give a sign of our belief" in our work. Many great manifestations have been even of a more undignified character—the divining cup of Joseph, the trance mediumship of Balaam, the cakes baked on the rock for Nahum, the cruse of oil of the prophet, and all the signs that were given in ancient times, and which formed the fundamental basis of the faith on which our belief is founded. I have given them with deep reverence, as the work of Him who speaks to our ignorance—who gives us these humble signs in advance.

We have the trance and the speaking medium. These, by a power they cannot resist, have gone from country to country, and with uneducated lips proclaimed the glad tidings of the opening of the spiritual senses—of the truth and certainty of this great communion.

Amongst those that we call, for the purpose of distinction, intellectual mediums, some have been endowed with a power and an eloquence that have been irresistible; and these "priests" are forming the germs of a new religion throughout the length and breadth of the land. These spirit mediums have been commissioned to proclaim the one God. All sects may come under this teaching. We endorse no denominations—seek no name. It is enough for us to know that the great problem of spiritual existence has been solved. We know there is an Infinite mind—a Master—at the helm, and him alone do we worship. Beyond all chance of doubt we know that we live forever. When the visible heavens that are now over-arching us shall have shrunk, we shall be living; when the mighty orbs in which we have passed away round this planet of ours shall have passed away, we do know that the words that are now parting our lips—that the thoughts we are now thinking—the deeds we shall perform to-morrow—the secret motives that are agitating our minds—we know that these will make our hereafter. These are the inner structure of our spiritual beauty, and according to our fidelity or perfidy we shall be happy or miserable.

The mightiest powers of the angels are engermed within you and I; and as we sow, so shall we reap the bright and glorious gem, immortality.

Letter from Harriet E. Pope.

BROTHER JONES—Exeter Hall and the other books came safe to hand, and after a careful reading, I must say that there is more to be learned in that small work than in any book of the price I ever read. If any one wants to know the foundation upon which old theology rests, let him get Exeter Hall, and read it thoroughly. I wish everybody, churchman and Spiritualist, would read it, for unless they were so blind they would not see, they would be the wiser for it. I want two more copies for lending, as soon as I am able to get them.

In visiting different parts of the State, I find a great many, even professed Spiritualists, who do not own even one book on Spiritualism, or even one of our weekly papers. Why is it? They could not support the physical body without food, and certainly we need food for the spiritual as well. We can hardly [illegible] JOURNAL arrives, and for [illegible] are many necessary than [illegible] ries of life.

But speaking of [illegible] avowed Spiritualists, who would rather take the *Ledger* than spiritual literature. It seems to me they had rather feed on husks than good, solid food.

Our cause is gaining slowly but surely, and we hope to have a grand rally in October, at our Annual Convention, and wish all Spiritualists in the State, and all others who can, to be present to enjoy it with us.

Morristown, Minn.

Letter from Mrs. E. M. Wolcott.

ED. JOURNAL:—Perhaps a few words from this chill region may interest your readers. I say chill, for the warmth of our philosophy has never been permitted to thaw the iceberg monuments of old theology, of which there are seven in this place. Of intelligence derived from books, there is plenty, this being the seat of St. Lawrence University, comprising three departments, theology, science and law. Two presidents and a worthy corps of professors shed the lustre of their knowledge upon the minds of something less than a hundred young men and maidens. Universalist in faith, early in opening its doors for the admission of women, this has been called the most liberal college of the country,—the same advantages, the same privileges awarded to either sex, permitting the iteration of the most radical views, rarely, if ever, expelling for the cause. Employing the best of talent, largely conversant with the later reforms of the day, as a few of the faculty are, and rigidly conservative as the remainder are, it is not singular that schisms arise, implying divisions of this, as of other bodies of sectarians. Indeed, one who is privileged to listen to their lyceum lectures, essays and orations, requires no far seeing power to discover the signs of the times as indicated thereby.

Of the many who go forth as preachers of the gospel according to Universalism, full one-half drop away into more lucrative employment.

Query :—Are they really called of God? "The course of nature" is [illegible]; the Bible, remarked a learned divine. The reason is obvious. The great mass of mind is struggling to be free.

Four years since I came here to educate a son and daughter, ever aweing, to the questioning mind, our knowledge of the glorious truth. Later there were others who dared give expression to their views. For a time, the clean, cheerful face of a spiritual paper might be seen side by side with the *Star in the West*, *Christian Leader* and other denominational papers, receiving no disparagement in the contrast, when suddenly we missed it; why, we could never learn. It is to be regretted, for many of the theologians read it with avidity.

In the dearth of Spiritualist colleges, we can heartily recommend this school, regretting only the lack of interest in the Faculty to obtain situations for the graduates who desire to become teachers. In this, the normal schools are preferable, as schools wherein the children of Spiritualists may become thoroughly educated.

As a Spiritualist—one who realizes that very soon the children of our cause will devolve upon our youth, I am proud to say that in spite of bitter prejudice against our belief, my daughter won the highest grade of scholarship for the four years' course in a class of ten, of whom five were young men,—one the valedictorian. She is now teaching in the unprejudiced the capacity of woman's intellect to receive and assimilate the mental food designed for her brother man. Eve long, they take their respective positions in the public arena,—the one as a teacher, the other as a student of medicine, leaving me alone and at liberty to labor in the vineyard of spiritual truth, wherever there is work to do, by speaking, reading character, describing spirits in public, as E. V. Wilson, or developing in private.

Money is of secondary consideration when compared to the earnest desire I possess of widening the circuit of my acquaintances in the spiritual field. So, stranger friends, I await your call.

Again—where better than from the white folds of the noble JOURNAL, and by the favor of its worthy editors, can I return thanks to the many dear friends who by their appreciative kindness, liberality and constant employment in the lecture field, have enabled me thus to carry out the last wishes of my noble, earnest souled husband, who for four years has mingled with the loved ones of the beautiful land,—for the education of his orphan children. To you, with heart felt gratitude my spirit turns, realising that thoughtime and space divide us not[illegible], I know the benison of thy love will be with me still.

Canton, N. Y., Aug. 8th.

A FINE TEST.

Letter from Dr. Abba Lord Palmer.

BROTHER JONES:—As a test in proof of spirit power, and that mediums are useful beings, I wish to relate an actual fact, withholding all names excepting that of the medium, for wise reasons.

A young lady, resident of the city of Moline, Illinois, inherited an estate in Canada worth some forty thousand dollars, and acting on that intelligence, she went to Toronto to get control of the property. Her friends received letters informing them of her arrival, and that in about three months she would be able to return with her fortune. After that, weeks and months passed on, and no letters came. Great anxiety was felt by her friends, and letters were written to a lawyer in Toronto whom she on arriving there, had entrusted with her business. An answer was returned by the lawyer, stating that she had married and left the city, but he did not know her address. This did not satisfy her friends; they continued to write to her lawyer, but no evidence was ever given. At last, an uncle, I believe, came to Dr Wm Henry Mitchell, who is a very active and intelligent healing medium of Moline, and requested that he be entranced and tell him all he could in the case. In reference controlling the medium said that the niece was not married, but was confined, not by force, but by circumstances; described the lawyer, his apparel, even to a seal ring and cuff buttons, which he said would be presented to him.

This was all taken down in writing, and is now preserved as evidence of the truthfulness of the spirit, for the uncle and Dr. Mitchell soon after sent the writing to Toronto, as directed by the control. They stopped one day in Detroit, then went from there to Toronto, sought an interview with the lawyer, and found the description of the two men correct,—seal ring, cuff buttons and all. But, strange to relate, the parent of the lawyer knew nothing of the young lady's business, but had seen her in the office. This caused a tremendous quarrel in the law firm, and a dissolution of the same, the uncle taking the papers from the hands of the lawyer, and placing them in the hands of another, and in the care of the United States Consul.

Soon after, they set out for the [illegible] they could ascertain only the [illegible] that she was married, but her [illegible] unknown.

The doctor was controlled and [illegible] one day in Detroit, on their return.

They arrived there at night, and put up at a hotel. The next morning they went out for a walk. The medium, in relating the incident, said, "I never felt so like walking in my life. I hardly felt my feet touch the pavement."

After walking some distance, Mitchell darted into a candy store without speaking one word,—the uncle following more deliberately, wondering what the medium should go into a candy store for. Just as he crossed the threshhold, whom should he see but his long lost niece standing behind the counter.

Joyous was that meeting, and the angel world who found what mortals without their aid could not have found.

These facts can be authenticated on writing to Mr. Bull, of Rock Island, Miss Sarah McLinden, or C. P. Mitchell, of Moline. It has created a great sensation in the city, the orthodox clergy, and satisfaction to the Spiritualists. When this all settled satisfactorily, I will then give the young lady's side of the story and the names of other parties.

Truly is the latter text true, that we have from heaven to earth that we read of in Jewish history, has never been withdrawn and angel visitants bless us with their guardian care. This I feel to acknowledge in the work that angels have appointed me to do.

In Geneseo I met with many noble and ardent workers in the cause, and formed many new and warm friends. May they ever grow less, is my earnest prayer.

Dr. Allen is doing a good work in healing in Geneseo and vicinity.

C. H. Doty, of Atkinson, is a fine speaker and lecturer, and I hope that spiritual societies will place him in the lecturing field.

In Rock Island I gave many tests of spirit presence, many saying it was almost like talking face to face with their departed in my stillness. Readings of character, with statements of facts concerning past and present scenes, gave perfect satisfaction.

New Boston, Ill., Aug. 1st, 1871.

Letter From Della E. Dake.

BROTHER JONES:—Quickly the chords of sympathy are attuned when we are called upon to contemplate human suffering in any form, and how readily the call of duty responds when the sufferer is one near and dear to us.

Six weeks ago my husband and myself left Chicago with the intention of visiting the prominent cities in Michigan, hoping in each to leave some practical proof of the efficacy of spirit power in healing the sick.

While in East Saginaw, and before we had been there long enough to meet many of our brothers and sisters in the faith, our plans were frustrated by the Doctor receiving a telegram from Rochester, calling him immediately to the bedside of his father, Prof. O. M. Dake, of that city, who upon our arrival, we found suffering from a sudden attack of paralysis, unable to speak, or move without help, pronounced by his attending physician, as by good recovery. When danger calls, the spirits are prompt to save. By their timely aid, and with means ever at hand, the Doctor was able to aim so instantly relieve him, and thanks to the "laying on of hands," he is now rapidly recovering. It is in such cases, and at such times, that the soul gives homage to the unseen forces that surround us, and guide us through the darksome causeways of life.

The 12th and 13th of this month we were present at a picnic and grove meeting of Spiritualists at Avon Springs, and as I glanced over the goodly number there convened together both for pleasure and profit, with the grand blue dome of heaven for our canopy, the choral anthems of joyous birds for music, and good old Mother Earth our footstool, I thought, what better or more fitting place for the worship of spiritual truths do we need? Why ask for costly halls? In these not more breadth and freedom of thought in thus gathering together under Nature's grand old forest trees, without form or ceremony to hamper or impede the soul's progress?

Several speakers were present. Among the most prominent were Prof. J. G. Fish and Dr. E. L. Lyon. The two day's meeting of Saturday and Sunday was a success. Hundreds of the prominent Spiritualists in Western New York were present, giving proof that Spiritualism in this section is not dead, but *lives*, and *will live*, so long as eternal ages roll with their ceaseless weight of truth, which is always triumphant.

"It is not a child of only yesterday, nor today, but of to-morrow, ever progressing, and growing into the fullness of a power that no church priest or pope in their *ignorance* can annihilate.

We formed many pleasant acquaintances, and met many old friends of the Doctor's. A large concourse of outsiders were also present, and it is hoped, will profit by the example, and gushing emanations of truths propagated. In the evening a large number congregated in the spacious parlors of the Avon Cure for a social interchange of thought, and to commune with the Spirit World—many visitors at the Avon Cure for the first time witnessed a spiritual scance.

The Avon Cure is under the management of Spiritualists; the hotel accommodations under the supervision of the gentlemanly proprietor, Mr. W. P Smithworth.

The wide-spread reputation of the sulphur springs needs no further comment at our hand. Indecements were held out to Dr. Dake to take charge as chief physician of this noted cure, but his extensive practice in the West would not permit of its acceptance; and although this section was his former home, and the beautiful Valley of the Genessee his birth-place, no inducements would turn him from his adopted home in the West. "It is not that he loves the East less, but that he loves the *West more*," and to-morrow our faces are again turned toward the Father of Waters.

Rochester, N. Y, Aug. 27. 1871.

Letter from Dr. D P. Kayner.

As previously announced in the JOURNAL, I lectured last Sunday (Sept. 3rd.), at the Patten School-House, on the line of Ogle and De Kalb Counties, morning and evening, to crowded houses. My subject in the morning was, "The Lessons of Spiritualism"—in the evening, "Life."

Notwithstanding that a Protracted Meeting had been started immediately after my former lecture, and to head off the influence of the truth I had presented to the people, and to keep them from coming out to hear me again, and had conducted it upon the regular hell-fire principle, to make it effective. The school-house was crowded, and anxious listeners were gathered about the windows.

This protracted effort had been organized and carried on at the Chronkhyme School-House, in the town of Franklin, De Kalb county, about three miles north of the Patten School-House, and in the evening—Sunday—their minister told them that all were attending my meetings were "on the straight road to Hell."

If he is like most of the ministers "we read of," I presume he understands the complete topography of that country, and the nearest route to reach it.

But the "Rev" gentleman had overshot his mark. A lady, who had attended my morning lecture, arose, and informed the Meeting she attended my lecture in the morning, and did not think she was any nearer Hell for so doing, and if all would preach as pure doctrine as those she heard there, and live up to them, "the world would be the better for it."

But this is not all. It has aroused a spirit of determination in the minds of the liberal people, and they have resolved to carry out the defense of their "inalienable rights" at all hazards.

It was unanimously "resolved, that Dr. Kayner be engaged to continue his lectures," and as the Patten School-House is too small to accommodate those desirous of hearing the truths of immortality as given through his organism, we will hold the meetings September 17 h, at the Chronkhyme School-House, at which time I propose to survey "The Road to Hell."

"Thus the work goes bravely on." Immortals are giving evidence of their individuality in my presence, when emotions are favorable, and demonstrations of clairvoyance, so we are every day presented to the people after truth. The clouds that heretofore have hung heavy and black, are being parted, and Heaven's own light is streaming through the rifts. As Bro. Wilson says, "God is good, and the angels are our helpers."

St. Charles, Ill., Sept. 6, 1871.

From the St. Louis Democrat.

DO IT DOWN.

BY HOOD ALSTON.

The world is moving onward—
Do it down—
To a grand harmonious union—
Do it down.
Darwin's latest revelation,
Maintaining evolution,
Will cause a revolution—
Do it down.

Man must his brother own—
Do it down—
From the cottage to the throne—
Do it down—
Of every clime and nation,
Complexion, race, or station.
We are surely blood relation,
Do it down.

Education is advancing—
Do it down;
Arts and sciences enhancing—
Do it down;
Universal emancipation
Goes along with education;
'Tis heaven's ordination—
Do it down.

Religion must keep pace—
Do it down—
Or be beaten in the race—
Do it down.
No mysterious revelation
Needs teach us our creation
Or final destination—
Do it down.

Reason's lamp is brightly glowing—
Do it down.
Freedom's stream is onward flowing—
Do it down.
The time will shortly be
When humanity is free—
A blessed unity—
Do it down;

Free from ignorance and sin—
Do it down—
Grand and beautiful withal—
Do it down.
The "coming man's" the goal
Of the immortal soul,
As eternal ages roll—
Do it down.

ED. JOURNAL:—The above is copied from the St. Louis *Democrat* of August 13th. There is something more than ordinarily good in "Do it down." It is truth in a nutshell, and we ask a place for it in the JOURNAL, from which emanates so much that it *does*, so much that *tends* to progress. "Reason's lamp is brightly glowing," and it shines for all; it is Spiritualism—the new light that is to drive away the darkness of superstition and ignorance. God bless you and your associates in your efforts to keep that lamp "brightly glowing."

Spiritualism is ahead of everything else. The JOURNAL is as much sought after in these parts as was the good man Jesus sought after by his disciples on the shores of Galilee eighteen hundred years ago.

YOUR FRIENDS IN STAUNTON.

Staunton, Ill., Sept. 6th, 1871.

Copy of Correspondence in Reference to Spirit Pictures.

Mr. Carter—Dear Sir:—I saw your letter to Mr. Doherty, and as I am skeptical in regard to Madison Doherty's spirit pictures, I would like to have answers to some questions. As an artist, and want to get to the bottom of this matter, and hope you will assist me.

1st.—Did your artist, Mr. Wilson, take the camera apart, examine that there were no microscopic lenses or glasses for reflections?

2nd.—Was the bath examined, and were there no openings to receive negatives, or transparencies?

3rd.—Was the tablet examined at each sitting, that no transparent or negative was used in it?

4th.—Was the background watched so carefully that no confederate could aid during the exposure of the plate?

5th.—Were the plates used old or new, and did they belong to Wilson or Doherty? Had the plate ever been used on which the spirit picture appeared?

6th.—Was Doherty's person examined to ascertain that he had no means for tricking?

7th.—Did Wilson, the investigating artist, perform all the manipulations, prepare the plate, develop the picture, etc?

8th.—Did Wilson develop the picture in the dark room without Doherty's presence?

9th.—Was your investigating artist entirely competent and above suspicion of confederacy with Doherty?

Respectfully,
WM. C. THOMAS.

Crawfordsville, Ind., July 19th, 1871.

Reply:

Mr. Thomas—Dear Sir:—Your letter, hereto attached, was duly received, and I have called on Mr. Wilson, and herewith present his answers, which, of course, will be mine also:

1st.—He examined it thoroughly. It is one of the simplest construction. He says there was nothing in it or about it different from one ready for the ordinary work.

2nd.—It was and is a common bath glass dish, inserted into a close fitting wooden box, stands on the table in the dark room, and is movable. We carried it out into the light, took out the dish from the box—it contained nothing but a fluid and the "dipper." There are no openings of any kind in the wooden box, except, of course, the end which receives the dish. It is absolutely impossible to attach trickery in connection with the bath.

3rd.—It was fully. Mr. D. did not handle it from the beginning to the close of the test; there was nothing in it nor about it that does not belong to it for common work.

4th.—It was. Mr. Wilson stood facing it at each sitting and no head appeared, nor was the background moved from first to last. It is also one whole piece. In its rear it is a solid brick wall, neatly papered.

5th.—The plates were new. Mr. Wilson took them from the little box in which they came from Mr. Crapo's, the photo furnishing store. He used six plates. They had never been used before. They were Doherty's plates, having been recently purchased by him.

6th.—It was not. (See answer following.)

7th.—*He did everything from first to last.*

8th.—*He did.* Mr. D. never entered the dark room *at any time during the test.* Mr. D. did one thing only,—that is, during the exposure he stood near the camera and held his hand over it, but not touching it.

9th.—I so consider him for the following reasons:

1st.—He has, perhaps, the largest gallery in the city.

2nd.—He has had fourteen years' experience in the photograph business.

3rd.—He is by nature an honest-hearted man.

4th.—His character for honesty is beyond question.

5th.—I have been acquainted with him for years; having been not only his attorney, but for other branches of his family, and selected him because I believed him beyond corruption.

6th.—He is not now, and never was, a Spiritualist.

7th.—He is a modest man, and a deep lover of truth. He says now he can not account for, or give any explanation of how the picture came on the plate. The sitter never moved from his seat. There were six trials; that is, six plates were prepared and exposed, as for an ordinary picture, and the spirit picture appeared only on the sixth plate, while Mr. Wilson was in the dark room. Mr. Doherty sat in a chair similar from the side of the camera, in presence of the sitter.

I am anxiously investigating this matter, as well as yourself, and you can depend on any other manner of testing fully I will be happy to avail myself of it. I have the honor of subscribing myself, yours for the truth, and death to humbug.

GEO. CARTER.

Indianapolis, Ind., July 20th, 1871.

(Forbidden copy of the original is in my possession.) C. C.

THE NEW PATENT.

Letter from Mrs H. J. Andrews.

BROTHER JONES: Being an old subscriber for the *Banner of Light*, I am not a regular reader of your paper, but see an occasional number, and hear it well spoken of. I believe there is about an even number of the RELIGIO-PHILOSOPHICAL JOURNAL and the *Banner of Light* taken at this office, and as I am heart and soul a Spiritualist, I like to have all our papers prosper. Long may they wave over this so-called land of freedom,—even till we are free from theological chains.

We are not strong enough to have regular speakers, but occasionally one passes this way. Our literature in the shape of papers and books is doing its work. By the way, I see MRS. Waisbrooker's "Alice Vale" and "Helen Harlow's Vow" in your Book List. I have read them both, and can hardly say which I like best. Each is best for the purpose for which it was written: "Alice Vale" to illustrate Spiritualism, and "Helen Harlow's Vow" on the social question. And being in story form, when they get among the young folks they are pretty sure to go through the neighborhood, and the comparisons and illustrations contained in them are so plain and pointed that those who may read are not likely to forget. But while both are good, it is of "Helen Harlow's Vow" that I wish more particularly to speak, for I honestly believe that could it be read by every young woman in our land, it would save thousands from sinking to the prostitute's hell (earthly hells I am speaking of),—*there is so much strength in it for woman.* I have a copy of it, and it is going from one to another all the time, and church people, as well as others, say, "It is the best thing I ever read." Mrs. Waisbrooker has been staying in this place through the summer, trying to regain her health, so as to be able for active service again, and tells me that she is feeling so much better that her courage is good to "try, try again."

One other item of interest I must give you, in reference to a grain-binder, patented by a Mr. Hottridge of this place. Mr. Hottridge is a Spiritualist, and something over two years since a grain-binder was shown him. The impression has gone abroad that spirits showed it to him, but he does not say so, for he saw no one at the time, only saw the machinery, though he has seen spirits, or persons looking like men and women in the form at other times. Had his binder proved a failure, the enemies of our beautiful philosophy would have rejoiced, and it proving a success, every principle having been demonstrated, it, of course, has its influence in our favor. Mr. H. has had the usual fate of inventors to contend with—want of requisite means, but finally men of wealth became interested, and the binder—one to bind grain with straw and make its own band—will be before the public as soon as the necessary steps can be taken for manufacturing.

By the way, have you seen any "psychic force" flying about your way? It is really laughable to those who have witnessed these things for years, to see the scientific world waking up, as if from a Rip Van Winkle sleep, and calling upon other Rip Van Winkles to investigate this wonderful force; of course spirits have nothing to do with it.

As my article is getting somewhat lengthy, I will close by bidding you God-speed in your noble work.

Charles City, Iowa.

Letter from H. C. Touner.

DEAR JOURNAL: On this beautiful Sabbath morn, with all the splendor of this glorious Kansas scenery about me, the broad, almost illimitable, expanse of rich, rolling prairie, checkered here and there with green groves, waving fields of grain, and peaceful-looking farm-houses, bright skies, tinted with soft, fleecy clouds,—amid all these soul-inspiring influences I sit down to hold communion with my many friends of the JOURNAL—for friends we all are, although we may never look upon each other in the flesh. Only four short weeks since we first became acquainted, and yet it seems as if we had been fast friends for a life-time. There is that in *true* Spiritualism which binds its followers in indissoluble bonds, which raises them above the trials, the petty cares and troubles, the animosities and all the discordant elements of this earthlife, and leaves them free to take and enjoy all the innumerable blessings so freely offered us, and to drink in to our full of the rich streams of light and knowledge, truth, purity, and beauty flowing in upon us so freely from the inexhaustible reservoirs of the spirit land. It is now nearly two years since I first witnessed spiritual demonstrations, and these were all of an ordinary character. They began in our own family, and, as we were all new in the business, we made some queer blunders. We committed the mistake of throwing open our doors to whoever would come, and as a consequence we had many large audiences of persons who came just to "have fun" or find fault, conducting themselves in such a manner as to effectually destroy all the fine spiritual harmonies of the occasion; but notwithstanding all this, we have had some seances of spiritual communion and enjoyment, which I love to look back upon. For myself, I accept the trust and nobility of Spiritualism without doubt or hesitation. I believe that when our Savior was here on earth he taught pure Spiritualism in its highest, broadest sense; that he was a living embodiment of all its purity and nobility, and the nearer we live to him, the more true and spiritually minded shall we become.

It is indeed one of the most beautiful and soul-cheering conceptions of which the spirit is capable,—the thought that our friends who have passed on before are not afar off, in some inconceivably remote heaven, swinging a palm-branch, and twanging a harp, but are right *here*, close by us, watching over us, and directing our movements with a calm, tender, loving vigilance that knows neither rest or weariness. If we could only be made to feel and to realize this glorious truth, what a source of comfort and consolation it would be to toilworn, careworn, heartsick, and homesick ones, "traveling o'er life's weary main."

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MEDIUM'S DIRECTORY.

[PUBLISHED EVERY OTHER WEEK.]

The Religio-Philosophical Journal being an unpaid friend to all free mediums, will hereafter publish a complete Directory giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the locations of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their places of residence correctly registered.

☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulgence in such unkindness.

It should be borne in mind that "Seances visiting mediums carry con Pitons with "Passives—so to speak—which aid or destroy the power of spirits to control the medium visited; be it is that one medium gives satisfaction to certain persons, another better to others—all having their choice, and justly so, too, and all equally honest and useful in their places.

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The JOURNAL will treat all subjects with candor, avoiding all unpleasant controversies upon subjects of *no moment to the general reader*; nevertheless, truth shall not suffer for want of an advocate from any fears on our part of giving offense to egotistical devotees of any fallacy, or the admirers of *superficial, would-be leaders in Spiritualism, who would sacrifice all principles and cater to any prejudice, for the sake of the applause of such admirers.*

In a word, it will continue to be the aim of the editors and proprietor to work in harmony with the angels who inaugurated this journal—to make it just what the *thinkers* of the present age demand, *fearless of all consequences*. Such a course is fully warranted from past experience.

While a *small class* of Spiritualists have from the dawn of Modern Spiritualism aimed to sectarianize this great system of philosophy—under protest against creeds it is true, but nevertheless in every movement tending to such an ultimate, the RELIGIO-PHILOSOPHICAL JOURNAL has boldly encountered the *monstrous idea* and been triumphantly sustained by the *best thinkers* as well as by the *great mass* of the receivers of the truths of *spirit intercourse*. Indeed, it was a *cardinal idea* with the *spirits* who inaugurated this institution and gave birth and name to our paper, to dispel the vision of a sect of religionists, and to unfold in its place the *Philosophy of Life*.

The world has from early morn been crushed down, and crippled mentally, by *religion*. Sect upon sect has been built up all over the world, *producing suffering and misery in all ages*, the thought of which *curdles the blood* in the veins of every sympathetic soul.

The world is sick—very sick—with *religion!* The antidote is *common sense*.

The RELIGIO-PHILOSOPHICAL JOURNAL boldly takes the field as the advocate of that *despised, hated*, and *religiously rejected* commodity.

A SEARCH AFTER GOD.

NUMBER LVII.

A God in the Debris of our Streets and offal of our Yards—His Presence in the Sting of a Bee and saliva of the Mad Dog—The Condition he is in in the Lower States of Matter—Can he Possess the Five Senses—There is a Principle in the Universe that takes Cognizance of all things—The Fount of all Knowledge, all can drink therefrom. (Concluding Articles.)

Many are anxiously waiting for a solution of this question, desiring to see whether we will present them with a principle, personality, or quality of the Universe, that they can regard as a God. Because we have denounced the orthodox Deity, we have been bitterly condemned by Bible Spiritualists; because we have failed to discover an intelligent, omnipresent principle permeating all departments of life, we have been signally rebuked by those who believe in the same; because we have declared that man stood at the apex of created things, the cry has arisen, impossible!—away with such atheistical notions,—such vile innovations, such a departure from old established ideas! On all sides we have had occasion to attack pet theories, to demolish them, and build in their place a fabric more in consonance and harmony with the destiny of man. Notwithstanding the opposition we have met, we have ventured boldly forward, discussing those points in connection with this question that concern the welfare of all. We may well pause and ask, why should humanity cling so tenaciously to the idea that there is a God, an infinite, intelligent Principle, permeating every nook and corner of the universe, that controls and guides all things? It would be well in this stage of the examination of the subject, to stop and inquire where is the dividing line between this God and the material of the universe. If a God, does he exist distinct from matter, or is he incorporated therewith? If omnipresent, he is certainly impregnated with all things; and possessing all-power, we can reasonably conclude that matter is a part and parcel of his organic structure. It can not be otherwise. He acts, you claim, through the instrumentality of the material world, the same as the spirit of man manifests its inherent power through the medium of the physical organization. This idea is an important one, as it has received the indorsement of many prominent Spiritualists, who are as fanatical on this idea or question, as the Puritan Fathers were in regard to a Devil, hence we should give it a careful and critical examination. If an intelligent principle, diffused in all things, we can conclude that any life manifested, is only the expression of that intelligent principle. In this theory we have intelligence permeating every particle of matter; it is in the tail of the snake, the trunk of an elephant, the horn of the ox, the hair of the buffalo, the skin of the alligator; in the tooth of the reptile, sting of the bee, poisonous saliva of the mad dog; in the debris of our streets, in the ulcer on your arm,—this intelligent principle is in all things,—is the guiding, controlling influence, and works in accordance with law.

If God has the intelligence of man without his senses, then he can neither smell, hear, taste, see, or feel. If you assign to him attributes common to humanity, be reasonable in your conclusions, and say that he has the five senses that accompany these attributes!

Having been created by this God, as is declared, we find that certain things in the material world are offensive to our senses, and that is universally so. Can we not reasonably conclude that they are offensive to God also? You place this intelligence in the debris of our streets, offal of our yards,—in all the putrid conditions of life—and if the five senses are exercised, in what condition does it place this God? If this principle is omnipresent, as you claim it is, and possesses the five senses, seeing, feeling, hearing, smelling, and tasting, it must suffer intensely. Now, if it can see, and hear, we can reasonably infer that it can taste, smell and feel. If it takes cognizance of all things, *such must be the case.* At a glance our readers can clearly perceive the curious relations in which this God would be placed. He is assigned intelligence—it is omnipresent. If he has one attribute of man, why not all? Would you not assign him the sense of feeling, and is not that as omnipresent as his intelligence? If he takes cognizance of all things, if he observes all things as you claim, he must not only see them, hear them, smell them, but feel all the sensations that man does! It can not be otherwise. You assign to him attributes and qualities common to all, and then declare, that with his senses fully awakened, he exists in the debris of our streets and the offal of our yards! If this God is in one condition of life, he is in all. He is in the putrid sore that licentiousness has caused to break out on your body; in the loathesome ulcer that some poisonous disease has caused. Possessing attributes common to each one, we don't admire his home. We prefer living outside of some of those conditions; prefer having our home in a quiet place where all is clean and fully adapted to our nature. But the objector will say, God is a principle,—omniscient, omnipotent, omnipresent. You assign him intelligence to observe and plan, *why not senses to feel?* Without them he could take no notice of the suffering of humanity.

Puny God! If you have the attributes of your children, you can work like them.

To say that he originated man, conceived him, developed him, brought him forth, and yet possesses none of his characteristics, is foolish in the extreme, but it is still more so to assign a home for God's intelligence in the debris and offal of our streets, when man could not live there a single moment.

What is the tendency of man's destiny? Why, to rise out of matter into more refined conditions of life. Yet you assign a God to the lowest form of matter, *when his natural tendency would be to rise out of it*—far above it, in the realms of spirit. Yes, the tendency of man's life is grandly upward! He leaves behind him crude matter—the scum and filth of earth, and with his soul grandly illuminated, ascends to the higher spheres. Would you confine a God to the lower strata of matter? Listen to the voice of reason; be consistent in your researches, and do not consign the Infinite to the offal of your streets and yards. He is not there. There is no God in the mouth of the rabid dog; no God in that poisonous ulcer on your limb; no God in that sting—*he is not there!* Banish that idea at once. Away with such a belief! The world to-day would be better off with correct conceptions of Deity. Don't diffuse or confine intelligence to the lower strata of matter, or declare that God is in yonder cess-pool! While you rise grandly above such conditions, try to escape them, *you leave your God there* to endure what you have always tried to avoid.

Look at that pale, feeble woman. How care-worn her features! What a solemn sadness illumines her countenance; and the tear glistens in her eyes. Her heart is a tomb of buried sorrows—a sepulchre where she has shut up the untold effects of all her misfortunes. As a wife and a mother she contends with a drunken husband; suffers unspeakable agonies. Calmly, with a soul racked with social storms, she kills herself and child. What a scene! God was there—in the shining dagger and in the lacerated wound; two parts of God met, and the result was, the death of the mother and child! God, being omnipotent, was in that dagger—sensed the pain of that woman and child! Here were two beings whom God had created. He was present—saw them meet a violent death—and possessing *all power*, was *powerless* to prevent the awful deed. But God can only work through the instrumentality of law, you will say. As that is all conjecture, would not the supposition be equally sound and logical, that man being his child, the father *should be able to operate like him?* As the tendency of the spirit of man is to rise forth from matter, and before it can rise from one sphere to another it is compelled to leave its coarse garb or outward dress behind, can we not reasonably conclude that if there is an intelligent God he is independent of matter in every respect? Which position will you assume, O suffering ones of earth? Can you believe, as you toil in poverty, that Omniscience and Omnipotence envelops you? If such were the case, would you not suppose that this Omniscience would have intelligence to conceive some method by which you might be relieved, and omnipotence have the power to execute the same?

Lucretus comes again and enters into conversation with our guide.

Lucretus.—I plainly comprehend the position you assume, but tell me, please, is there no principle in existence that takes cognizance of all things?

Spirit.—There is no principle in the universe that possesses the five senses that distinguish humanity. When you declare that God is omnipresent, or that he exists as an intelligent principle, he permeates every condition of life. You can separate him from nothing. He is in the loathsome sore as well as in the cheeks that bloom with health. The sense to feel as human beings do would induce constant suffering on his part. Think of it! How utterly absurd the thought that God is present in the sting of the bee or in the poisonous saliva of the mad dog. There he is with his omniscience and omnipotence, yet he cannot prevent their destructive influence. You teach man to avoid the lower strata of life,—its cess-pools, its debris and offal,—but foolishly say it is the home of your God, who is supposed to be much more refined than his children.

Lucretus.—In the operations constantly going on in the material world, we observe certain manifestations beyond our comprehension. We see action,—why not ascribe that to a God?

Spirit.—Admitting this intelligent principle called God as existing in every molecule of matter, does not man control it (God), when he directs it in any channel he desires? Is God in the air you breathe, the water you drink, and the food you eat? and does he permeate your physical system? Do you breathe God, eat him and drink him? If he is omnipresent, you certainly are constantly in contact with him, and he is sensible of all the changes through which you pass.

Lucretus.—Then, is there no intelligent principle in the universe?

Spirit.—Not in the sense in which humanity uses the term. You cannot diffuse a thought, and it still have an existence.

Lucretus.—But is there no principle in the universe that is omnipresent—that takes cognizance of all things?

Spirit—Ah! you have asked an important question: in due time it shall be fully answered, and in a manner that all can understand. There is an element in the material and spiritual realms that takes cognizance of all things—of every thought, wish, and deed; and I will fully explain to you in due time the philosophy of its action, and how the mind can come in rapport with the Fount of all knowledge. You fully understand the grandeur of man's destiny.

Lucretus.—But would not that be God?

Spirit.—How eager for a God! And you seem to catch at a straw like a drowning man. Your determination to have a God blinds your reasoning power, and you can but illy understand me.

Lucretus.—But what can the Fount of all Knowledge be if not God?

Spirit.—We will leave it to humanity to decide that question.

Lucretus.—Does it possess omnipotence also?

Spirit.—It possesses all power, but not, perhaps, in the sense in which the world uses the term.

Lucretus.—But you have repeatedly said that a God possessing the attributes of humanity was an impossibility!

Spirit.—We say so still.

Lucretus.—I am impatient. Please explain to me more fully.

Spirit.—I am conducting this Search. Had the writer had his choice, he would have closed it six months ago, and his intense anxiety to do so nearly destroyed my control of his organism. At the proper time full explanations will be given. The cry coming up from various quarters, that my views did not coincide exactly with those of certain Spiritual lecturers on the earth sphere, and that I was landing Spiritualists on the bleak shores of Atheism, only seems to me ludicrous. I only aim to inspire independence of thought, to inculcate a high standard of morality, and and arouse men to a true knowledge of their destiny. I shall point you to the Fount of all Knowledge, but millions of years may elapse before you can fully quench your thirst therefrom.

[To be continued.]

Mediumship in Chicago.

By reference to our Medium's Register, the names and place of residence of several well-vouched for mediums will be found.

MRS. MAUD LORD, since our last notice, has held several well attended seances, at the residence of people in different parts of Chicago.

THE BANGS CHILDREN will soon resume their seances. Since cooler weather has set in, the manifestations with these mediums are of increased power, and this new phase,—the lower sash of a window moves up and down without human aid. Questions are answered, yes, or no, by the raising and lowering of the sash—three motions of the sash being understood to mean yes, and one motion, no. Audible voices of spirits are also heard, so that brief conversations are held between spirits and mortals.

MR. ROSE, at 362 State street, is meeting with success in taking spirit photographs, but is not making that branch of photography a specialty yet. He has a gentleman associated with him, and the prospect is good for their soon becoming very good spirit artists. We were shown one that was taken late in the evening by lamp-light, no person nor object except the burning lamp was before the camera. The likeness of a very fine looking spirit was developed on the plate, almost as perfect as if taken from a person yet in the human form.

This was taken at the suggestion of a spirit, through another medium. The result was contrary to the expectations of the artist. Indeed he reluctantly tried the experiment, not believing any result would be obtained under the conditions suggested.

MRS. A. H. ROBINSON, at 148 Fourth Avenue, continues to treat the most severe cases of acute and chronic diseases, of people living in all parts of the country, on receipt of a lock of their hair, with a certainty of cure that confounds old investigators in the field of spiritual science and philosophy.

There are a great number of other excellent healing mediums in Chicago, practicing with fine success, many of whose names will be found in the Medium's Register, and advertisements in this paper.

The place of residence of trance and test mediums, not only in Chicago but in many other places, will also be found in the Register.

Another Life of Christ.

Henry Ward Beecher, having nothing else to do, is engaged in writing a life of Christ. The reading world is already blessed with about 400 lives of this rather important personage, while, on the other hand, we have not more than half a score of lives of Satan, who, according to orthodoxy, is a much more important personage than Jesus Christ—that is, he succeeds in convincing about four times as many people of the truths of his doctrines.

Now, we earnestly protest against so much valuable time being spent in writing the life of a person about whom so much is already known, when there are other biographical fields in which distinction may be won. A German professor has estimated that there are about 444,000 devils, large and small. It may be because the Devil has divided himself into so many distinct parts that has deterred men from venturing to write his life. This should only be a greater incentive to eminent divines to give us an outline of his chief characteristics, his birth place, and especially, his *age*. As there are, so many of him they can give him a multitude of contradictory characteristics. As the ministers of the gospel are continually predicting what evils he is about to inflict upon mankind, etc., they are abundantly capable, by their own testimony, to give to the world an accurate biography of him. It may be his migratory disposition that has been a preventive to the wished-for work; yet we think if he were petitioned in an able manner that he would rest long enough to have his portrait taken, horns, hoofs, and all, especially when he foresaw what a vast amount of good (or evil) an accurate and truthful account of his life would do in the world. In a pecuniary point of view, it would be a grand success, as it would be eagerly sought after by the people generally. Priests and priestcraft would, however, find this a losing card to play, for were they to tell the people the truth in regard to *all they know* of the mysterious myth known as Satan, they would soon find their occupation gone, and their source of revenue destroyed.

The people are gradually emancipating themselves from the thraldom of old theology, and when they learn that this myth of Satan and a literal hell has been held over them by designing knaves, who are robbing the people of their honest earnings to support an aristocratic priesthood, there will be a mighty reaction. These pampered, kid-gloved gentry are hanging to the throats of the honest masses, and are playing the part of leeches—sucking their life-blood—meeting them at every turn of their reasoning powers with the Devil and his brimstone hell. Since they are so well informed in regard to the ways and doings of his High Mightiness, the great Lucifer, let us have a clear and concise history of him written, in order that the people may judge for themselves whether the reports they receive of him are true or not. The "blood of the Lamb" is at a discount; the other side of the story is wanted. Mr. Beecher might inaugurate the work by publishing a life of the Devil in connection with his forthcoming work on Christ, devoting four times as much space to the former as to the latter, as he gets four times as many of God's children, according to the orthodox showing, which makes him four times as powerful as God, Jesus Christ, and the "blood of the Lamb" combined.

Corporation Murders.

During the past three months the American people have been inflicted with a surfeit of horrors, each succeeding one seeming to be greater and more sickening in its details than the last. Gas accumulates in a coal mine, ignites and explodes, hurrying a hundred human beings to an awful death, leaving the stricken widows and orphans dependent upon the charities of the world. Through the criminal ignorance of an engineer, a boiler explodes on a ferry-boat, and strews the waters with the mangled bodies of two hundred dead and dying persons. Trains of cars rush into each other, burning and crushing the passengers. And on the 26th of August comes the terrible accident on the Eastern railroad, in Massachusetts, as a fitting crown to this list of horrors. The verdict of the sworn juries in all these cases has been to the one point, that they are due to the grasping avarice of the giant monopolies who controlled those railroads and ferry-boats. The president and superintendent of the company and the engineer of the Westfield have been indicted for manslaughter in the third degree. This is a step in the right direction; but will anything come of it?

The people of New York City at the present time seem to be paralyzed at the power of the monopolies, and it is almost impossible to receive justice when a moneyed individual or company is interested. Money has a potential power, and is used freely in buying up all who stand in the way of anything the company may have in view.

The time has arrived for an earnest protest from the people against this corruption which is festering in the high places. Let it be understood that unless all possible precautions are taken, when a butchery occurs, those who hold the high offices in the corporations—those whose duty it is to see to these things—will be indicted for murder, and let them have the same trial as any other *criminal* who wilfully deprives a human being of his life. The mangled forms of the many victims of the recent murders call loudly for a reformation in this matter.

Mrs. E. Armstrong Pray.

We are in the receipt of a long letter giving the experience of a lady who was brought up to revere the theological dogmas of the Episcopal Church, from which, through great trials, troubles, and tribulations, she has been emancipated, and now has an abiding faith in Spiritualism. The history of her experience would make an interesting pamphlet.

Whitehouse vs. Cheney.

These ecclesiastics, the one a bishop and the other a priest, have been at loggerheads for some time past. Mr. Cheney, refusing to use the word "regenerate" in the baptism of infants, was deposed in May last, by a council of priests presided over by Bishop Whitehouse; but Cheney refuses to "depose," and is sustained by his congregation. Bishop Whitehouse sent notice to the wardens of Christ Church, that on the 10th of September, he would make them an official visit, and would then confirm all who would be presented by a clergyman, also intimating in his notice that as Mr. Cheney was now deposed, and Christ Church was without a pastor, he would bring one with him. The wardens replied that they would be happy to see the Bishop, etc., but informed him that they had a pastor,—the Rev. Mr. Cheney.

So things have stood until the time arrived for the visit of Bishop Whitehouse. The Church was filled with a crowd of curious persons, who went to see what would come of the meeting of this modern Goliah and David. The Bishop was informed by the wardens, that if he performed the rite of confirmation, the persons would be presented by Mr. Cheney. The Bishop refused to confirm, and read a lengthy protest against the "force" used as "an obstruction to the fulfillment of his official duties." The "force" used was, that he was informed by the wardens, that they would in no manner oppose his officiating in connection with Mr. Cheney. The Bishop retired, a vanquished champion for the time being, and the applicants for confirmation are left for some time longer "in danger of hell-fire." Upon whose head shall the penalty fall if one of these precious souls is lost? Surely not upon Mr. Cheney, for he offered to present them, and the Bishop refused to receive them at his hands.

Charles E. Cheney stands to-day as a representative of the fact that men can no longer take upon themselves binding oaths, and expect the everchanging hand of time to let them remain intact. The man who subscribes his name to a *creedal* faith and set of articles, which he solemnly swears to live up to in all time, virtually denies and ignores the law of eternal progression. He admits by that act that he has in his own opinion, attained the ultimate of knowledge. Men are constantly changing,—ever growing wiser, and must, therefore, from necessity, change their views.

The wrong of Mr. Cheney consisted in subscribing his name in the first place to the articles of his church, but he has righted it manfully by throwing off the yoke now. We hope for the sake of freedom of thought, that he will be sustained by his church to the end in this matter, and that Bishop Whitehouse may learn that he is not Pope of Illinois.

Let all of those Spiritualists who favor a dogmatic creed, take warning from the above facts, and remember that one of the fundamental principles of Spiritualism is a recognition of the law of perpetual progression, and that no boundary or limit can be defined by one mind for another.

Mrs. M. J. Wilcoxson.

This estimable lady and very efficient worker in the cause, has been lecturing to crowded houses in Des Moines, Iowa. Mrs. Wilcoxson, by her sterling integrity and the unflinching manner in which she has combatted the errors of theology, and sown the seeds of spiritual truth, has raised herself up, until to-day she stands in the foremost ranks of the world's reformers. Her articles as published in the RELIGIO-PHILOSOPHICAL JOURNAL, and the reports of her lectures, are always eagerly sought after, and the announcement of her intention to lecture anywhere, always draws out crowded houses, and we are happy to know of her continued success in Des Moines.

The friends at Topeka, Kansas, have succeeded in securing her services during the month of November. The result will be several serious breaks in the ranks of orthodoxy.

We append extracts from two daily papers published at Des Moines.

The lectures at Spiritual Hall last Sabbath were well attended, and elicited unusual commendation from those who heard them. Mrs. Wilcoxson lectures again to-day, as will be seen by notice elsewhere.—*Daily Register.*

Do not fail to hear Mrs. Wilcoxson at Spiritualist Hall on to morrow; she is a very forcible speaker, and handles her subject with pleasing and convincing ability.—*Daily State Leader.*

The Journal.

This number of the RELIGIO-PHILOSOPHICAL JOURNAL, as usual, is overflowing with good things for the spiritual body. On the first page will be found an interesting and accurate report of the investigation of three Fellows of the Royal Society of London, in the claims of Spiritualism; on the second page a very instructive lecture from Emma Hardinge, and interesting letters from correspondents; on the third page a copy of the correspondence in regard to the genuineness of the spirit pictures taken by Madison Doherty; on the fourth page a continuation of the "Search after God" and the usual editorials; on the fifth page will be found the department of Brother Child, giving a continuance of his interesting article, "Statuvolence," and also the new department by Dr. Carr, of Arts and Sciences; the sixth page contains interesting essays and "Voices from the People;" on the eighth page will be found an interesting article from Brother Wilson, in his department.

At the beginning of the volume is the time, friends, to renew your own subscriptions, and to induce your neighbors to subscribe. See our "Entirely New Proposition," to be found on the eighth

[illegible], of Columbus, Texas, writing [illegible] of the 6th, says:

"In favor of the 29th ultimo is received; also Microscope No. 1655. I would rather give *five* dollars for this one than *one* for the first I ever received (the Craig). Please send me three dozen microscopic objects, so that I may have a variety."

Personal and Local.

—We are indebted to W. A. Gunney for favors received in the shape of interesting extracts. We are always glad to receive them from the friends as indicative of the interest they have in the JOURNAL.

—We are informed by D. T. Elwards, of Otter Creek, Mo., that the Spiritualists of that section are being favored with some very fine physical manifestations through the mediumship of Nathan W. Koons, of Ohio. In his presence spirits materialize hands, and write communications independent of the hand of the medium.

—Mrs. F. W. Calkins, the trance medium, will lecture Sunday, the 24th of September, in the town of Green Garden, in the Green Garden Court House, at ten o'clock. All are invited to attend.

—Elijah Woodworth writes as follows from Leslie, Michigan: "I saw in your issue of August 26th, that my challenge, as published in the issue of July 23rd, is accepted by C. Sprague, of Genesee, Ill., without any reserve as to items therein contained. All right. Please correct a typographical mistake. Where it says, 'Greek and Roman copies,' read—'Greek and Roman mythology.' He proposes to meet me anywhere on the Southern Michigan and Northern Indiana Railroad, between Chicago and Lansing, Michigan. Can any suitable place be named for said debate, from Niles to Hillsdale,—if so, please inform me."

—Dumont C. Dake, M. D., has started on his fall campaign. See notice of his appointments in another column and when convenient, call on him. You will meet a perfect gentleman and successful physician with powerful clairvoyant and healing powers.

—The works of Lois Walsbrooker, viz, Alice Vale and Helen Harlow's Vow, are books of great merit under the veil of romance. Mrs Walsbrooker deals with some of the most vital questions that engage the attention of society, and does her work well.

—Mrs. A. B. Hall, what is your post office address? We can not credit you with the two dollars you sent until we know.

—Brother D. A. Eddy, of Cleveland, has our thanks for favors.

—Dr. Abba Lord Palmer, of New Boston, Ill., is having a fine run of business. See advertisement in another column.

—Brother R. F. Truesdale, of Carlisle, gave us a call this week. He informs us that he has a fine hall that he should be pleased to have used by any of our lecturers who may visit that section.

—Addie L. Ballou, having just closed a very successful engagement of three months at Terre Haute, Ind., will receive calls to lecture through Indiana, Illinois and adjoining states during September, October and November, and in the South during the winter months. Societies desiring her services should be prompt in securing them, as she wishes to arrange her engagements at as early a date as possible. Address in care of this office.

—If you want employment for yourself or children, read the advertisement of "Agents wanted." Messrs. E. C. Wooley & Co., offer superior inducements.

—We are sorry to inform our readers that P. B. Jones, a photograph artist of Davenport, Iowa, has had the misfortune to lose his house by fire. He is a prominent Spiritualist, and we hope the friends in Iowa will give him such assistance as the circumstances demand.

—Mr. O. P. Kellogg is speaking at Clyde, Ohio, and will attend the grove meeting at Monroe, Ashtabula County, Ohio, on September 23 and 26. Societies wishing to engage him for the winter months can do so by addressing him at East Trumbull, Ashtabula Co., Ohio.

—Dr. J. H. Hill writes as follows in reference to Dr. Abba Lord Palmer. "I can freely recommend her to all who are anxious for knowledge and reliable evidence pertaining to an investigation of the beautiful philosophy of spirit communion. I do not know that we were ever hearer each other than two or three hundred miles, and also entire strangers previous to sending her my request for an investigation, which was responded to with a critical and searching examination of my peculiar surroundings and circumstances, including an analysis of my social and domestic relations which was truthful and reliable; also information which I consider very valuable."

—Charles H. Read, the physical medium, is at present at St. Paul, Minn., where he is creating quite a stir among the ranks of skeptics. He expects to return to Chicago in the course of a month. He has our thanks for a list of subscribers.

—Read the advertisement of the *Radical*, to be found in another column. All the *radical* questions of the day are discussed in its columns in a way that is enjoyable to all liberal sts. Send thirty cents for a specimen copy to 25 Bromfield street, Boston, Mass.

—A considerate and superstitious burglar in New Orleans returned a wedding ring he had stolen with an anonymous note explaining that "it would bring calamity if he took it away."

—At the late West-German chess players' convention, held at Crefeld, Wilfried Paulsen played simultaneously six so-called blindfold games, that is, without looking on the boards. He won five games and the sixth was drawn. The playing lasted from five to ten o'clock, P. M.

—BETHANY, MO.—A few weeks since we published a notice of a meeting to be held at Bethany, Mo., on the 29th inst. We have since received information that the meeting has been indefinitely postponed on account of an inability to procure good speakers at present, as a consequence of the illness of the leading ones in the movement.

—Another appalling calamity has visited the island of St. Thomas. By a devastating hurricane, simultaneously accompanied by several earthquake shocks, on the afternoon of the 21st inst., almost all the houses on the island were prostrated, causing the death of nearly one hundred and fifty persons, and making a large proportion of its entire population homeless and destitute.

—Mrs. S. A. Jesmer, writing from Bridgewater, Vt. says: "I am a medium for communications, psychometrist and speaker. I attended the quarterly convention at Stowe, Vt., June 23, lasting four days. We visited Mt. Mansfield, which was well worth the journey, so sublime was the prospect. We had one continual feast from the great storehouse of mind from the angelic spheres. Brother Carpenter, and Dr. N. B. Storer of Boston, and Lewis Manchester, of Randolph, Vt. A musical medium, A. E. Stebbey, of Leicester, Vt., delivered a written lecture, given by inspiration, a most soul thrilling production, full of deep, heart-felt truths. Since my return I have been placed in the crucible of pain and suffering, and am myself a poor widow, not knowing that I shall be able soon to work for a starving multitude, and seeing you are generous enough to furnish your excellent paper free to-widows, I appeal to you to send it to me. Please say that I will give delineations of character or disease, by lock of hair or picture, on receipt of two dollars."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Statuvolence.

[NUMBER V.]

HEALING MEDICUMSHIP.

This, like every other branch of this highly important subject, has been involved in a great deal of mystery, and buried beneath the fogs of ignorance and superstition.

Healing by the laying-on of hands is undoubtedly the oldest method of cure, having been practiced ever since the origin of the race. It is natural for a person to place the hand upon any part of the body where there is pain, and from the habit of doing this ourselves we come naturally to desire others to do it. Here, as much as in any other department of Nature is the law of "natural selection" beautifully manifested, for from the earliest infancy and all through life there are attractions and repulsions in regard to this subject of relieving pain and healing diseases, which are innate and not dependent upon the mind or will.

Whatever a universal custom has existed among mankind, there must be a basis of truth in it, however much of error may have gathered around it.

Looking at man clairvoyantly, we see, as Swedenborg declared, that the real man is spiritual, and these physical bodies are but the external temples built up by these for their use in the material surroundings of time. Disease exists, either in these bodies, or in the connecting influence by which the soul acts upon them.

In order to comprehend the true process of healing, we must know all we can of the body and its relations to the spirit, which connects the life in the different parts, and thus retains it, as a whole, in the body.

These physical bodies are subject to organic laws and each organ, though of necessity a member of the commonwealth which constitutes the man, has certain specific and independent powers of development within itself and upon the integrity of the different organs, in part, at least, will depend the continuance of the presiding genius of life, the soul, which acts through the mental organism.

The tendency of each organ is toward its own strength and health,—the development of itself by its internal forces and the accretion of good materials adapted to it, in this there is a continual contest with forces around it, and when the will of the soul is withdrawn for any considerable time, the latter overcomes the former, and dissolution ensues. The laws of life require that for a time all the organs shall submit to the will, which constitutes to the soul, but in all living beings there is a necessity for that repose which we call sleep, in which the action of the will is suspended more or less perfectly, the soul looking for the time left free to roam where its attractions may lead.

During this absence of the presiding genius of life, the voluntary organic functions are passive, and the organs themselves naturally tend toward equilibrium and recuperation, hence sleep is universally recognized as "tired Nature's sweet restorer." This is not true, however, of all forms of sleep. The amount of sleep required, varies in different individuals and under different circumstances, and this is much influenced by habit.

Each organ in health generates more life force within itself than it requires, and some of this may be transmitted to others, and this constitutes the law of healing by the laying-on of hands.

Certain persons have the power of healing certain diseases; some the throat and others the eyes; some the liver and others he lungs. We know of healers thus gifted with these special powers.

Every healthy person generates more vitality than they require, and from almost every organ there will be given off something, and hence all are more or less gifted with this power of healing, and when they understand their powers, may do a vast amount of good and be blessed in return; for all moderate and reasonable efforts in this direction are beneficial to the giver as well as the receiver.

There is, however, a degree of uncertainty in the application of the healing powers. There must be a congeniality, an affinity between the parties, or there can not be any great good accomplished. Statuvolence as taught by Dr. Fahnestock, there are great advantages. The soul becomes more perfectly separated from the body, but still holds its connection with it, and is enabled to perceive the parts of the system where there is a deficiency in the vital forces, and by an effort of the will directed toward these points can very often relieve them. And when by a properly directed effort of the will this portion of the body will continue to receive its full supply, and thus is that equilibrium which constitutes health, beautifully and permanently restored.

The first act of the will is to relieve the pain by cutting off the connection through the nerves of sensation, of the part affected with the brain. When a person enters more deeply into the statuvolic condition, they not only perceive these weak points, and have the power to aid them from their own resources, but they know how to draw from others that which shall aid them.

The statuvolent is very sensitive, not only to these weak points, but to the influences of those around them; they also feel that every person affects them, either pleasantly or otherwise, and are ever able to judge correctly in regard to these.

The pain of resisting pain, and of passing through severe and painful operations without feeling any pain is not the only advantage resulting from the proper culture of statuvolence, which, more than anything else enables persons to develop their physical powers better than any other plan that has been discovered. It enables them to prevent many diseases from taking hold of the system by the proper act of the will. This is the secret of the power which physicians and nurses have of escaping diseases which they are obliged to attend. The consciousness of well done,—the absence of fear, and the feeling that we will not have the disease, are the best protection, and thus, with reasonable care physicians generally escape.

Statuvolence, when properly exercised, will enable persons to remove many diseases, and alleviate others by directing the will in the proper channel. We consider intelligent, practical and well directed statuvolence to be one of the greatest blessings that can be acquired by any human being, and we recommend it to all who are desirous to have the highest enjoyments in this life, and know the most that mortals can learn of the life beyond.

We have written these articles for the purpose of explaining this subject, and in the hope of awakening a deeper interest in it. We see our fellow men treating each other in many cases almost exclusively on the physical plane, and others partially on the mental plane, and rarely do they meet soul-wise. Spirits have come to introduce us to each other, to teach the great lesson that to know ourselves we must know our fellow beings, not merely from external observation, but deeply, truly and interiorly. That the great end and aim of life for man to know himself, can only be reached through this, which, if properly pursued is a most pleasant and interesting path.

The sword must slowly fade as the world advances, lifting the qualities of peace into the place of honor once held by the qualities of war. A corroding more resplendent than the sword has ever known awaits the pen when it shall have become the pure channel of inspiration and sympathy, teacher of truth, redemption of ignorance, and illumination of the world.—*Ager.*

No one can ever rise above the level of the pen. We can not imagine Jesus Christ handling a sword, but we read that that divine person stooped and wrote on the ground.—*Ibid.*

The last sword will be broken by the fall of a pen upon it. But the last pen will be seen only when the last man is about to disappear.—*Ibid.*

Nothing can save the pulpit from becoming neglected and obsolete, except the throwing of it open to the whole light of modern knowledge, criticism and culture; the wise and generous improvement of it by the occasion for the illustration and distribution of the treasures of science, literature and art in all their relations with the inner life of man.—*Ibid.*

Arts and Sciences.

BY.....DR. Y. A. CARR.

Our new Department Devoted to the Arts and Sciences.

It affords us great pleasure to announce, with the beginning of this Volume, that we open a special Department in the RELIGIO-PHILOSOPHICAL JOURNAL, to be devoted to the Arts and Sciences, edited by Y. A. Carr, M. D., of Mobile, Alabama,—a gentleman of known ability and research and well-known throughout the South and South-west as a scientist, journalist, and author of over twenty years experience. As such we commend him to the most respectful consideration of our readers, hoping to derive from this important department the most beneficial results.—[ED. JOURNAL.

IN RESPONSE, I would respectfully say to the friends of progress I feel thankful for this favoring opportunity to confer with them weekly on the all-important science of Chemistry and other kindred subjects, hoping for the best possible results, and sincerely pledging, as I do, my best ability and effort to this desirable end.

Respectfully,
Y. A. CARR, M. D.

Chemistry—Risk of Innovative views—Popular Assumes of Chemistry and Orthodoxy—Importance of Chemical Research—Relations of Knowledge to Science, Progressive Knowledge—Past and Future Heritage of Scientific Research—Fundamental Truths and Co-relations Facts—Germinal Starting Point and growth of Knowledge Observation, Prototypical Conception, Comparison, Synthesis, Analysis, Abstraction, Generalization, Classification, Induction, Deduction, Demonstration, Hypothesis, Theory, and Empiricism—The Duality of Matter and Force—Davy's "Electrical Theory"—Experiments in that direction—Dissolution of an Amorphous Conglomerate of Elements under Battery Action—Valuable Record of Results—Detailed list ranging as successively given off from 1 to 56—Advantages of committing to Memory the Elements in their number, order, etc.

Though fully realizing the fearful risk of offering such innovative views as are called for, by the rapid advancement of the human understanding, I nevertheless feel encouraged, by a deep sense of duty, to say that chemical science in its popular assume, sustains much the same relation to the actual rationale of natural law, as that of the popular assume of Orthodoxy, sustains to the actual rationale of natural religion.

I esteem chemists and believe them, (however unillumed by intuitive research) to be the truest, highest, and purest laborers for human good, and am incapable of showing any disrespect toward any whom I may be called, by a true sense of duty, to differ with in opinion.

So rapid and festive are the present changes of chemical research that text-work upon text-work follows in quick succession, rewritten and rellustrated, to meet the demands of discovery, achievement, circumstance, time and occasion; and not unfrequently to afford lounging room from some favorite theoretical hobby. It is all well, there is room enough for all, and the more thought on the theme the better for the present progressive welfare of all. All knowledge is science, science, however, differs from general knowledge, in so far, as it specifically applies to a classification of general facts on special subjects.

PROGRESSIVE knowledge of any science, advances direct to the analytic study and effort, to comprehend the interior nature and character of things, and has thus worked for us, as the heirs of the past, teaching us by profitable precept and example to work in turn, for such heirs as may succeed to the heritage of our labors. The humblest germinal pebble of science, cast into the great ocean of mind, sends forth wavelet after wavelet, from centre to circumference; yet so infinitely beautiful, that no one wavelet, nor science, interferes with another; but all go to make up the grand sum total of infinite knowledge. Human knowledge, being finite however, can only approach the infinite, through the self-attesting appreciation of itself, as well as all the surrounding centralizations, and circumferent laws of its correlational being. Could we comprehend the forces of centralized truth, as well as correlational facts, we could as easily tell, when certain revolutions would produce certain results afar off in the future, as we by understanding certain facts, can foretell the coming of a comet, or an eclipse of the sun. Suffice it, scientific-attestations, are the progressive stepping stones, by which aspiring humanity, may mount onward and upward in the utilitarian pathway of God, like self-comprehension, purity and perfection. Advancing from the simplest experimental test, we are permitted to reach a high degree of *prevision* educationally, but reach a still higher and more practical one, where the rational and intuitional realms of attestation blend in one. The knowledge germs, however small and uncultured, if properly sown and cultured, necessarily spring up and mature with the life of all individualized measures of purpose. Observation succeeds,—experiment follows,—conception by prototype results,—comparison of diversified objects, conditions and relations come next,—attended by the products of synthesis, analysis, abstraction, generalization, classification, induction, deduction and demonstration, or else, the grosser and more voluminous offerings of hypothesis, theory and empiricism.

To proceed, matter occupies space. Force is the inherent or unseen power or soul of matter—regulating it—presuming upon the reader's general knowledge of the indivisible, impenetrable, indestructible, and inert peculiarities of matter, as taught in the common philosophies of the day. I quote Prof. Youmans, a standard and worthy author, on the subject of Matter and Force, that I may the more aptly advance through him to a point far beyond that at which he stops. On page 28 he says:

"That which moves matter, or produces change, is called power or force. The causes of the foregoing changes are called the forces of nature. Thus the force of gravity draws a piece of iron to the earth; cohesive force holds its particles together; mechanical force shapes it; heat forces melts it; and chemical force rests or dissolves it. Matter and force are inseparable. We know nothing of force except through matter, and nothing of matter except through its forces."

Though unusual and innovative, this is well and wisely said. If we except the Electrical Theory suggestions made by Sir Humphrey Davy, at the time of his wonderful discovery of the electro-positive alkalies, Potassium, Sodium, Calcium, Strontium, and Barium, about sixty-four years ago, since which time we find but little else said about it.

Like other teachers of chemistry who run in the convenient groves of their fashionable text works, I, too, had omitted giving the consideration due the subject and eminent source from which the suggestions emanated until circumstantially called upon to do so.

In the year 1850 or '51,—perhaps '52.—I was asked by a medical student in a school in which I held a professorship, why chemical affinity, if an abstraction, or chemical force within itself, did not act in in-door nature as in out-door nature. "You," continued he, "teach us in your 'Synoptical Review of the Elementary Principles of Physiology,' and in your yesterday evening's lecture, and the books also teach us, that chemical affinity is of itself a force. If so, I repeat the question (with no idle curiosity), 'Why does it not operate in in-door as it does in out-door nature?' For instance, the elementary constituents floating uncombined in the arterial circulation, would in out-door nature, so to speak, combine, forming a wonderful variety, of acids and alkaline salts, while in the arterial circulation they show no affinities whatever?"

Though unable to answer the query correctly, and though I had mastered it by calling it a suspension, by the supervision of a vital force, in physiology, I could not so treat it in chemistry, especially where it (chemical affinity) was suspended, as in the case of passing an acid through an alkali, under the chemical suspending supervision of a powerful galvanic current, such as those by which Sir Humphrey Davy discovered the extreme electro-positive alkaline elements before mentioned.

Confessing my inability to answer this question satisfactorily, and finding nothing in the books to enlighten me in point, I resolved after some reflection and encouraging suggestions, to turn to Sir Humphrey Davy's wondrous Battery Talisman, for such light on the subject as might be obtained from that source.

Having had an immense, self-sustaining Daniels battery constructed, to the supervising of affinity-suspending circuit of which I subjected a heterogeneous compound of all grades of elementary condition, salts, acids, etc., etc., from the all-powerful supervision of which the following electro-negative elements were given off, as their respective affinities were successively suspended. I give the result, from memory, which is correct enough to show the dual life of elementary matter is the source of all motion, from the humblest to the most exalted range of "unity in diversity," whether physical or metaphysical.

But to proceed. The battery result gave off as follows, the first being electro-negative, and extending on in polar gradation to the positive polar extreme,—1 to 56.

Electro Negatives—the first given off by the affinity suspending galvanic or magnetic circuit.	Electro Positives—the last given off by the affinity suspending galvanic or magnetic circuit.	Neutral Salt, compounds of the electro-negative and positive elements.
1 Oxygen.	56 Potassium.	Potash.
2 Fluorine.	55 Sodium.	Floride of Sodium.
3 Chlorine.	54 Calcium.	Chloride of Calcium.
4 Bromine.	53 Glucinum.	Bromide of Glucinum.
5 Iodine.	52 Magnesium.	Iodide of Magnesium.
6 Sulphur.	51 Lithium.	Sulphate of Lithium.
7 Selenium.	50 Strontium.	Selenide of S rontium.
8 Tellurium.	49 Barium.	Telluride of Barium.
9 Nitrogen.	48 Yttrium.	Nitrate of Yttrium.
10 Phosphorus.	47 Thorium.	Phosphate of Thorium.
11 Arsenic.	46 Osmium.	Ars iate of Osmium.
12 Antimony.	45 Palladium.	Antimonides of Palladium
13 Silicon.	44 Cerium.	Silicate of Cerium.
14 Boron.	43 Zirconium.	Borate of Zirc nium.
15 Columbium.	42 Lanthanum.	[From this point the salts become less intense in their affinities, and finally merge into the mere oxyds of the metals]
16 Tungsten.	41 Terbium.	
17 Molybdenum.	40 Aluminum.	
18 Titanium.	39 Zinc.	
19 Manganese.	38 Hydrogen	
20 Platinium.	37 Carbon.	
21 Uranium.	36 Cadmium.	
22 Rhodium.	35 Rubidium.	
23 Iridium.	34 Cobalt.	
24 Vanadium.	33 Nickel.	
25 Gold.	32 Iron.	
26 Silver.	31 Mercury.	
27 Copper.	30 Bismuth.	
28 Lead.	29 Tin.	

The elements numbered 7, 8, 15, 16, 17, 18, 53, 48, 44, 37, 46, 44, 43, 42, 41, 40, 35, are comparatively scarce and unimportant. The new elements, Didymium, Erbium, Niobium, Norium, Ruthenium, Tantalum, Thallium, Thorinum, and Indium, have been discovered since my analysis was made.

By way of encouragement, to all liberal thinkers I would most respectfully suggest that by committing this elementary list to memory, in rotation, numbers and all, they will not only be enabled, to master more at once than by a year's study otherwise applied, but actually to place every mind—stamped and equipped, as it were, with scientific senses—in the very heart of nature, to observe, analyze, and compare for itself, and furthermore, to make direct advances upon the true and tenable Spiritual grounds, around which such a wondrous human interest is now skirmishing, under so many seemingly insurmountable disadvantages.

By committing the key to memory, as suggested, and familiarizing your minds with the practical, yet ever changing and instructive facts in the premises, you will not only be able, by referring to your text work, to keep pace with the pioneering spirit of this department of the JOURNAL, but far in advance of others who may prefer wasting more time and means in securing the unavailable opinions of others, than would be necessary to prepare their own minds to understand, realize, and enjoy these wonderful researches and attendant reflections, as the soothings of a kind mother's impressive teachings.

Many of us know there is such a thing as mental relationship between the spheres, and it is the province of chemistry to prove it to every patient, open, or receptive mind. To do this, we must advance from matter to the soul of matter, which will explain itself where we find polar condition the source of motion in matter, which will be the subject of my next article.

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Original Essays.

Written for the Religio-Philosophical Journal.
ENGLAND.

Letter from William Johnston, a Bible Spiritualist—"The Search after God."

I like the JOURNAL very much, on account of its showings of spiritual life, but its theology seems to me unsound.

We had thought that ere this Mr. Francis would have vindicated his position, and found God. We must admit that it is the duty of honest men, whose only aim is to *know the truth*, to try his doctrines, and especially those denying the existence of an *Infinite God*. The theory which fears examination is not calculated to gain confidence. We are commanded to try the spirits, and the honesty of truth will not refuse or deny us the opportunity of trying the doctrines of that spirit to whose teachings Mr. Francis seems to be a willing convert. It would, therefore, raise our confidence in the cause of Spiritualism, and redound much to the credit of the philosophy of your journal should the following appear in its columns.

In yours of the 8th of July it is said: "If God uses himself in the construction of human beings, the part of himself incorporated in matter must be the part that can progress in knowledge, and how would it look—a part of God *progressing*,—God lying in a cradle, enveloped in matter and playing with toys!"

Until it can be shown that the conditions of spirit incarcerated in the flesh are the same as those out of the flesh, the soundness of Mr. Francis' view of God playing with toys cannot appear. Besides it has never been shown that the wisdom and power of angels or spirits has been exercised by human ratiocination and not by *spiritual instinct*. We know that spirits, being deprived of the organs of natural sense, cannot by its means exercise their spiritual powers, and therefore in the infant instincts of the child, we see the workings of a latent, instinctive power. Hence, before a finite spirit can exercise its powers by means of organized sense, these organs must be trained to give expression to the motions of the spirit that acts upon them, and therefore the process of training, as involving progression, is no proof whatever that the spirit given to man does not, as a finite being, relatively partake of the nature of the Infinite.

But in what does progression consist? Does it add to the mind new faculties and powers which were not inherent in it, or does it only serve to develop the abilities and powers originally given to the mind? Seeing that accordingly the latter. What, therefore, does progression do for us more than to open those avenues through which the latent and inborn powers of the mind come into action, and by which, God-like, it can gratulate in its native elements? Progression! What is it but the development of what was within the seed? What is it but the expansion of those qualities and powers given to man, and contained within the angel spirit of the infant, who, angel-like, sees as much beauty in a toy as in all the glory after which the older fools of the world aspire? The fact, therefore, that in the spirit given to humanity there are capabilities so infinite that only the schooling of eternity can bring them into action, proves in itself that he who gave it is the Infinite God and Father of spirits.

Now, it is asked "how a being perfectly organized, as God is claimed to be, can use himself without destroying his perfection?" Here we ask, where is the authority which claims that the God of the Bible is a "perfectly organized being?" Who will give us the analysis of the organs with which God is "perfectly organized?"

In this it appears that Mr. Francis labors under a very false idea of the God of Christianity. An organized God is not the God who is a spirit without body or parts of a material nature. Is it possible that the spiritual teacher of Mr. Francis supposes God to be a material substance? If not, how can a purely spiritual substance, subtile, quick, and all-penetrating, be the subject of organization? Such philosophy needs explanation before any postulate can be assumed from it.

How a spirit by using itself destroys its perfection is equally mysterious. If God be infinite, he must have in the infinitude of his wisdom and nature, clear and correct ideas of all things, and how the projection of those ideas into forms destroys his perfection, we are at a loss to know. Humanity conceives and projects, but does that in the least *destroy its perfection?* And how the God of humanity can be constitutionally disturbed by his act of creation, we wish to know. If in the mind of God, as a spirit in whose infinite comprehension all things are comprehended, how is the *perfection* of his being destroyed or his substance made less, by giving existence to the things contained in the capacities of his own being?

If, in the laws of creation, the fruit, branches, and other qualities of the creation has existed in the *seed*, how is the essence of the seed *destroyed*, or its capacities reduced by its giving existence to the fruit, and the branches, and other qualities of the tree? And is this production of the seed anything other than the development of the seed? And should we view our God as the seed from which universe has sprung, would his essence as a spirit, be diminished or the perfections of his substance destroyed by its being realized, and its qualities expressed in the works of his creation? I think not; and therefore fear the teachings of that "Search after God," whose existence is thus demonstrated, are not safe.

Again, he says: "An Infinite God fills all space." What! do spirits fill all space? Is the substance of God as a spirit the same as that of matter? Solid matter, we know fills space, but the properties of matter are not those of spirit, and why Mr. Francis should thus confound the one with the other as an argument against the existence of a God we cannot see. Confounding the properties of spirit with those of matter looks very like the work of materialism; so also does his idea of an organized God. The substance of the sun is of a material nature; the substance of the spirit is not; and yet it will be difficult to show that the light or heat of the sun occupy visible space, and how much more difficult to show that a subtile, all-penetrating spirit requires *all space*, or fills any space whatever. A spirit thinks in me, but the space it uses to do so has never been ascertained; hence, the use of such philosophy to do away with the Infinite does not look sound.

Again, he writes: "If God exists, he is complete in himself; if he is manifested in man, he is not complete in himself." In this he forgets that he is dealing with an *Infinite God*. He forgets that in this infinity all his works are included.

"An infi[illegible]in all. In him we live and [illegible] our being." But although all [illegible]sion subsists and is upheld by God should not therefore suppose that such creation is a part of God, or that the substance of material creation is the same as that of the substance of the God who is a spirit.

Man makes machinery but although every part thereof is comprehended and originated in the mind of man, yet it will not do to suppose that this machinery is a part of the man or of the substance of his person. Nor will it do to suppose that man becomes incomplete in himself because that a part of himself has gone into the machinery, and that thereby his personal substance is wasted, and yet the whole and the parts of the machinery are contained in the mind of man. It is not, therefore, logical to argue because the mind of man is *manifested* in the machinery that therefore he has lost his completeness within himself.

Again, he asks: "If God imparts anything to man, is not that waste, so far as God is concerned? Is he the same after he imparts some of his strength to us? If he is constantly manifesting in each one, he is *constant'y changing*."

Allowing the idea of the materialist, that an infinite spirit is a material substance instead of a spiritual, the division of the substance cannot be construed into a waste of the substance. It is only the manifestation of the eternity and its powers; the substance of the parts would be the substance of the whole; and so where is the *waste?* Suppose infinitude were divided *ad infinitum* what would result but infinitude still? The substance of the whole still remains the same, intact and without change. For a change of the condition is not a change of the substance of the subject of the condition. The substance of the universe is one and the same substance, while the variety of conditions and modifications of the same substance are diverse and manifold.

But again, we advert to the unity of the substance of infinite mind, and in that unity we are obliged to include all the parts with their various forms and conditions, and in the idea that we only have to do with spirit and matter, of which all things are constituted and formed, and that the matter of the universe as one body stands in the same relation to the spirit of God as that in which the body of flesh and its relation to the spirit that dwells in it, we cannot scientifically separate the body, nor can we find a difference in the substance of the parts. In the idea, therefore, of the unity of the spirit, and the unity of matter as the body of the spirit, we find no place for the assumption that the spirit wasted itself by its diffusion through the body or its parts. And, relatively to this unity, my spirit has been acting upon, and vitalizing every part of my body for many years, and in it and by it the business of my life has been projected and controlled, and yet who will show me any waste or change of its laws, substance, or qualities? Nor does the diversity of its operations imply any change, variation, or *waste* of its substance. On the contrary, action, motion, and activity are the very laws of its being; and deny to the spirit the diversity of the modes of its action, and the diversity of the objects in which it acts and we deny the possibility of its existence. Nor would infinite mind make his infinite wisdom manifest without a relatively infinite variety of operations and of objects in which to make it manifest.

But, he asks, can you divide the conscious element of God? If an infinite spirit of the body of creation, how in the laws of science and unity, can the spirit or the body be divided? We have only two kinds of substance, namely: those of spirit and matter, and we see no law to authorize the assumption that the whole and the parts of any one body are not one in substance. And in obedience to this law of unity, the elements of matter, although different in their chemical species yet this difference is such as promotes a mutual coherence of the whole; so that, in the working of natural laws we get no right to sunder the parts from the whole. In every species of being, the laws of unity are made manifest. Can we divide the virtue of the seed or the sap of the tooth from that of the branches? Will it do to take the branch from its place in the tree? Can any member of the body live if he separate himself from his portion of the pressure of the atmosphere, whose relation to natural bodies is similar to that of the spirit to spiritual bodies? Or can any one exempt himself *from the light* and heat of the *sun?* Can we sever the air we breathe from its connection with the atmosphere as its source? Separate from continued connection with the sun our parts of its light and heat, and live independently of its influence, and then you can divide the conscious element of God," and separate your conscious element from his.

But a God not visible to the "five senses" is not the God of friend Francis, and with these senses he never can find other than a natural and physical God; for the God of spirit cannot be known but by spiritual sense. Only that God limited to the compass of natural sense will please Mr. Francis. Well, let us take him on his own ground, and say: "Is it not more reasonable to suppose that all things are under the control of *real, tangible, living* entities, whom we know exist, than a God that the five senses have failed to recognize?"

Real, tangible, living entities can only be found in tangible or *material* substance; for we know not that purely *spiritual* substance can be handled by the natural five senses."

"That God made this earth—that worlds and systems of worlds are created by him is all *he* guess work."

So *he* says. Now, it is a maxim of science that the cause must be equal to the effect. The phenomena of all the varied forms of creation, including all its laws, motions, qualities, mutual adaptations and operations, as the effect, is in itself infinite beyond the ken of the finite mind. The finite, therefore, as the cause, could not produce it as the effect; there must be, therefore, an infinite mind. Moreover, the earth was prepared for man before he had an existence. We, therefore, hope Brother Francis will tell us how man could give form to void matter before he had an existence. If man had no conscious being before this earth was created, how could he create it? and if he could not, who did? If he existed in germ form before he was created, who gave existence to that germ form? what was its origin? did blind nature or chance tell it to be?

Matter of itself is inert, and incapable of giving to itself those qualities and powers which we call the laws of nature; what, then, was the intelligence, and by what power was nature made? who gave her, when created, those laws and functions by which she performs so faithfully her wondrous work?

Hoping that the charity, candor and liberal spirit of the RELIGIO-PHILOSOPHICAL JOURNAL is such as will allow the all-important question, whether or not there be a God, to be freely discussed in its columns, and that to this end the above suggestions will find a place therein, I am

Sincerely yours for the truth,

WM. JOHNSTON.

Dixons Corners, Matilda, July 12th.

—Men are too apt to judge of the purity of their motives and the correctness of their opinions by the honesty of their intentions—than which there is no standard more fallacious, or one which has cost the world so dear. Paul,

[illegible]

—A live [illegible]

—A ray of celestial light in the heart of man transfigures the universe.

Written for the Religio-Philosophical Journal.
PRAYER.

By Mrs. E. S. Kelso.

What *is* prayer? Worcester says, it is a petition, or supplication to God. It may also mean, an entreaty, or a petition to man, such as the people may offer to their legislators, or subjects to their king. But in this article we wish to treat of that form only, which consists in supplications to God, or, *rather*, to the *Gods*. Prayers are addressed to different Gods. Some nations pray to Gods of wood; others to Gods of stone. Some to the God of fashion to send them new dresses or new bonnets. Others to the God *mammon* to send them more gold. Others still to the God of battles to give them victory, and enable them to butcher thousands of their fellow beings; others yet, to the God of fame to send them laurels of renown. All denominations of the orthodox Christians have created Gods in their own likeness and image, to whom they offer numerous long prayers. From the time of Moses down to the present day, these Gods may be traced by the sword, and by blood, and they are, to a considerable extent on the blood-thirsty style now, yet they seem to be of a more aristocratic caste at present, so much so, that they must be worshipped only in costly churches and by fashionably dressed congregations. They also wish to rob the people of their freedom by getting themselves into the Constitution of the United States as they have into the constitutions and laws of many other nations. Priests and clergymen erect costly edifices in which to pray to their fashionable Gods, and when clad in the grand and solemn robes of godliness, they, with the pomp and vanity, known only to a peculiar people, offer their devotions up, where they suppose their Gods are. How can a woman, bearing upon her person such unmistakable evidences of weakness and bondage, and clad in the paraphanalia of the *demi monde*, kneel down and pray with a pure heart and an earnest devotion to a God of love and truth? *It cannot be!* They cannot forget their purple and fine linen, so dear to their hearts, for a sufficient length of time to offer a prayer, unless it should be, to murmur something about such elegant silks at Mr. Alexander's, or such a love of a bonnet at Mrs. Smith's.

It is exceedingly astonishing, when we reflect to what extent priest and clergymen are reverenced. They are men of God! His mouthpiece, and in some instances they rely almost entirely upon the Lord putting words into their mouths, and, consequently, they make a very poor preach of it; as poor, in fact, as did a certain long eared preacher of the same class in Balaam's time. The very atmosphere which surrounds them, their costly robes, fine canes, and kid gloves, say plainly enough, Stand aside, this is a man of God! So he folds his mantle of sanctity about him, to cover up his deeds of goodness, but, alas! too often, to hide from the world his blackness of heart, and deeds of crime! And, when on the Sabbath, he enters the house of God, and walks solemnly up the aisle, ascends into the pulpit, and kneels to pray, a great silence falls upon the congregation, and it is easy to see that they reverence the man, because he is a minister of the gospel. These Christians have different styles of praying. Some pray standing, others kneeling. A few pray in secret, but many love to pray standing on the corners of the streets, and in their synagogues (churches we mean). They oftimes pray with such whoops and yells, that we are forced to believe they either think their Gods are deaf, or that they are far off. They seem to forget entirely in this respect, the example and teachings of Christ for he says: "And when thou prayest, thou shalt not be as the *hypocrites* are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." Matt. 6: 5 6. Christ when he prayed, wished to be entirely alone. He would not permit even a second person to be present. It seems that he wished to concentrate his thoughts, and to give himself up for the time being, to his supplications. This he could not have done, had he allowed any one to be present. And can either men, or women, pray in public now without being affected by their audience? Is it not in many instances the case, that their prayers are offered more to their congregations than to their Gods? Do they not sometimes forget the cause for which they are fighting, and wonder what the people thinking are of their eloquent prayer?

Are our prayers answered? Is there a personal God, who takes cognizance of all our acts, and, who holds himself in readiness to grant the many and conflicting demands made upon him? Even granting there is a personal God, and that he has no higher ambition than to become the slave or tool of a destroying people, could he answer only a thousand of the orders given him in one day? Tens of thousands, hundreds of thousands, and even millions of prayers are offered to him upon one Sabbath alone, and to us it does not seem possible that he could answer all of these, unless he has an army of angels at his command, whose business flying through the air in every direction, is to answer these prayers which are too often silly and unmeaning. We think it would not be much heaven to the poor angels, and God must be very tired when night comes, after a day of such arduous toil, in issuing so many orders. It is said, the Sabbath was first instituted as a day of rest, because God rested upon that day, but it seems they have turned the tables on the old man, and now, make him do double duty on that day. But then, they tell us, that God is omnipotent; and that all things are possible with him. Granting this to be the case, does he not often find himself occupying a very unpleasant position, for instance, a minister in one church may be praying for a particular favor, and at the same time, another minister in another church, may be praying for something in exact opposition to the first. So, also, when two armies are about going into battle, both claiming God to be on their side, they pause a few moments before entering upon the deadly conflict, to ask him to bless them with victory. Now what is he to do? But again, they tell us, that he is omniscient; that he knows of what things we are in need before we ask, and if he has his plans all perfected, his mind being made up upon the subject, and if, as they tell us, he is a God who never changes, will he change his plans to suit our prayer, when we have repeated it over to him?

Not long since, the elder and stationed minister of the church to which we then belonged, called upon us, to look after the interests of our soul. They had a great deal to say about grace, and closed by praying for us, and our household. They may have done, and [illegible] do this with the very best of motives, but the impression we received [illegible] church was a grand play; that the ministers and their dupes were the actors, and that this was one scene in the drama.

As a mental exercise, and as a means of self examination, prayer may do good, but we think this may be accomplished as well by meditation when we are performing our daily duties as in prayer. In the humblest cottage by the river side, or upon the bosom of the great deep, the soul may aspire to a sublime degree of perfection, and God or the angels may bless that spirit as well there as in the most fashionable and costly temple ever reared by man.

Springfield, Mo.

Written for the Religio-Philosophical Journal.

Spirit Memory.

BROTHER JONES:—In the *Banner of Light*, of the 26th of February, 1870, I noticed a very able and interesting article from the pen of Allen Putnam, Esq., of Boston, Mass., upon "Spirit memory." The article embraced and touched upon all the points relating to the subject, but the author did not seem satisfied with his own presentation of what Swedenborg and Parker said in regard to it.

I do not know that I can throw much *positive* light upon the subject, but propose, first, to state some facts in regard to it, which were given to me in a communication by the spirit of Professor Hare.

Upon one occasion I asked him, through the mediumship of Dr. O., whether he remembered a circumstance which transpired while I was a student of the University of Pennsylvania, viz., the discharge of his immense electrical battery by a meddling student, when it was almost ready for his lecture and experiments. His answer was, that as an advanced spirit, he did not; but, that to do so, it would be necessary for him to refer to his external memory, or, in other words, that he could only regain it by controlling, or coming in contact with the aura eliminated from some medium, then he would be able to recall, or remember every act or event of his earth life.

Upon another occasion, he stated, that the spirit after passing from earth life, progressed, and as it did so, it gradually lost the remembrance of all that was of no use to it in spirit life; consequently, even their names, (especially their Christian names) are eventually entirely lost to them.

I have had corroborative evidence, also, from other sources, which go to prove that the above statements are correct; but there is a diversity of opinion in regard to whether or no the spirit is dependent upon the medium for words, or for the language spoken by them while having control of an organism.

I am inclined to believe that they are not necessarily so, and the fact that many of our mediums, who have no knowledge of the French, Italian, Spanish, German, Latin, and other languages, speak them fluently when under spirit control, would go to prove, that the language not being familiar to the medium, could not be obtained from them.

So, too, the peculiar pains, sickness, distress, and natural characteristics of the spirit often exhibited by mediums under control, would also show that the spirit upon entering a medium, carried with it its own peculiar earth feelings and conditions, and, therefore, can not be considered as originating with the medium.

The statement of the spirit of Parker, "backed and explained by Swedenborg," viz., "that he was dependent upon his medium, while in control for his thoughts and words and memory of them, etc.," I think can be explained by comparison, or upon philosophical principles; and as there is an analogy between a spirit controlling a medium and a spirit in the natural body while in a somnambulic condition, it is but natural and reasonable to suppose that they would possess similar powers, and that if spirits, when controlling a medium, knew their powers, or, that it was necessary to resolve to remember, they could do so as well as persons who are in a somnambulic condition.

I have generally found it necessary to request persons who are in a somnambulic condition (especially the first time they entered it) to make a resolution that they will remember all that transpired before they awake, or they will remember nothing that has taken place while they were in that condition, yet when they enter the state again they remember all that took place when they were in the condition before, and if they then resolve to remember, they will know all when they awake that transpired upon former occasions.

It is, therefore, more than likely that the reason why spirits controlling mediums seem to depend on them for "words, and the memory of them," etc., is, because they do not make the necessary resolution that they *will* remember what they said, etc., before they give up their control.

The facts, therefore, taken collectively, would seem to prove that spirits controlling only borrow the organism of the medium, as we would a musical instrument, to play upon, or a tool to work with, and that upon ceasing to control, they carry no memory of what has transpired while holding control with them, simply because they do not resolve to do so before they retire, consequently, upon controlling another organism they do not remember what took place during the previous control of a different medium.

In regard to the spirits' memory in spirit life, I have but to add, that as the organs of the brain in earth life are composed of different functions, which are peculiar in each faculty—and memory being one of these functions, and necessarily peculiar in each, it requires the association of certain memories to remember certain ideas, etc.

Now, if the remembrance of acts, deeds, pleasures, sorrows, or a knowledge of good or evil be carried into the spirit world. The spirit must possess the functions that were natural to it in earth life, or there would be no remembrance at all, consequently, there could be no compunctions for evil deeds done in the body, nor happiness resulting from convictions of having done well.

The non-existence of the one necessarily precludes the possibility of the existence of the other. Therefore, the spirit in earth life, upon entering the spirit world, is the spirit minus the natural body only in spirit life, and consequently carries with it all its peculiar qualities, whether good or evil, and will have to bear the consequences of the one, and reap the benefits of the other; but there can be no doubt that as the spirit progresses, it will gradually lose the recollection of all that is of no use to it in spirit life.

The faculty of reading or knowing the mind being more perfect in spirits, will give us an idea of how they realize or know each other's condition at a glance.

WM. B. FARNSTOCK.

Lancaster, Pa.

—Fool! thy neighbor's goods will burn thee up if thou retainest them long in thy possession. Hasten to restore them without delay.

Voices from the People.

OTTUMWA, IOWA.—S. B. Wills writes.—I inclose you post office order for three dollars, for arrearages on subscription to the JOURNAL. I owe you an apology for not remitting before, as we find it indispensable and can not think of doing without it—must have it.

DAVENPORT, IOWA.—John Wilder writes.—Please send me No. II of the JOURNAL, as it has never come to hand. I want to keep along with Brother Francis in his "Search after God," but it will not be complete without that missing number. I take great interest in the search,—not fearing that he is going to destroy my God, for he is the God of Nature and not Moses' God, or like the orthodox gods of Davenport, who are kept locked up in big strong castles, having tall, pointed towers, showing that gods of some kind are kept there. Any one looking at these structures will perceive that the gods occupying them are gods of different proclivities. Once a week these strongholds are opened, and the people are permitted to come into the presence of God if they can assume a certain sanctified air, and say they love him, and believe the blood of Christ will save them in that great day that they are all anxiously waiting for, but I have not seen one single individual who has ever seen God in one of these edifices, or ever heard him speak. But they all know that these are God's houses, and that he is pleased to meet with them there.

CADIZ, IND.—J. Bond writes.—I send two dollars. Please send me the Hindoo Testament, and if it comes safe, I will send two more for the Hindoo Bible. I wish to say a few words in reply to Maria M. King concerning evil spirits,—that evil disposed ones are not allowed to interfere in the affairs of men. Now this has a large alloy of orthodoxy to me. The question is, what is the power? Does God control spirits and men, or the spirit world thus here? If he does, then he is changeable. Who gives them power to destroy property, cut up garments, etc?

AMADORE MICH.—J. D. Waterman writes.—Your excellent paper comes regularly to hand, laden with all the good things necessary to please the most fastidious. Your "Search after God" is a most wonderful production. I sincerely hope it may be placed before the public in pamphlet or book form immediately—in such case, forward to me address at once. I shall respond with the needful.

KANSAS CITY, MISSOURI.—T. Pope writes.—The RELIGIO PHILOSOPHICAL JOURNAL, from its birth, has been a welcome paper. Each week its onward and upward march with intense emotions of delight, and have labored, not without success, for its growth.

FLORA, ILL.—N. A. Gurney writes.—You will find three dollars inclosed for renewal of subscription up to June 23d, 1872. I am pleased to state that Brother Francis would find what he has so long been in search of if he would turn short around and take the back track. I do not think the individual or principle has been far off at any time.

TROY, IND.—J. D. Bacon, M. D., writes.—I will take this opportunity of returning to you my sincere thanks for your kind favor of sending the JOURNAL to my address for upwards of a year. Many papers come to my address which are worthless, without any exception, and I often find out what they are, I refuse to take them, but of all my mail matter, the JOURNAL is prized the most, for its pages are flowing with living words of truth, which will aid us in our onward journey of life; for man must understand himself and his high destiny before he can make life a success, and nothing is so well calculated to unfold to the mind the beautiful laws of life, physical, mental and moral, as the Harmonial Philosophy. You shall hear from me again in the way of pecuniary support.

WHITEWATER, WIS.—Zerah Mead writes.—You will find inclosed money order for three dollars, for the JOURNAL for one year. I have been taking it on three months' trial, which expires on the 9th, according to the statement on the margin. Am no Spiritualist, but have been an interested skeptic, and was induced by a friend to read the five volumes of A. J. Davis' "Harmonial Philosophy," which has created a desire to know more, and in reading in the JOURNAL the letter of Mr. Hardi go and some others, I have been obliged to yield many of my former objections, so very convincing do I find the reasoning of Mrs. H. There is much in the paper that I do not admire, but for the sake of the good, it is worth to me what you charge.

AI, OHIO.—A. Richards writes.—I like your paper very much; it is out-spoken, independent, liberal and friendly to free inquiry. The "Search after God" is especially interesting to me, and I would take several more adjectives to fully describe it. It must be doing a great work in awakening thought on the great subjects which have occupied the attention of mankind ever since they entered on of the animal plane of existence. Mr. Francis' "Search after God" is very interesting. He seems to have found out a new God, and has advanced ideas and taken positions that are new to popular society. If they are true, all facts will go toward substantiating them, and if they are not true, the sooner they are exposed before the world, discussed and refuted, the better. So that good will come out of it any way. A word in relation to the "Hollow Globe." It is the most interesting scientific work I ever read, and I believe the antipodites of the world will have a hard job before them to refute some of the arguments against their pet theories in relation to the globe, and scientific matters connected therewith.

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DEXTER, ME.—G. Plummer writes.—We like the paper much for its bold and manly course in exposing the errors of humanity. I like it like the "Search after God," which is food for me, and many who read my paper.

WARREN, OHIO.—I. D. Bliss writes.—I wish to say one word in regard to Dr. McFadden and wife. I stopped with them one week last summer, and if there exists a pure minded man and woman on the earth, I believe them to be Dr. McFadden and wife.

ST. ANTHONY, MINN.—W. W. Getchell writes.—I have decided that for the present the JOURNAL is a necessity with me, and as the printer, like other men, must live, I herewith inclose this small amount to put me right on the record, and wish you all success in every effort to arouse thought and investigation, and break the shackles of priestcraft and superstition that have reddened so many fields with blood, and saddened so many hearts that would otherwise have bubbled over with joy and gladness.

WICHITA, KANSAS.—S. M. Tucker writes.—After so long a time I will make a small remittance for the JOURNAL, for we can not do without it.

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	Leave.	Arrive.
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Pacific Fast Line	*10.45 a. m.	8.50 p. m.
Rock Island Express	10.30 a. m.	*2.50 p. m.
Pacific Night Express	10.00 p. m.	7.00 a. m.
Rock Island Night Passenger	*10.00 p. m.	7.00 a. m.
Dixon Passenger	4.00 p. m.	*11.30 a. m.

Freeport Line.

Freeport and Dunleith Pas	*9.00 a. m.	*7.15 a. m
Freeport and Dunleith Pas	*5.45 p. m.	*2.50 p. m
Rockford, Rigin, Fox River and State Line	4.00 p. m.	*11.10 a. m.
St. Charles and Elgin Passenger	5.15 p. m.	*8.45 a. m.
Junction Passenger	5.30 p. m.	8.30 a. m.
Lombard Accommodation	*6.10 p. m.	*8.40 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

Milwaukee Mail	*8.00 a. m.	*10.10 a. m.
Day Express	*9. a. m.	*6.50 p. m.
Evanston Accommodation	*1.00 a. m.	*8.00 p. m.
Rose Hill, Evanston, and Highland Park	1.00 p. m.	3.40 p. m.
Afternoon Express	*5.45 p. m.	*7.40 p. m.
Kenosha Pass	*4.10 p. m.	*9.10 a.m
Waukegan Passenger	*2.30 p. m.	*6.50 a. m.
Wankegan do	*7.00 p. m.	*7.55 a. m.
Milwaukee do	11.30 p. m.	6.00 a.m
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St Paul Express	*10.00 a. m.	*7.15 p. m.
Night Passenger	*5.00 p. m.	*5.30 a. m
Janesville Accommodation	*5.00 p. m.	*10.30 a. m.
Woodstock Accommodation	*5.25 p. m.	*10.10p. m
Barrington Accommodation	6.15 p. m.	7.45 a. m

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Mail	*8.30 a. m.	*7.30 p m
Special N Y Express	*9.00 a. m.	*4.00 p. m.
Kinsman Accommodation	*2.30 p. m.	*10.30 a. m.
Atlantic Express (daily)	5.15 p. m.	7.00 a. m.
Night Express	*7.00 p. m.	*6.30 a. m.

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Day Express	*7.30 a. m.	*7.30 p. m.
Night	*9.00 p. m.	*6.30 a. m.

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Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

Mail Train	*8.30 a. m.	*6.00 p. m.
Mail New York Express	*9.00 a. m.	*4.00 p. m.
Atlantic Express (daily)	10.15 p. m.	*7.00 a. m.
Night Express	*9.00 p. m.	*6.00 a. m.
Kalamazoo Accommodation	*4.10 p. m.	*12.00 n p.

Cincinnati and Louisville Trains

Day Express	*9.00 a. m.	*9.20 p. m.
Through Express	4.30 p. m.	*8.25 a. m.

for St. Joseph via New Buffalo.

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Accommodation	*2.30 p. m.	*6.06 p. m.

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Hinsdale Accommodation	*7.05 a. m.	*8.18 p. m
Mail and Express	7.30 a. m.	3.40 p. m.
Pacific Fast Line	*10.45 a. m.	*4.15 p.m
Hinsdale Accommodation	*2.45 p. m.	*9.30 a.m.
Mendota Passenger	*4.30 p. m.	*9.45 a. m.
Evening Express	*4.00 p. m.	*7.30 p. r.
Aurora Passenger	*5.30 p. m.	*9.30 a. m.
Hinsdale Accommodation	*6.15 p. m.	*8.50 a. m.
Pacific Night Express	10.00 p. m.	17.30 a. m

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Illinois Central—Depot, foot of Lake street.

Cairo Mail	*9.30 a. m.	*7.45 p. m
Cairo Express	*10.15 p. m.	*7.00 a. m.
Kankak Day Passenger	*4.30 p. m.	*7.40 p. m.
Kankak Night Passenger	*6.30 p. m.	*7.00 a. m.
On Saturdays this train will leave at	4.45 p. m.	
Champaign Passenger	*4.30 p. m.	*9.30 a. m.
Hyde Park and Oak Woods	*9.30 a. m.	*7.45 a. m.
" " "	*2.30 p. m.	*9.30 a. m.
" " "	*4.30 p. m.	*10.45 a. m.
" " "	*12.10 p. m.	*1.45 p. m.
" " "	*2.00 p. m.	*6.15 p. m.
" " "	*4.10 p. m.	*7.45 p. m.

(St. Louis through Trains.)

Day Express	*9.30 a. m.	*9.15 p. m.
Fast Line	10.15 p. m.	*7.00 a. m.

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Atlantic Express	5.15 p. m.	3.00 p. m.
New York Express	9.30 p. m.	7.30 a. m.
Valparaiso Accommodation	5.30 p. m.	7.30 a. m.

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Night Express	12.30 p. m.	8.00 a. m.
Lightning Express	9.00 p. m.	*5.30 a. m.

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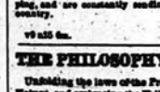
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The historic part of the Bible, in relation to the creation of the world, has be counterpart also in the several systems of theology here mentioned. They all had their cosmologies based on equally good authority and equally wide of the truth, as that contained in the Bible. The time and manner of the creation, no man has ever known, or ever will know, in this life; nor is such knowledge of importance in preparing us for the life to come."—EXTRACT FROM PREFACE.

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Frontier Department.

BY.....E. V. WILSON

Frothingham, Collyer, Conners, and others vs. Spiritualism.

We remember very well the time when the Spiritualists of Chicago had Collyer on the brain, were ready to fall down and worship at the feet of this man; and we heard from prominent Spiritualists, such expressions as follows:

"Bro. Collyer is with us heart and soul."

"Wait a little, and Collyer will be with us,—on our platform."

"What do you think happened yesterday?" said a good, earnest Spiritualist to us, some two years ago. We replied, "We can not tell. What was it?"

"Well, sir, Mr. Robert Collyer actually spoke for us in Music Hall."

"He did?"

"Yes, sir."

"How did that happen?"

"Why, you see, it was in this wise. Mr. Orvis was to speak, and failed. Mr. Collyer came just in the nick of time, and was invited to speak for us, and consented. And don't you think, that when on the platform, he put his hands into his pocket, pulling out a sermon, saying, 'When I left home, I was impressed that I should be called on to speak, so I thought that I would put a little ammunition into my pocket, hence I have one of my old sermons with me.' Well, sir, that sermon was just as good a Spiritual sermon as I wish to hear,—and then he was impressed, you know. I tell you, sir, that Mr. Collyer is just as good a Spiritualist as you are, or I am, and in less than one year, you will see him an outspoken Spiritualist."

"Well, sir, when that takes place we will yield the point, and take Mr Collyer by the hand, and call him a Spiritualist, but not before. Now, we will tell you something. In less than one year, Mr. Collyer will denounce Spiritualism, kicking it out of his thoughts."

And he has done so, as reported in the Chicago papers.

The next idol was O. B. Frothingham. The late *Universe*, the *Banner of Light*, especially Bro. Peebles departments, the *Present Age*, the *American Spiritualist* under its former management, and other spiritual papers now non est, praised, eulogized, loved, hugged, kissed, quoted, and swore by Frothingham.

Two years ago, we cautioned our readers and the Spiritualists everywhere, to be careful,—cautious. Collyer had kicked us hard, Frothingham would sting us, and that men bound by creeds were not to be trusted by Spiritualists. How true our words. Collyer kicked us in Chicago. Weiss, some time ago, gave us the knife in Boston. Conway hit us a hard blow in London. Greeley pronounces Spiritualism glamour. Brecher wrote Haddock, that he was not a Spiritualist. And now Frothingham is out with an article in a late number of the *Index*, headed "Spiritualism and Superstition," in which he shows his teeth, and makes the weak-kneed babes and reformed preachers in our ranks wince.

The *Radical, Liberal Christian, Independent, Golden Age, Index* and others of their ilk, have published, now and then, a liberal idea or article on Spiritualism. Does it follow that they are devoted to spiritualism, or their editors Spiritualists, or even favorable to Spiritualism? Will they stand by us in our hour of trial? Shall we not by and by receive just as sturdy blows, with equal hate and scorn from their papers, their editors, as we have from the ministers, writers and editors above referred to?

Spiritualists can not serve two masters, or live under two gods. Spiritualists are not Christians, in any sense of the term implied, expressed or understood. Spiritualism is not Christianity any more than Jesus was a Pharisee.

Only think of President O. B. Frothingham, refusing to exchange pulpits with A. J. Davis; then, as President of the Free Association in its late convention in Boston, stabbing a large number of Spiritualists in charging Spiritualism with building up a new superstition. In speaking of Spiritualists, he withheld from us our distinctive appellation, and designated us as Spiritists; and yet we have men and women in our ranks who run after these wolves in sheep's clothing, joining with and buying their works, to be kicked in return by their masters. Spiritualists, why will you support the viper instead of the dove? Hundreds and thousands of Spiritualists are unwarily by the Frothinghams, Collyers and company, taking their organs, buying their publications, thus sustaining their common foe, to be abused by them so soon as they are able, from the money paid them by Spiritualists, to publish the abuse. The RELIGIO-PHILOSOPHICAL JOURNAL, *Banner of Light, American Spiritualist, Crucible* and the *Analysis* furnish better and purer reading matter for brain food than all of these so-called free religious papers, magazines or books put together. Why, then, continue to warm the viper that never fails to sting you when opportunity offers?

As soon as Jesus began to preach, he drew a sharp line of demarcation between the religion of the Jews and his, and he never went back over that line, and whenever a Jew came to him, he had to stand on his side of the line. So Spiritualism has drawn a bare line of operations, and will not go behind it. We will not tolerate a creed or stake or settled speakers. Spiritualism is the mountain, free Christianity, or any other Christianity the mouse. Hence the mice must come to the mountain, and not the mountain to the mice.

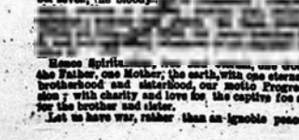
Spiritualism has never retreated a step. Some of its followers have gone back, and think because they have turned back to the flesh pots of Egypt, Spiritualism has gone.

Science, religion, Christianity and free religionists are coming to us; we are not going to them. Hence, let Spiritualism continue its fire into the enemy's camp—into the strongholds of our common foe, the priesthood and their creeds, and soon their strong places will be tumbled down about their ears and they will run up the white flag.

Every split in the old institutions, every dissension, every wrangle among our enemies is a gain to us. Then let us hold no parley with the old or new form of creedal intolerance until the old structure is leveled with the ground, and then such material as we find in the debris of use to us we will use, and none other.

There must not remain a particle of the old leaven, mortar, plaster, papering or paint on the material we use in the building up of our temple. The material must be pure. Hence we do not need the Collyers, Frothinghams, Conners or Weiss's: the *Radical, Index, Independent, Liberal Christian, Golden Age*, or the semi-Unitarian, Universalist, Spiritistic *Present Age*. They are in need of us; we are gaining on them; they are not gaining on us.

Let us continue the fire until there is a full surrender. No Mason and Dixon's line for us; no compromise of '40 or '50. We have carried the following strong fortifications: No. one, hell fire; number two, eternal damnation; number three, total depravity; number four, infant damnation; number five, physical [illegible]



Fort Trinity, with its t[illegible] ber seven, the blood[illegible]

House Spiritualism, the one true God, the Father, one Mother, the earth, with one eternal brotherhood and sisterhood, our motto Progression; with charity and love for the captive foe as for the brother and sister.

Let us have war, rather than an ignoble peace.

Letter from Wm. R. MacKay.

BROTHER JONES:—I am sorry to inform you of the sad misfortune that has befallen our worthy, respected friend, P. B. Jones, photographer, of this city. He has been burned out of house and home, and lost nearly everything, a second time in the same house. The other fire he lost all—no insurance; this time, almost the same. It looks hard that such good, noble men have to suffer so much on this plane. If there ever was a kind-hearted man he is one, which many a poor, worn-out, deserted medium can testify to. His house was open at all times for poor and worthy mediums who had no money to pay any one for staying over all night. He will take it very kindly of you to mention the facts of the case, so that his friends at a distance may know of his disaster. A few years ago I could have helped him myself, but I am sorry to say that I am poor myself at present. Old Solomon was right about money matters.

Davenport, Iowa, Sept. 5, 1871.

We deeply sympathize with our unfortunate namesake. We know him personally to be a worthy, honest man, and hope those who have an abundance, will remember him in this his hour of trial and suffering.—ED. JOURNAL.

Clairvoyance.

TO THE PUBLIC:—We the undersigned, having employed Dr. D. P. Kayner, of St. Charles, Ill., in the treatment of very difficult cases with very successful results, cheerfully recommend him as a safe, skillful and scientific physician and reliable clairvoyant.

Spalding Eddy, Alexander V. Sill, M. M. Baldridge, L. Howard.

St. Charles, Ill., Sept. 9th, 1871.

Dr. Kayner is very successfully treating patients in all parts of the United States, by a small lock of hair. Terms, $2.

LITERARY.

The Federati of Italy. A Romance of Caucasian Captivity. By G. L. Ditson, M. D. Boston, Wm. White & Co., publishers.

For a gentleman of the high attainments and large experience gained from long study and extensive travels, who is already the author of numerous stories and scientific papers to put together such a hodge-podge as he has in 319 pages with the above title, is indeed remarkable. The doctor seems to have had a large amount of facts, which having highly colored with his rich imagination, he felt bound to give to the public, and instead of writing several stories, has thrown all this rich material into one. The publishers have done their part well, as they always do. The book, like everything from the press of this enterprising firm, is perfect in its appearance.

Lecture by Horace Greeley.

Horace Greeley will deliver a lecture at Farwell Hall, on September 20th; subject, "Self-made Men." We feel confident that the name of the lecturer and his subject will draw out a crowded house.

☞ Those who preserve every number of this volume of the JOURNAL will not regret it in the future. We will also suggest to those who have No. 18 of last volume, that they will probably have a use for it in the future, therefore it will, be well to preserve that also.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

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v10 n17 3m

Obituary.

Dr. D. T. Haynes entered spirit life from the residence of Dr. Carpenter, Kendallville, Indiana, on the 31st of August, 1871, of lung disease.

Dr. Haynes was a healing medium, formerly of Cortland, Kent Co., Mich.

He leaves a beloved wife, aged father, brother, and sisters, all fully initiated into Spiritual philosophy.

Thanks to the Christian disciple or minister, and the members of his congregation, for opening their church and attending the funeral services, showing humanity to the Spiritualists and free religionists of Kendallville. May they have many spiritual visits, and communion with their own dear departed ones to comfort their hearts.

Passed to spirit life, June 30th, 1871, Juliette, wife of Hiram Hammond, aged 56 years, of Eaton Rapids, Mich.

For seventeen years this family was the rallying-point of circles, lecturing and visiting pioneers of the Spiritual movement of a great extent of country.

The deceased possessed a clear and sound mind in natural philosophy and spiritual unfoldment—consistent and unwavering—calm and undoubting.

Departed from Cedar Bluffs, Iowa, August 18th, 1871, Mary K. Howard, aged 70 years and six months. She was long a firm Spiritualist, and a woman of more than ordinary intelligence. A large circle of loving friends mourn her absence from the physical form, but feel confident that she still lives.

NOTICE OF MEETINGS.

SEMI-ANNUAL CONVENTION.

The Spiritualists of Hancock county, Maine, will hold their Fourth Semi Annual Convention in Ellsworth, Saturday and Sunday, October 7th and 8th, commencing at ten o'clock A. M.

A cordial invitation is extended to all to come and participate with us and help propel the car of progress.

By order of the Committee,
M KINSMAN, Sec.

NOTICE.

The regular Quarterly Meeting of the First Spiritual Society of Lowell, Kent County, Mich., will be held in Union Hall, Sept. 30th and Oct. 1st, 1871.

Mrs. J. S. H. Severance is engaged to come.

Come all to the feast.

MISS M. N. PURPLE, President.
H. B. ALDEN, Secretary.

DEDICATION.

There will be a liberal hall dedicated to truth, free speech and progressive ideas, at Morenci, Lenawee County, Mich., Oct. 8d.

Mrs. Fowler and other good speakers are expected.

Come one come, come all, and we will try to practice the Golden Rule as well as to teach it. Friends of all creeds and beliefs are invited; also all speakers who wish to help a little band of progressionists. We would cordially invite you to come and cast your bread upon the waters, for we are very few in number, whilst our spiritual wants are many.

HORATIO WILLSON, President.
MRS. B. G. HOSO, Secretary.

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Kalamazoo, Sept. 18th to the 27th.
Three Rivers, Sept. 28th.

INDIANA.

Goshen, Vincennes House, Sept. 30th.
Elkhart, Oct. 1st and 2d.
South Bend, Dwight House, Oct. 3d and 4th.
Laporte, T. Garden House, Oct. 5th.

ILLINOIS.

Chicago, Matteson House, Oct. 6th, 7th and 8th.
Elgin, Oct. 9th and 10th.
Rockford, Holland House, Oct. 11th to 15th.
Joliet, National H tel, Oct. 17th and 18th.
Bloomington, St. Nicholas Hotel, Oct. 19th and balance of the month.

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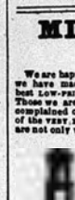
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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, SEPTEMBER 30, 1871. VOL. XI.—NO. 2.

From the Salt Lake Tribune.

Were Joseph Smith's Revelations from Disembodied Spirits?

The purpose of this article is to treat on a principle very imperfectly understood, both by the world in general and Latter Day Saints in particular. The different religious sects, except ing the Latter Day Saints, do not believe in present revelation, because they consider the canon of scripture is full. The Latter day Saints profess to believe in revelations given in our days, as they suppose through resurrected beings, such as Peter, James and John, Nephi, Maroni and others who spoke to Joseph Smith. If any person should now profess to receive revelation, no matter what their nature or importance, as coming from disembodied spirits, they are immediately met with the reply, "O, we want none of that kind; that is Spiritualism. Any revelation that we believe in must come from resurrected beings."

I desire to meet this objection with all the respect and consideration it deserves, from the fact that it is the honest belief of thousands who consider it a point of doctrine or article of faith which cannot be overthrown. My purpose is to show from the published records of the Mormon church, and the history of Joseph Smith, that this idea is by no means substantiated, but that on the contrary, the opposite view of the subject is plainly conveyed, both by the facts narrated, and the language employed to describe them. In fact there is only one angelic person spoken of as possessing a natural body, and that was not a resurrected being, but one who had not experienced death; namely, Elijah, who is said in the Bible to have gone to heaven in a chariot of fire, without passing through the change called death.

If we refer to the *Millennial Star*, vol. 5, or the Pearl of Great Price, which contains the first portion of the history of Joseph Smith, we will find the statement that on a certain occasion when his mind was greatly agitated on religious matters, he retired to the woods to pray; and in answer to his prayer, had a vision, in which he beheld two personages, who satisfied his mind in relation to the subjects which were so greatly agitating him. He went to pray he was in his usual or normal condition. Now mark this statement; he says: "*After I came to myself, I found myself on my back looking up into heaven.*" This certainly is not a very dignified position in which to carry on conversation with two resurrected beings, and those beings claiming to be Jesus Christ and God the Father. Now what was the impression left on Joseph's mind by this communication? Does he state that he saw two resurrected beings? Oh no, but he calls the whole, "*a vision,*" and compares it to the vision of Paul, when on the road to Damascus, when he saw a light and heard a voice from heaven. To Joseph it was simply a vision of the mind, for he realized that he had been operated upon by spiritual beings, who had impressed certain ideas on his inspirational vision and other senses, while his bodily vision and natural senses were lying dormant. This is the distinct inference to be deduced from the whole account, and needs only to be carefully studied, by any one to arrive at the same conclusion, that is if truth is the object sought after. Hence, I think it is clear that the very first of Joseph's revelations were not from resurrected beings.

The next revelation that we have an account of in Joseph Smith's history happened about three years after receiving the vision last spoken of, and is the most distinct and circumstantial account left on record by him of any spiritual communication which he professed to have received, and it may be said that if this account is carefully studied and properly understood and accepted as true, it will settle forever the question concerning the bodily nature of heavenly beings. I take the account just as it stands, for it is evidently a truthful record of Joseph's experience. He says, while in the act of calling on God in prayer, a light appeared in his chamber, which increased in brightness, until he saw a personage at the bedside, standing in the air, *for "his feet did not touch the floor."* He describes this personage as a very glorious being. He distinctly saw his arms, hands, feet and also his bosom, and the robe he had on. In fact he saw a man; at first he was afraid, but the fear soon left him. This being told Joseph his name was Nephi, and Joseph says he held a long conversation with him on various subjects. Now mark the conclusion of the interview. After he, Joseph, had received the communication, he saw the light in the room begin to gather around the personage, until the room was left dark, and instantly a conduit or passage was opened up into heaven, and the messenger ascended up the conduit until he entirely disappeared; and this communication or vision was thrice repeated the same night, with the same accompaniments. Now the question arises, if the angel or messenger possessed a resurrected body of flesh and bone, how could he ascend through the ceiling of the room, without an opening being there? Joseph says the room was left as before, and he also calls this "a vision," that is he beheld it with his spiritual and not his bodily sight, and he remarks that the effect on his system was such that he was unable to labor as usual on the next day.

Again, if this being had possessed a body of natural flesh and bone, he would not only have required an opening through which to enter and depart from the chamber or house, but his approach would have been heard; for matter acting or vibrating on matter necessarily makes a sound sensible to the natural ear. But we do not read of any sound being heard at his approach. Again, his appearance would not have been instantaneously observable, but his approach would have been gradual, and have taken time; but Joseph speaks as though he travelled by the power of his will, for his feet did not touch the floor and both his appearance and disappearance took place almost instantaneously. The whole account going to prove that the laws which governed the motions of this heavenly being were different from the laws governing our motions, or that would govern the motions of a being who was clogged with a material body similar to the one we now possess. Hence we may confidently infer that the second great manifestation or revelation received by Joseph Smith was not from a resurrected being.

There are a number of other passages in the records which could be referred to in order to illustrate the subject before us, but I will pass over these, and speak of the communications received in the temple at Kirtland, Ohio, as recorded in Joseph Smith's history, *Millennial Star*, vol. xv, pages 726, 729 and 739. This account distinctly states that great preparations were made by Joseph Smith and those associated with him, for an extraordinary display of spiritual power and angelic visitation. These preparations were made by direction of revelations previously received, leading them to expect such manifestations; therefore they were prepared to observe them when they came, which was not the case in the previous instances, because the visitations were not so fully expected. And what is seen on this occasion? A light was seen by some to rest on the building, which attracted the attention of those outside; and spiritual personages were seen inside. But were they seen by all there assembled? Oh, no! Only certain individuals who had that gift saw them and described them. Joseph says there was a voice heard like the sound of a mighty rushing wind, and the temple was filled with angels. *Which fact he declared to the congregation.* Now if these angels were resurrected beings, in the common understanding of that term, how was it the congregation could not perceive them without resorting it necessary for Joseph to declare it to them? Again on another occasion, Joseph says: "The veil was taken from our minds and the eyes of our understanding were opened," referring to himself and Oliver Cowdery. And he goes on to state that they saw certain angelic or heavenly beings, one of whom he calls Jehovah, others, Elijah, Elias and Moses. But he does not infer for us, from his earlier education, did consider in some cases (though not in all, especially those he calls visions) that the personages he saw were really resurrected beings. But there are several weighty reasons why the opinions he entertained in his undeveloped condition should not be considered as final authority. If we were to question him today on this subject we would find that he entertains, not only ideas, but knowledge greatly at variance with his former opinions.

The one great reason which covers all the rest why his former opinions should not be taken as final authority on this subject is, that Joseph in his ignorance considered all spiritual manifestations as miraculous. That is to say, that they were not regulated by any known law, but were manifested by the will of God without any reference to any fixed natural laws. Whereas if he had been better informed in the science of spirit communications he would have understood that the spirit world and spiritual beings are controlled by law and order as much as the natural world and men in the body are; and that all communications that pass between the two worlds are regulated by natural law, whether it is so understood by the recipient or not. And this is the lesson that Joseph Smith now desires to teach his brethren, the Latter-day Saints. And when he can so teach them as to teach them his important principle there will be some hopes of their receiving the like manifestations that he did. It is most important for us to understand to some extent the laws which govern spiritual beings and spiritual communications for if we are looking for resurrected beings to communicate with us and show themselves to our natural vision, we are likely to be disappointed; but if we seek for our spiritual faculties to be quickened, they can be so developed that spiritual beings can operate on our spiritual sensations and we shall be likely to attract to us those who can impart to us the knowledge we stand in need of. For rest assured it is only our ignorance of the necessary conditions that debars us from receiving revelations of the most cheering and valuable kind, for many of our brethren who have passed away are desirous to impart to us the truth concerning the spirit world, amongst whom is the Prophet Joseph Smith, who in his greatly progressed life is earnestly desirous to make known to us some of the truths he has learned since he passed away from earth life.

That this article may have a tendency to throw some light on the subject treated of, and create a desire for more, is my earnest wish.

ALFRED WARD.

Salt Lake City, July 27, 1871.

From the Spiritual Analyst.

Spiritual "Doubles."

The question has often been asked, Can the spirit leave the living body, without adducing death? A large collection of phenomena had suggested an affirmative answer, without authorizing a positive conclusion.

Mrs. Crowe in her interesting and instructive book on "The *Night Side of Nature*," concludes that in the state of catalepsy, "the freed spirits, free as the spirits of the actual dead"—can, and do leave the body; but catalepsy is so near akin to death, that the phenomena accompany it, is not explanatory of other phenomena belonging to healthy conscious life.

Mrs. Crowe considers this and finds it so difficult to support a theory that will explain the phenomena of the spiritual double, that she says: "All I hope or expect is to show that the question is not disposed of yet, either by the rationalists or the physiologists, and that it is still an open one." (p. 173, London Ed. 1854.)

Equally instructive is the chapter of Mr. Owen on "Apparitions of the Living" in his well-known work,—"Footfalls on the Boundary of Another World." The facts he quotes from others, as well as the illustrations he gives on the authority of living witnesses are all wonderful, and point to a common conclusion; but the difficulties attending the spirit's leaving the body and returning to it,—with the intermediate difficulty of supporting normal life during its absence, complicates the phenomena beyond the logic of his narrative and illustrations. The answer to the question therefore is still left to the intuition and science of the reader for construction, as facts of almost daily occurrence recall to mind those habits of Nature.

"A touching story is told, (and will illustrate) of a young sister of Alice and Phœbe Cary, whose early death was deeply lamented by her friends. A few weeks before her departure, and while she was still in health, she appeared for some minutes to be plainly visible in broad daylight to the whole family, across a little ravine from their residence standing on the stoop of a new house they were then building, though she was actually asleep at that moment in a bedchamber of the old house, and utterly unconscious of this counterfeit presentment, at some distance from her bodily presence. This incident is said to have given the sisters a strong interest in the phenomena of Spiritualism." (*Revolution*, April 8.)

Equally suggestive of the wonderful is the following experience of Mr. W. Hicks, who reports himself in the RELIGIO-PHILOSOPHICAL JOURNAL of April 22 He says:—"About ten years ago, we were holding a circle at the house of Brother Duffee, and after sitting for about one hour, there was an intermission, during which I left the house and went away for a time. While I was absent in the physical form, there being present some eight or ten persons in the circle room, they all testified that they saw me come into the room by opening the outside door and shutting it again, and I passed through the room into another, which had no place of getting out again without my coming back into the circle room. My wife followed me into the room, but when she got there, I was not to be seen. While they were wondering where I was, I came into the room from the outside door.

"Now I ask, has man two bodies,—one physical and the other spiritual,—and can the latter leave under proper conditions, and both be conscious? or if, the spirit body is conscious, the physical is not? and, if the physical is conscious, the spiritual is not? Now, I ask these questions to see if there are others that have had similar experiences."

A further and still more complicated illustration of this double presentment is narrated by Florence Marryat in *Harper's Weekly* for December 24, 1870. "She states a sister of hers was staying with Mrs. Long during the absence of her husband, in a large country house surrounded by a fine park in Scotland. The husband of the hostess had gone to Edinburgh on business, expecting to be absent for two or three weeks. Her surprise was proportionately great on seeing him on horseback one afternoon riding along the road. He neared the park, but instead of turning into the drive, which was the longest way to the house, he suddenly checked his horse, and put him to the palings. Mrs. Long had seen the animal rise in obedience to the spur, clear the fence, but, jumping short of the ditch beyond it, fell with her husband under him. With a cry of dismay she rushed to the assistance of the struggling horse and rider, to find—nothing. Two days after the same thing happened again precisely as to time, place and circumstance. This time Mrs. Long was seriously frightened. She did not fear that the vision portended her husband's death; but she so far accepted it as a foreboding that she wrote to Edinburgh entreating Mr. Long on no account to return on horseback—a warning which seemed very unnecessary, as he invariably went backward and forward by train. But that epistle, as it afterward appeared, never reached the hand for which it was intended.

"On the succeeding day she received a few lines from her husband to say he should be at home that evening; and on the same afternoon she took my sister into the park to show her the exact spot where, she had twice experienced so mysterious a fright. They talked of presentiments and warnings on the way; but Mrs. Long was so happy in the anticipation of her husband's speedy return that she was conversing without any appearance of inability upon the subject, when, as they came to the rising ground before mentioned, she raised her eyes, changed color, and suddenly arrested her foot steps.

"'Helen!' she exclaimed, mentioning my sister's name. 'Look!—look out there! I see the same thing again!'

"My sister glanced in the direction intimated to her, and there, sure enough, she also saw the spectacle of a man riding on horseback along the turnpike-road, and apparently making for her friend's abode, but still to far off to be distinctly recognized.

"'My dear Mary,' she replied, 'that may be any one—a farmer or a servant. I see no marks by which to distinguish your husband.'

"But Mrs. Long did not answer her; she was staring at the fast-approaching rider; and my sister was fascinated by what she had heard, to watch with her in silence.

"On, on he came, just as had been described to her, in a quick canter, as though anxious to reach his home, until he had arrived at the drive-gates, and was about to enter them.

"Then he seemed to change his mind, to form a sudden wish to reach wife and children a few minutes earlier; and backing his horse, spurred him at the palings. At this juncture Mrs. Long grasped my sister's arm, but she did not speak; and they continued to gaze silently at this apparition, so strangely revealed to both of them at once.

"They watched the phantom horse and rider rise above the fence, and then fall heavily into the ditch below; the animal above the man, and struggling violently to get free of him. Firmly believing it was but a repetition of what the wife had viewed twice before, they yet involuntary ran up to the spot; when, instead of a myth, a vision, a mere presentiment, which should vanish at a second glance, they found a real horse lying on its side, a real man lying *dead beneath him!* Mrs. Long, having at the last moment accepted a friend's invitation to stay a night at his place, which lay between his own home and Edinburgh, had also accepted the loan of an animal to carry him for the last few miles—the last miles that he should ever traverse.

"What faculty in the wife's mind enabled her to see twice over an act which had not yet entered into the husband's mind to execute?

An analysis of these illustrations give the following points of verification: (1) evidence that something was seen; (2) that the phenomena was objective; (3) that the resemblance of the object was so like as to suggest to the beholders the idea of identity; (4) that this objective semblance was incorporeal to the other senses, although objectively real to sight; and (5) that the confirming testimonies of time, place and circumstance demonstrated the whole to have been an actual life experience, and not an illusion.

A further analysis however shows that the phenomena seen by Mrs. Long was a vision, developed by the spirits, who foresaw the order of succession in her husband's history, and advised her of its consequences. It differs from the mere double therefore in the complexity of its phenomena and the sources of its development. Both illustrate that "Coming events may cast their shadows before," to warn—perhaps—to save the beholder.

It must be obvious however on reflection that the agencies instrumental in the development of the two sets of phenomena, are widely different, since the first vision seen by Mrs. Long was two days in advance of the circumstance that brought the rider and horse together.

The cases of Miss Cary and Mr. Hicks therefore resolve themselves into simpler phenomena, and illustrate what occasionally takes place in well-conditioned spiritual circles. Indeed, the double is but the culmination of the Elements, for the development and concentration of which the circle is formed; for they form in fact, the medium, and become a connecting link between the spirits in an out of the body. They are human elements that eliminate from the organism in different degrees, and according to the different conditions of health and circumstances, but when they become so marked a characteristic of the individual as to form an atmosphere about the person, mediumship becomes organic to the possessor. To this characteristic of the mediumistic, the world is indebted for the *halo* surrounding the head of the "saints," which deepens into illumination and transfiguration under equally natural, but more spiritualistic conditions.

The proof of this is not in the assertion, but in the fact, that in well-conditioned spiritual circles, the spirits make use of these elements in giving an objective semblance of themselves. They take the human form, and seemingly float in the air. In some circles this outlined organism, has passed over the heads of its members, but dissolved into atmospheric conditions when touched or handled.

The phenomena is thus developed under certain conditions of mind and body, and at times reflect the individual, as at other times they reflect the circle. The nearness or remoteness of the double depends upon the reflecting capacity of the atmosphere, if we may generalize on the following from Western New York. The writer says—

"That to one standing at Mount Hope there appeared lifted in the entire north sky the blue waters of Lake Ontario, while reflected from them could be seen the mountains, hills, valleys, bays and rivers, or the Canada shore inland for miles. The coast could be plainly seen over a stretch of fifty miles, and so clearly at one time that the forests could readily be distinguished. Those present who were familiar with the Canada shore could readily distinguish Rice Lake, Belvidere, and other prominent points in Canada. The lake looked as though it had by a great tidal wave rolled upon Rochester, and covered one-half of the city, as no building could be seen north of Main Street, or any land between the city and the lake."—*Rochester Express.*

There is no need therefore of two spirits in one body to account for the presence of the spiritual double, any more than the above reflection of the lake and inland requires an extra force in Nature to justify its unusual appearance. It may not be to many minds as wonderful as the reflection of the spirit; but it is wonderful to those who read and study Nature with reverent eyes, and suggests one of the many methods by which nature makes beautiful the world of the spirit and the homes of the rejoicing.

Letter from D. P. Kayner, M.D.

According to appointment, I lectured in the Chronktown Schoolhouse, in Franklin, Saturday evening and Sunday forenoon, and at the Patten Schoolhouse, in Yorktown, Sunday evening, to large and attentive audiences, and with increasing interest.

On Sunday evening I called for a subject from the audience, and a lady presented "Idolatry," which my guides handled in their happiest manner, holding full control, and at the close a young man, who has heretofore been a preacher, arose and told the audience they had "listened to a great many sermons and lectures in that schoolhouse, but they had heard more grand truths, sublimely uttered, by Dr. Kayner in the last twenty minutes than in all the discourses that had ever been delivered in the house." Said he: "We have come here heretofore to listen to discourses on *Death*, but Dr. Kayner has taught us the lessons of *Life*, and let us be thankful we have heard them."

I then told them of the vision of the murders, and called upon Mr. Van Horn who was present and substantiated my statement.

I then called attention to the JOURNAL, solicited subscribers, and distributed several copies among them, which I trust you will hear from in the way of subscriptions.

On Saturday evening after the close of my lecture, the audience desired to witness the examination of a patient, with which wish, although completely exhausted with my journey and lecture, I complied. The examination was performed satisfactorily, in every way, both to the patient and audience.

Thus the work goes bravely on, the angels "working with us, and confirming the word *with signs following.*"

St. Charles, Sept. 24th.

Mrs. Robert Dale Owen.

The funeral services were conducted by her husband, who made a very simple, touching address, which brought out the sweet and consolatory faith in which both have lived, and thousands who are, not ranked among Spiritualists find their joy and inspiration. He said:—"I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful reunions above. Also, that the next world is one of many mansions, to be occupied by those who are fitted to enter therein, and this, because they are not by any earning of heaven; for which of us are faultless enough for that. Yet there are those prepared and those unprepared; and that determines our lot in the next world. I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even, as various as are those of earth; but far higher and nobler in scope and purpose. Finally, I believe, as she believed—as is so beautifully expressed throughout the ode we have been singing—in guardian care by the inhabitants of heaven exercised towards those of earth. As to the virtues and the good deeds of her who has left us, if nearly forty years' life and conversation in our village suffice not in witness, any word from me would be worse than worthless. Better to imitate her example than to speak her praise."—*Golden Age.*

Minnesota.

Several weeks ago St. Paul was excited by the Simmons elopement, an account of which affair has already been published in this journal. It will be remembered that after a few weeks' absence both of the eloping parties returned. Mrs. Burkman, the woman in the case, professed the utmost contrition, and was received with the greatest sympathy by the press and public. The Young Men's Christian Association took her in charge, and consigned her to the care of a prominent Methodist deacon, with a view to her entire reformation. On Tuesday last, by general consent, Simmons was granted an interview with her, and the next day the pair again eloped. Simmons, during his stay in St. Paul, had disposed of all his property, and collected all the money possible. Their return, it now appears, was merely to get affairs in better readiness for their final departure.—*Exchange*

REMARKS.—The Young Men's Christian Association did well. The deacon was kind, and his kindness is worthy of imitation. Simmons and Mrs. Burkman only used the old, threadbare religious cloak, which is daily used by millions of other professed Christians, as a garment under which the aforesaid Young Men's Christian Association and the deacon's better nature could be reached. Of course there was no "free love" beneath such a revered garment!

—USE NATURE'S HAIR RESTORATIVE.

AMERICAN ASSOCIATION.

Official Report of the Eighth National Convention of the American Association of Spiritualists; Held at Troy, N. Y., September 12th, 13th, and 14th, 1871.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL, by Henry T. Child, M. D.]

TUESDAY MORNING SESSION.

Hannah F. M. Brown, the President, called the meeting to order, and made a brief address.

On motion of Dr. J. K. Bailey, a committee of five were appointed to examine the credentials of the delegates. They reported the following list:

New Hampshire:—
Lora S. Craig.
Vermont:—
Newman Weeks, Royal B. Roundey, Sabine Scott, Betsey C. Sparhawk.
Massachusetts:—
Henry S. Williams, Geo. A. Bacon, Heman B. Storer, Henry F. Gardner, N. Frank White, John Wetherbee, Freeman J. Gurney, Aaron S. Hayward, Abbie S. Burnham, Harvey Lyman, D. Nelson Ford, Mary A. Sanborn, Mary R. Hubbard, Mable S. Hoadley, Sarah G. Todd, Amasa C. Robinson, Alonzo H. Kendall, Wm. H. Harding, Mr., E. W. Dickerson, Edward S. Wheeler, Sarah D. Wheeler, Wm. A. Dunklee, Sarah Floyd, Samuel Carter, Calvin Haskell, Moses Dow.
Connecticut:—
Anna M. Middlebrook, Sophronia E. Warner, E. Anna Hinman.
Rhode Island:—
Franklin Hacker.
New York:—
Peter I. Clum, Emily J. Beebe, Lester Brooks, Carrie Hazen, Cornelia B. Maynard, Mr. J. M. Chapin, Elizabeth Lyper, Mr. A. C. Enslin, John W. Seaver, Wm. H. Palmer, Geo. W. Taylor, Hon. John W. Edmonds, Dura Brown, Dr. Robert T. Halleck, Mr. D. R. Palmer, Mr. P. E. Farnsworth, Charles Partridge, Jas. N. Mansfield, Dr. Henry Slade, Isaac Allen, Mr. E. Gregory, Wm. H. Palmer, Mr. E. N. Palmer, John R. Pierce, John Austin, Jessie Brown, H. L. Barnes, J. E. Briggs, Emma J. Bullene, J. M. Brought, Elias F. Rogers, Benj. Starbuck, Elisha Waters, Bennett G. Barlo, Alex. McCoy, Henry L. Barnet, Thos. G. White, A. V. Spaulding, John Moore, Rawson M. Hawkins, Ira Carpenter, A. E. Tilden, Mrs. Little, Mrs. Buck, Maria Ramsdell, Dr. J. Barby, Eli Clark, Mrs. Clark, D. Curtis, S. C. Cuyler, L. C. Miller, Frank Sisson, Mary L. Sisson, L. L. Dibun, L. E. Frame, Francis King-man, Charlotte Ives, Drucilla Chapel, Henry Fitzgerald.
New Jersey:—
Susan C. Waters, Levi K. Coonley, Peter G. Good, David W. Allen, Grover S. Stewart, Geo. H. Haskell, M. D., Stacy Taylor, Charles M. Gould, Delia R. Gould, Jenny Dixon.
Pennsylvania:—
Geo. D. Gleason, Alice Tyson, Mary A. Strech, Eden M. Child, Henry T. Child, M. D., Elizabeth Beale, Anna Lowene, Sarah A. Anthony, Charles Baker, Elizabeth Doll, Elizabeth Bayley, James Edwards, M. D., John Jefferson Reilly.
Maryland:—
John Frist, Moses Hull, Rachel Walcott, John H. Weaver, Elwin G. Granville, Anna McClellan, Amelia McClellan, Levi Weaver, Jacob Weaver.
Delaware:—
Robert L. Smith.
Ohio:—
Addison A. Wheelock, Cephas B. Lynn, Oliver Stevens, Nancy F. Stevens.
Indiana:—
Daniel W. Hull, Eli F. Brown, James K. Bailey, M. D.
Illinois:—
Charles W. Bowen, Lou H. Kimball, Abbie W. Baker, Abbie K. Spencer, Mrs. Eaton, Wm. Norris, Hannah F. M. Brown, Dorus M. Fox, Nettie M. Pease.
Kentucky:—
Levi Dinkelspiel.
Territory of Columbia, B. A:—
Wilson Millar.
Missouri:—
Mary Phelps.

On motion of Geo. A. Bacon, a committee of five were appointed as a Business Committee: —Benjamin Starbuck, Amasa C. Robinson, Dr. Edwards, Sophronia E. Warner, and Rachel Walcott.

On motion, the delegates for each state were requested to present the names of one person for each of the following committees:—

One on Finance, one on Resolutions, one on Lyceums.

EIGHTH ANNUAL REPORT OF THE BOARD OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The time for the assembling of our Annual Convention calls for the Report upon the condition of our cause.

Twenty-four years ago the term Spiritualism was almost unknown; now it is a household word, familiar to millions, looked upon, it is true, in different light according to the condition of the observer; and perhaps there is no better measure of man's condition than the appreciation he has of spiritual things.

In this view, it is gratifying to know that Spiritualism has claimed the attention of mankind more extensively, in the same length of time, than any other system which was ever presented to humanity.

Its acceptance has been unparalleled, and the bold demand for full and free investigation, which it has ever presented, has awakened an amount of inquiry which increases with every succeeding year.

For a time, men were content to sneer at and ridicule it, but as a natural consequence of its rapid progress, and through the constant presentation of its claims, these attacks, which were only those of the bigot and coward, became less frequent. Men and women in all ranks and conditions in society, found an wakening interest in this subject. Its continued demands for investigation have spread over all lands, and in almost every country there have been intelligent men and women free enough to examine into its merits, and whenever they have done this with a spirit of candor and justice, the result has been an acceptance of the fundamental principles of this grand Philosophy and Religion, that man is now a spirit; and, by virtue of his being a spirit is immortal; and, that his life is continuous and unbroken.

These facts have been established by abundant evidence, physical and mental, which has come to mankind from those who have gone into the spirit world; and we rejoice to know that these manifestations are increasing, and becoming more positive and satisfactory.

The universal demand of humanity, is to know what is man's destiny, and every fact in relation to this is of vast importance. How best to promote the spread of these vital truths, demands earnest consideration; the tendency of the age is toward individualism.

Arbitrary organizations are passing away, and many of those who find themselves released from the bondage of sectarian organizations and dogmatic rule, are not willing to enter into any organization that shall in the least trammel their free spirits.

Spiritualists have come out of all the different sects, and especially from the great unchurched family. Those who have left the church unsatisfied because it did not supply that substantial food for which their souls hungered, or those who have never been in these folds, furnish a very large proportion of the Spiritualistic ranks.

Many who were formerly open and avowed Materialists, are now among our numbers, as earnest and intelligent workers, and these, together with those who have not found that rest in the church which their souls demanded, have swelled our numbers to millions. Under these circumstances it is not possible we could form any very binding organization, nor is this at all desirable.

All that is needed is hearty and earnest co-operation in such good works as we can agree upon.

This association has struggled with many difficulties, still keeping in view the great object of its formation—that of establishing a central point around which other organizations might revolve with greater freedom and power than they could alone—a link to bind all the associations of the land into closer relations, without infringing upon the liberties of any. If this were carried out, our annual gatherings would become grand social and spiritual reunions, in which we should meet in fraternal relations, and strengthen each other for the practical work which lies before us.

The missionary labor can be accomplished better and more economically by the State organizations and local societies, wherever these exist. There are many localities, however, in which if we had the funds we could do a valuable missionary work.

The great cause in which we are engaged, and to which we are devoting the best energies of our lives, is not dependent alone upon the efforts of associations, or of individuals in this sphere. It originated in the spiritual world. Spirits are the architects, and we are but day-laborers, carrying the materials to the great temple which is being erected. We are to do a portion of the work which they cannot do. That the work is going on in every direction is evident. The facts and principles of Spiritualism are being spread broadcast over all lands. The invisible forces of the interior world are working everywhere; mankind are being moulded and turned into channels of which they had no consciousness, and in most instances they are ignorant of the causes which are producing these results. Thus is humanity growing more spiritual, and even those who are opposed to Spiritualism, or who may have heard very little of it, are experiencing these elevating and refining influences, and while they may be disposed to deny or repel all the manifestations which underlie our faith and philosophy, nevertheless they cannot possibly escape the effects. The crude and mathematical dogmas of theology are being softened and melted away and the people are demanding the bread of life and the waters of spiritual truth.

The growth of humanity must be seen from a spiritual stand-point to be properly realized. Mankind treasure up their tenderest feelings, and cover them from the rude gaze of the world, and only among the people there is much that is beautiful and attractive, and it is encouraging, both to spirits and mortals, to know that there is a steady progress in the race. However much there is to discourage us upon the external plane, there is a constant advance on the spiritual. Men are growing better and wiser every day, and the time is coming when they shall more effectually break the shell of selfishness, and go forth free.

The object of the spirits is to speak the truth to the people, knowing that it cannot be lost—that the utterance of any truth always affects the world. Let us, therefore, in our co-operation with the angel world go forth uttering the truths that are revealed to us—send them forth upon the wings of the wind, knowing that they will not return void.

During the past two months we have engaged the services of Eli F. Brown for the purpose of establishing lyceums and societies. His report is herewith appended.

We recommend that the subject of education and the children's progressive lyceums receive the careful and deliberate consideration of the association, and we trust that means will be devised for the more energetic prosecution of this work.

By the Treasurer's report it will be seen that, He has received.....$108.23
We have expended.....84.33

Leaving a balance of.....$23.90

The terms of office of Almon B. French and Robert T. Hallock expire at this time.

At a meeting of the Board held at Cleveland, Ohio, November 23d, 1870, J. S. Loveland offered in writing his resignation as a member of the Board, and Mrs. Susan C. Waters, of Bordentown, N. J., was elected by ballot for the unexpired term of J. S. Loveland.

At a meeting of the Board, held in New York City, May 10th, 1871, the resignation of Dorus M. Fox as Trustee, was presented by the President, and on motion it was accepted, and Edward S. Wheeler elected by ballot for the unexpired term of Dorus M. Fox.

Signed on behalf of the Board of Trustees:
HENRY T. CHILD, M.D., Secretary.

The following address was read and directed to be placed on the annals of the association:

At a public meeting of the members of the Utah Spiritual Movement, held at their new hall, the "Liberal Institute," on the evening of Sunday, the 27th of August, it was unanimously resolved that they be represented by letter at the forthcoming National Convention of Spiritualists to be held in Troy, State of New York, on September 12th, 1871.

ADDRESS.

The Utah Spiritual movement to the National Convention of Spiritualist, greeting: The members and friends of this association, recognizing it as an out-growth of the Great Common Spiritualistic Dispensation, by which those belonging to the higher sphere of humanity are awakening communication between themselves and every portion of mankind in mortality, send to the Spiritualists of the whole nation through their representatives in convention assembled expressions of love, fellowship, and co-laborship in the great cause.

The Utah Spiritual Movement publicly commenced to work in October, 1869. From its earliest inception it has had innumerable difficulties to contend with in the way of fanaticism and priestly power. Unlike movements started by the spirit world elsewhere, it has had to adapt itself to the mental growth of the people and travel up with them the widest expression of expansive thought. In this upward struggle it has manifested many degrees of growth and development, both in the idea it has propagated and in regard to its mode of action.

A people steeped in the idea of the necessity of divine leadership, and the greatest advocates of the doctrine of priestly organization that the world possesses, had to be gradually lifted up to a sense of the right of the human soul to judge of everything human or divine for itself. Hence, the spirit world counselled the temporary institution of an intermediate system,—a species of stepping-stone to greater liberties,—organized in the outset much in the external form of the Mormon priesthood, but minus its claims to arbitrary authority, or interference with temporalities. This form, as anticipated and provided for, was speedily outgrown, but the principles taught in connection with the organization being as high and broad as the most advanced conceptions of the Spiritual philosophy, have been expanding in their power and influence until to-day, as daring in thought as any in the world, and mentally and spiritually on a level with the rest of their brethren and sisters of the Spiritualistic world, the band of Utah Spiritualists, by this mode present themselves in your convention, claiming brotherhood and fellowship at your hands, and desiring to work with you in the common cause of human progress. The Utah Movement, which now for the first time represents itself in your councils, was planned in the spirit spheres for the threefold purpose of breaking down the one-man power existing in Utah, throwing open the country to the march of civilization and developing its wealth and resources for the benefit of the nation, and at one and the same time for the greater and nobler object of bringing the creed-bound inhabitants of this Territory into communication with the light and intelligence of the higher life. By the agencies raised up by the spirit world for this purpose, in spite of the ban and the anathemas of the Church, hundreds of the Church have been emancipated from the one-man power, and the spirit of the system broken. A free press has been established, and the mineral development of the Territory worked up; while on the Spiritualistic side hundreds have been made believers in the great truth of Spiritual communication, and a constantly increasing awakening of the minds of thousands.

These are some of the things which a Spiritual movement has given birth to, and they may furnish an answer to the question, "What is practical utility has Spiritualism accomplished?" If anywhere else, an illustration of its ability to deal practically with religious, political, and even financial evils, may be found here, where a representative of the Great Union Pacific Railroad declared to his company that the *Tribune* (the organ of the movement) had done more to develop the mineral resources of the country, encourage immigration, and increase the trade of the Great Railroad, than all other agencies in Utah put together. These points are referred to in a gratulation of the Great Spiritualistic Cause, to which the Utah Movement stands but as one of a thousand centres of action, and as a prophecy of what the agency of the leading minds of the other world will yet accomplish for mankind at large. The Utah movement is, we believe, destined to grow into one of the largest centres of Spiritualistic power. It has commenced among a purely inspirational people. A larger number of mediumistic persons in proportion to the population can be found congregated in Utah than in any other part of the world. The doctrine of revelation and angelic intercourse has gathered them together, and for its realization they sigh day by day. It will take but the breaking of their mental bonds to constitute them the most earnest Spiritualistic people of the age. Accustomed to mission the world for the propagation of the doctrine of revelation and inspiration sustained only by the faintest manifestations of spiritual power, we will they not do so in behalf of the same immortal truths when intercommunication with the upper life becomes, as Spiritualism will yet make it, a tangible fact of their every-day lives?

As fast as opportunities offer and wisdom dictates, your best mediums and speakers should come here. A great field for their labors will be found as soon as sufficient openings for their support present themselves.

Not less than fifty thousand dollars having been expended by the Spiritualists of the Utah movement in sustaining a press, holding meetings, and building a large hall, dedicated from its inception to unlimited truth, and performing such missionary labor as has been possible, together with heavy responsibilities constantly upon us, we want us from immediately receiving such aid as we need. The Utah Spiritualists will always welcome their brethren and sisters from any part of the world. With them they testify to the truth of intercommunication with the immortal dead,—the grandest truth of this or any previous age,—a truth which solves the mystery of the past and present, unlocks the future to our anxious gaze, and reveals the grand progress of our common humanity beyond and this side the grave,—opens a portal through which the garnered wisdom of unnumbered ages, and the sweet sentiments of higher planes of life and action can be transmitted to humanity below,—a truth more potent with the human heart, a greater evangelizer of the life, a mightier iconoclast of error, than all other truths put together. In the words of that great truth they greet that vast and ever-increasing army whose destiny it is to lift up the panoply of death which over-hangs the world, and bring life and immortality to light.

Signed on behalf of the Utah Spiritual Movement,
W. S GODBE.
MARY GODBE.
And one hundred and fifty-eight other Spiritualists of Utah.

[To be continued.]

MICHIGAN.

Report of Grove Meeting held at Grand Ledge, Eaton Co., Sept. 2d and 3d, 1871.

The weather being fine, the Spiritualists of Grand Ledge and vicinity assembled Saturday, at 2 o'clock P. M., in a beautiful grove prepared for the occasion.

Meeting called to order by John Farlin, of Bellevue; after which M. C. Burtch, of Grand Ledge was elected President, and Mrs. Geo. W. Lusk, of Eaton Rapids Secretary.

Next followed the election of committees.

Business Committee.—John Farlin, L. Boller, Jabez Ashley.

Finance Committee.—Porter Skinner, Mrs. Macumber, Mrs. Brown, P. G. Cook, Mrs. Bement.

Committee on Resolutions.—Ira Smith, Dr. Jewett, Mrs. Macumber.

We were then entertained by an address from Dr. Lusk of Eaton Rapids, followed by a Conference Meeting, which was rendered very interesting and instructive by the remarks made and the beautiful harmony which seemed to exist.

Thus closed our afternoon exercises, and we returned to our homes with our minds refreshed and elevated to prepare for the feast on the morrow.

SUNDAY MORNING SESSION.

Meeting commenced at 9 A. M.

Opened by Conference Meeting, in which Dr. Lusk proposed the discussion of the question, "What is Right?" which was participated in by many of the friends present, and added much zeal and interest to the meeting. Professor Bailey and wife then arrived from Charlotte, and entertained us at intervals during the day with vocal and instrumental music.

Mrs. M. J. Kutz, of Rockford, then gave an invocation, after which we listened to a lecture by Dr. Lusk; subject, "Eternal Progression," of which he claims to be a practical representative.

Mrs. Kutz followed with an able address on the same subject.

During this session a collection was taken up and the amount of money readily contributed speaks well for the friends in this vicinity, showing how earnest they are in this great progressive work.

Meeting adjourned until 2 P. M.

During the intermission, a nice basket picnic was served in which all the friends were invited to participate.

AFTERNOON SESSION.

At two o'clock we were again called to order by the President, to enjoy the last of this glorious feast.

Resolutions were read and adopted, but as they were not handed in to the Secretary, we shall be unable to report them for publication. The last one, which pertained to the rights of woman, was followed by an essay from Mrs. Kutz, on the same subject, in which woman's rights were ably advocated, and her proper position placed before us.

Mrs. Edgar, of Lansing, also read a beautiful inspirational essay in which we received some of the pure essence of Spiritual philosophy.

Next followed an address in the German tongue, by Mr. Gansly, of Lansing, and judging from the appearance of the speaker, it must have been very elevating and entertaining to those who understood the German language.

In localities where there are Germans who desire a progressive teacher, they would do well to secure the services of Mr. Gansley, for he is a young man just entering the field, and his heart and hand are engaged in the work.

We next had the pleasure of listening to a very interesting discourse from Mrs. Kutz, telling us how to meet the change called death without a sigh; and enjoy a brighter and better condition on the other side.

Next, an address by Dr. Lusk portraying the beauties of the Summer-Land, which closed the exercises.

It was decided during this meeting to hold the annual meeting of the County Circle at Grand Ledge the first Saturday and Sunday in October. Several of the most able speakers in the State are engaged, and it is hoped that this meeting will increase the strength that Spiritualism has already gained in Eaton County.

May we as a band of progressive Spiritualists concentrate our forces, and freeing ourselves from slavery of every kind live in harmony with the beautiful laws of life.

MRS. GEO. W. LUSK, Secretary.

MEETING AT NORTH COLLINS.

The Sixteenth Annual Meeting of the Friends of Human Progress, at North Collins, N. Y., Friday Morning, Aug. 25th, 1871.

The congregation was called together by music and song.

The auniversary meeting was opened by Mr. Levi Brown, Chairman of the Business Committee.

G. W. Taylor was appointed President, and Sarah S. Tousey Secretary of the meeting.

Bro. Taylor took the stand and addressed a few kind words of greeting to all.

Giles B. Stebbins next addressed the audience. He spoke with enthusiasm of the great influence our meeting had had in the past all over the country. He had heard it mentioned as far west as the Mississippi; east to Cape Cod and Bangor, Maine; and south to Washington. With words of encouragement to those who sustain the meeting, he gave place to Mr. Wm. Lloyd, of Philadelphia, a Quaker, whose soul has been opened to receive these beautiful truths.

In the afternoon the meeting opened with music, followed by remarks from Mr. Lloyd.

Music.

Lecture by Lyman C. Howe. Subject of discourse, "Have faith in one another." He held that this faith should belong to the inner man; that underneath the external manifestations of impurity and crime, there still lives the great divine that sooner or later will come forth. He spoke of the necessity of self control,—"that we should first conquer the evil within our own nature, then strive to conquer others by the same law."

Closed with a beautiful and expressive poem.

After some business arrangements, Mr. G. B. Stebbins made some remarks in regard to the punishment of criminals, saying "that our prisons should be reformatory asylums, under the management of the noblest types of men, and the truest and sweetest developments of womanhood."

The session closed with song,—"True Heroism."

Saturday morning the rain prevented the session expected.

In the afternoon the meeting opened with music.

Business arrangements occupied a few moments, after which Mrs. Watson, of Titusville, was announced. She opened with a beautiful invocation. Subject of discourse, "Divine Motherhood." I will not attempt to give even an outline of the soul-stirring discourse, knowing I could not do it justice. Suffice it to say, no woman could listen without higher, holier aspirations stealing into her soul, and no man without a deeper appreciation of true womanhood.

After a short conference, the meeting adjourned with music from the choir.

Sunday afternoon the session opened by conference, participated in by Messrs. Wm. Lloyd, Giles B. Stebbins and others, Bro. Stebbins reading some of his "Scriptures."

Music by B. A. Beal and Miss Cady,—"Will you Come to Meet me, Darling?"

Adjourned for one hour.

The session re-organized with music, after which a lecture was delivered by Lyman C. Howe. Subject,—"The Lessons of Fatherhood." Taken in connection with Mrs. Watson's discourse on Saturday, nothing could have been more appropriate. He claimed that as in the past the world had gone to one extreme by assigning to man the whole power and responsibility of governing the universe, so reformers of the present day have gone to the opposite extreme by making the mother alone responsible for her offspring, and thus controlling the destinies of nations. He took the intermediate ground, claiming that man and woman are equal, and according to each alike the responsibility and the glory of their achievements.

After a few remarks by Brother Taylor and Mrs. Watson in regard to the discourse, the choir sang a "Thanksgiving Anthem," which was followed by a discourse from Mrs. Watson on "The Science of Spiritualism." The subject was handled in a masterly manner, her arguments striking against the temple of old Theology with such force as to cause her walls to crumble, and rearing in its stead the temple of eternal truth.

By request, Brother Taylor related his experience in Moravia a few weeks since, in so touching a manner as to bring tears to every eye. Among his closing remarks he said "that beliefs and theories were of no value, only as they sank deep into the soul and were manifest in our daily lives."

The meeting closed with music from the choir.

Despite the rain which fell in torrents during the forenoon, and continued in lesser quantity through the day, the hall was filled with attentive listeners.

SARAH S. TOUSEY, Secretary.

OHIO.

Grove Meeting at Cardington.

The meeting on Saturday commenced by B. Mosher going down in the grove and taking his stand on the fence and delivering a short address, which showed that the spirit of Dow (by whom he was controlled) has his peculiarities yet as when in earth-life. Then he came back, took the stand, and made a prayer.

Mrs. P. I. Sargeant then took the stand, and by the aid of angel friends tried to awaken all to the beautiful philosophy of Spiritualism.

Mrs. Shaw, of Joliet, Illinois, made a prayer and gave a short address.

Mrs. M. Sargeant, of Marion, Ohio, then spoke words of comfort and consolation to the aged, who were attentive listeners to each and every speaker in the good cause.

Dexter Bates, of Fremont, Ohio, spoke, giving forth words of cheer.

Mrs. Shaw, according to appointment, gave us a lecture; subject: "What Good has Spiritualism done?"

Mrs. Martha Smith and Mrs. M. Sargeant each spoke a few minutes.

Mrs. P. I. Sargeant spoke on the subject: "What will it Profit a Man if he Gain the whole World and Lose that Home made more Beautiful by Every Good Word or Deed done in this Life?"

Mrs. Shaw then closed the meeting until two o'clock in the afternoon.

After feasting so bountifully on spiritual food, each brought forward their basket or box of dinner, as the case might be, and after a cordial greeting of our Ashley brothers and sisters we spread our cold dinner before them, that each and every one might partake of something to supply the physical.

Mrs. Shaw then spoke on practical religion. Then conference meeting; speakers, Mrs. Martha Smith, Mr. Mary A. Smith, Mr. Van Druzen, Mrs. Shaw, Dexter Bates.

SUNDAY MORNING SESSION.

At half past 10 Mrs. Shaw addressed the company on "Natural Religion." After a feast of spiritual food, then came the wants of the physical. We then dined,—not to take up twelve baskets full, as we had the multitude of five thousand did that fed on five loaves and two fishes.

SUNDAY AFTERNOON SESSION.

Lecture by Mrs. Shaw on the undaunted fearlessness of the Spiritualists.

Conference. Speakers, Gardner Emery, Chauncey Essign, of Mt. Gilead, Ohio, Eber Smith, Miles M. Gray, Mrs. P. I. Sargeant, Mrs. M. Sargeant, Mr. Lydia, of Mt. Gilead.

Our meeting was brought to a close earlier than it would otherwise have been, by prospect of a rain which was so much needed here. There was a very large company congregated in the grove to-day, and carriages of almost every description from the Gilead coach and hack down to a big wagon holding ten or twelve persons; and I am pleased to say those in attendance were as quiet and orderly as at any grove meeting I ever attended. It is to be hoped much good was done and many minds stirred anew with the glorious truths there presented.

MISS D. E. SOUTHWICK.

LIFE IN A TOMB.

The Story of James T. Anderson, of Iowa —A Living Head on a Dead Body—Writing and Learning to Paint With His Mouth.

BROTHER JONES:—Having read with interest the views of Dr. Vaderbilt on mesmerism, and of Dr. Fahnestock on somnambulism, as set forth in their books, and in the RELIGIO-PHILOSOPHICAL JOURNAL from time to time, both of whom I respect as progressive men, and as I can not yet decide which is wrong, "twee-dledee" or "tweedledum," I clip the inclosed from the St. Louis *Times*, which I think might be a good subject for Bro. Fahnestock to prove the position he takes on self-control. I for one would like to know more of somnambulism before I can give up the belief that my magnetism heals the sick. Names are nothing. We want facts. Is, or is not, Dr. Fahnestock a magnetizer, is the point we wish to get at.

R. D. G.

In Iowa resides James T. Anderson, aged twenty-six. Three years ago he died from his neck downward. His head, however, is alive, and more vigorous and active than before the body which once governed it ceased to be vital. At the age of two years James's father died, and his mother soon married again. At the age of three he was tossed several times by an angry cow. Shortly afterward, while he was eating bread and milk, a rattlesnake joined him, and when the two had finished, his snakeship made his bow and retired. At five years old a horse ran away with him, and made for a stable, across the entrance to which was a bar. The horse rushed under the bar, and his mother seized him just in time to save his life. He grew up active and strong, and was fond of sports. He became a good gymnast.

James, at the time of the accident that left him with a dead body and a living head, was a fine, handsome young man. He weighed two hundred pounds, and there was not a superfluous ounce of flesh on his body.

One afternoon, when on a visit to an uncle at Glenwood, Iowa, he was exercising on a pole placed from one tree to another in a back yard. He had on a pair of gaiters tipped with patent leather. He swung down from the pole by his feet; the leather slipped and he fell. He struck his neck just where it joins the shoulders. He was bewildered but perfectly conscious. His body felt as though smashed to a jelly. He experienced a horrible tingling, and when the doctor came he told him not to touch him, as his body was broken to pieces. His neck was broken; inflammation set in, and all thought his end had come. To the surprise of all, in a few days he began to mend. He was shortly after removed to his step-father's house, where he still resides.

Time hung heavily on his hands, and he resolved to learn to write with his mouth. He accomplished this, and, as he says in a letter to Mr. J. K. Nutting, he soon wrote a tolerable good mouth. He is now trying to paint, and hopes by this means to earn something for his support. He has two, and still is, tenderly cared for by his sister, herself a cripple, and speaks in the highest terms of his stepfather, who, though a poor man, has shown him every kindness.

His worst enemies are the flies, which buzz about his face. He holds a leafy twig in his mouth, however, and manages to twirl it about in a wonderful way and drive off his tormentors. This case is without a parallel, except that of John Carter, of England, who was injured in a similar way, and who became a famous painter.

READ the advertisement of that most wonderful work, JESUS OF NAZARETH.

The New York Riots and the Catholic Church.

We were very much astonished a few days ago by reading an article on the above subject from the pen of our Sister Wilkinson, in which she imputes those riots, solely and entirely to the influence of the Catholic Church, but more particularly to the priests. One would suppose from reading her article, that she is an orthodox preacher, so loudly she raises that old native American cry of "down with the Catholics." We were astonished that the spirit guides of our enlightened Sister, had not long ago taught her that the Catholic Church, like all other churches is itself a *result* and not the *cause* of anything. Churches and creeds are the natural development of a certain mental condition; and as men progress they change their characters and creeds. If they have arrived at the highest condition consistent with the then prevalent creeds and churches to progress further, they must originate new creeds and new churches. Thus we find the enlightened end advanced spirits of each age, stepping outside and beyond the orthodoxy of the time, and developing new and unheard of forms of heresy. These new churches and creeds are "Infidelity" until the world comes up to that standard of belief, and enough accept of them to make them respectable, then they are called "orthodoxy," but the world moves on. New creeds spring up,—pass through the fiery trial of "infidelity," "devil," etc., incident to the childhood of all new religious development, and finally become "old fogy"—"the revealed Church of God," etc., etc. Then that which was "Orthodox" passes into the "sere and yellow leaf," and becomes "superstition." Each religious epoch is also marked as a political era; in other words, the mind develops men, and more perfect forms of government as it evolves more refined and higher conceptions of religion and God. We will get further—each religious step higher, and each political step onward, is marked by a corresponding upward and onward march of the soul to higher and nobler conceptions of our moral and social duties and relations. Look about you at the present day upon the nations of the earth; read the pages of history for all past time, and see if this is not true? The Mohammedan countries are absolute monarchies, while all the moral and social virtues are scarcely recognized, and the rights of the poor are not known.

All purely Catholic countries are in a transition state between absolute and constitutional monarchies, while the social virtues, though at a low ebb, are more advanced than in Mohammedan countries. In these, murder, rapine, and lawlessness prevail to an extent that is alarming.

Where a particular Protestant Church is established by law, and all others excluded or obliged to pay heavy tithes, we find a constitutional monarchy, a parliament, a congress, subservient to the will of the people, while it in its turn controls and regulates the monarchy. Where religion is free, and Protestantism prevails in all its manifold phases, we find a republic, with all officers and powers and places at the disposal of the people, or representatives elected by them. We find peace and order prevailing; the rights of the highest and lowest protected, and all classes and conditions allowed to pursue their several vocations unmolested.

Now each of these conditions is the result of the development of the people. A certain condition of humanity produced Mohammedanism in religion, absolutism in politics, and degradation in social economy. At this stage, all is peace, for the same reason that "quiet reigns at Warsaw." A certain higher condition of development produces Catholicism in religion, a transition state in politics and in social ethics. A still higher mental development produces Protestantism in religion, a constitutional monarchy or republican government, and social, or at least political equality before the law.

As well might we claim that the government was the result of the religion as to charge either with being responsible for the social conditions. All are equally the result of mental or spiritual development, and are alike innocent of the sins of the others.

Catholicism does not produce riots any more than riots produce Catholicism; but both are the result of the degree of enlightenment or development. To blame the Catholic church for the New York riots, or any other riots, is as senseless as for Christ to curse the fig tree for not having figs on it in the season when figs could not be expected.

This view of the case teaches us to pity all while we blame none, and admonishes us that if we would not have a repetition of the New York riots, we must educate our people above that degree or grade of development where riots are possible.

SANTONINE.

Young Girl Ruined by a Clergyman in Northern Ohio.

BROTHER JONES:—I inclose herewith an article from a supplement to this morning's *Commercial*, of this city. I do not send it through any vicious motives toward our Orthodox friends, but as they are so ready to pick up and publish the least frailty on the part of a Spiritualist, I thought the inclosed article (which is not by any means an isolated case) would be a very good thing to have about the house, in case you should need it.

Your very truly,
J. P. HORTON.

Cincinnati, O., Sept. 6 1871.

The Rev. Wm. McElwee, late of Philadelphia, pastor of the Presbyterian Church, founder and Principal of the Bowling Green English and Classical Seminary, at that place, who was arrested on Thursday, and confined in jail, for the seduction of Miss Lambert, was taken out on Friday for trial. When the Prosecuting Attorney decided that under the affidavit he could not make a State case out of it as the young lady was over age. Judge Lynch then undertook to prosecute the case in his peculiar style by procuring a surgeon and assistants, with ropes, etc. Better counsel prevailed, as he was given a few hours to take his departure. The reverend scoundrel had the impudence then to ask leave to remain over the Sabbath and preach to his congregation, saying he could explain the matter. Judge Lynch again "put in," and he was promised a new suit of clothes all of one pattern and style, and a primitive horse to ride, led by four assistants. He concluded he had better make his exit on short notice, and took the back for the railroad amid the jeers of the crowd and the tolling of the bell.

This Rev. "late from Philadelphia," "took up" a select school last winter, in Bowling Green, consisting of [illegible] scholars, and gave it the high [illegible] at the head of this letter. This [illegible]y was one of his scholars, and they [illegible] home and went to his house (being a man of family, wife and three children) to recite, and this girl had one or two studies (singly) that made recitations private, and it was during the term of this school that he brought her under his evil influence and accomplished his hellish designs. She was sent to Galesburg, Illinois, instead of Toledo, and among letters that she has brought back, is one from him containing a prescription which he wished her to take, and she went to a druggist to have it filled, and the druggist refused to fill it, saying that if taken it would kill her. The only thing the people of Bowling Green are censurable for is letting him go away without punishment, and we have therefore tried to give him a good notice.

Letter from Ell F. Brown.

BROTHER JONES:—We have been at this place—Richmond township, Crawford Co, Pennsylvania—for the last three weeks, helping the earnest people here to place their lyceum upon a permanent plan of operation. We find here a beautiful little hall, built by the friends, something over a year ago. The members of the society are scattered over a rural district of some eight or ten miles square. They are in earnest in their efforts to make their neighbors acquainted with the good things of which they have a knowledge, and their endeavors to build up a lyceum for the benefit of the children have been quite successful. Although these people have to come miles to meeting and lyceum, their attendance is prompt. Their lyceum exercises are without any of the equipments except manuals and *Lyceum Banners*, yet we find as much interest among the children and older folks as we have ever met with in any other place.

The society known as the Progressive Spiritualists held their annual meeting during the first three days of September. Bro. Lyman C. Howe was the principal speaker. Brother Lunt, of Corry, gave us many beautiful poems. The meeting was largely attended, and was of much interest. What these people here in this country district are accomplishing for Spiritualism, and for their children through the lyceum, is sufficient to encourage our liberal friends every where to keep to the work.

The JOURNAL is taken extensively through this district of country, and is highly valued. We go to Springfield, Ohio, as our next field of labor.

Lilac Hollow, Penn, Sept. 6, 1871.

—P. T. Barnum is building a large library to connect with his beautiful residence, "Waldermere," at Bridgeport. When he gets it finished he will have to purchase a lot of books to fill it, which reminds the New York *Globe* that Josh Billings says a Newfoundland dog is a good thing to have, only one must get one or two children and a pond before he will be of any use.

—Women have their rights in Madrid, where Rose Campos and Rose Gurtrez were advertised to kill the bull at a recent Sunday bullfight.

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The Religio-Philosophical Journal being an agency friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

☞ It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, and unhappily a class of those who are by their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that spiritualists visiting mediums carry conditions with themselves—so to speak—which aid or destroy the power of spirits to control the medium visited; hence in that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their places.

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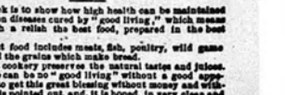
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CHICAGO, SEPTEMBER 30, 1871.

A SEARCH AFTER GOD.

A God Found as Defined by Some—Dyspeptical Minds—The Universal Soul—The Various Bodies, How Sustained.

NUMBER LVIII.

Catching a glimpse of the morning sun as it rises, always inspires us with poetical feelings, for there is a grandeur connected therewith that is truly sublime. Seeing the scintillating rays of the solution of this question before us, not far distant, we feel that we are favored. For one year we have patiently labored, presenting the views of a spirit who has long resided in the Summer Land, having no idea whatever as to the conclusion that he would come to. Having confidence in his ability, we have patiently submitted to have our brain used for the transmission of his thoughts, and we have learned lessons of wisdom therefrom. Spirits are our teachers,—especially those who have been long in spirit life, and who have made any particular subject an especial study. In the discussion of this question, we have presented many ideas that were eminently well calculated to arouse the people, for whenever the iconoclastic hammer is used, the sound that it creates is calculated to excite alarm in the mind, for it does not know that any fabric can be erected in the place of that demolished. Really, there is no reason whatever that alarm should be aroused in any mind. He who fears the result of reasoning on his own mental calibre, should avoid all iconoclastic thoughts. There are dyspeptical minds as well as dyspeptical stomachs—such should pursue thoughts that are not too iconoclastic or new, for they are sure to awaken the sensibilities of their overtaxed organ, and pain and fear are at once excited. We understand human nature. We have traversed the fields of the past; gazed upon the result that follows traditionary teachings, and examined carefully the moral status of nations in older times, and we have invariably found that all innovations on established customs, have created alarm—the greater the error, or more monstrous the absurdity, the more fearful and alarming is the tumult that follows. The human mind of today is not much easier of access than a thousand years ago. Truths do not reach it much sooner now, or any more forcibly, than then, and the probability is, the time will never arrive on this earth when all innovations in old established usages do not excite alarm on the part of some one.

The world says, find that which possesses,
1st, All power,
2nd, Omniscience,
3rd, And is omnipresent,
and you a have God which the world will be compelled to recognize. Here is what expresses those attributes.

1.—The sum total of all things that manifest power, is *all power*,—one of the attributes of God.

2.—The sum total of all things that possess or manifest wisdom or intelligence, is omniscience, the second attribute of God.

3.—All things combined, existing throughout the universe, and taken as one grand whole, express this quality of God,—omnipresence.

We defy the world, the scientist, the philosopher, the profound thinker, to find the attributes of a God, as defined, outside of that which we have mentioned above. But is not this a strange condition of things—one part of your God acting upon another part; one part of your God elevating and sustaining another part?

As there is a soul or life principle to each physical organization that animates it to action, so there is a *soul or life principle to the universe*, and its action is manifested in the innumerable laws of the material world. That soul or life principle of the universe manifests power in all things only in the quickening, animating influences that it exerts. Its laws are subservient to man, and man is subservient to them. They are beautifully interlinked. The universal soul presents the laws; and man combines their action, and does many marvelous things. Man is not only subservient to law, but is *co-equal with law*. The individualized soul with its laws, is as old as the universal soul with its laws. There is no sovereign of the universe, save only in this sense, that man is subject to its laws. It is non-compliance with the laws and impulses of this universal soul, that causes suffering. But this universal soul *is not your God!* Why? For it does not possess *all power* in the sense in which you use the term,—one of his attributes. But is it not a meaningless term then to apply the name God at all? It may be, but the world has seen fit to declare that God is omnipotent, omniscient, and omnipresent, and that which possesses these qualities, we have *found*. Then have we not found what you have designated as God? It can not be otherwise! Again, if there is a God outside of that which we have enumerated above, he can not be all-powerful, for the moment you detach a single being from him, there is a power outside of him, and he is not *all-powerful!* Hence in a moment is destroyed.

This universal soul is in one sense *a God!* It is the animating influence permeating all things, and may be regarded as the law of mind, spirit and matter. It acts through the instrumentality of individualized intelligences, *in numberless ways*. It is omnipresent in its laws, is deaf and blind, yet between it and man there is a reciprocal action.

The universal soul,—what is it? There is *infinite* space; but what of that? Does it not teach a lesson? Yes, and a grand one, too. Absolute vacancy,—is that a possibility? What is nothing? Do not mention it, for it is a meaningless term. Space exists within this room. Within that space are the elements of life! *The elements of life are within us—all about us.*

There is life within us, and that must be sustained by life without. In the air we breathe, the food we eat, and the water we drink are life-principles which sustain and nourish the body.

Supposing eight spheres connected with this planet, the earth being one in which we now reside, there is an outer covering that corresponds exactly with the sphere in which you live. Before you can ascend higher the spirit must be divested of that. So on earth you have seven outer organisms of which the spirit must be divested before it can be allowed to enter the eighth plane, or the seventh sphere of the Spirit World. The physical organism of earth affords nourishment to each interior covering of the spirit, the life-principle becoming more refined as it passes through each organism until it reaches the mind or soul, where it simply becomes a quickening influence. The physical body cannot be nourished with the elements of the first sphere in spirit life, but the physical body here, through its internal action, affords nourishment to the body of the second sphere. While here, you have all the *outer coverings* of the spirit that you will ever have. On ascending to each sphere in the Spirit World, this outer covering must be left with that sphere to which it corresponds in material. Study my position carefully. Each of these bodies requires nourishment while on earth, and each is in constant action. The more perfect the body, the more healthful in action, the more perfect each of the interior bodies, for it is from the extreme outer covering that each one is enabled to receive nourishment. Again, these bodies act simultaneously, and the influence that each exerts on the succeeding interior body, is more refined in its nature and influence until when it reaches the soul it partakes somewhat of the nature of the universal soul.

1st body, similar to earth.
2d body, similar to material of 1st spirit sphere.
3d body, similar to material of 2d spirit sphere.
4th body, similar to material of 3d spirit sphere.
5th body, sim lar to material of 4th spirit sphere.
6th body, similar to material of 5th spirit sphere.
7th body, similar to material of 6th spirit sphere.
8th body, similar to material of 7th spirit sphere.

While on earth, you possess all of these bodies, and they require nourishment, and receive it always through the instrumentality of the extreme outer physical organization. You can see here why man is regarded as an epitome or microcosm of the universe. He has all the elements within him of the various spheres. We sometimes speak of these outer coverings as physical organisms, for they only become visible to each one as they throw off the next outer covering.

The universal soul can only communicate with the interior soul of man, only through the medium of all these outer bodies. When a certain sphere of existence or condition is attained, you are then brought in contact with it direct, and are in rapport, in one sense, with a God—this Universal Soul. Millions of years, yes, quintillions of years, may pass before this can be fully realized.

[TO BE CONTINUED.]

The Communist.

A few copies of the above-named monthly, published by Alexander Longley Esq., St. Louis, can be had by those who desire specimen copies, by addressing the publisher, inclosing two stamps to pay postage and expense of mailing.

Quarterly Meeting.

Brother B. R. Young informs us that the Spiritualists will hold a Quarterly Meeting at Rockford, October 7th, commencing at one o'clock. Prof. S. Whipple and wife are the speakers.

Mediums and Seances in Chicago.

During the last week Spiritualism has been above par in Chicago. There has been an unusual demand for the services of good mediums. The session of the Grand Lodge of the U. S. of I. O. O. F., has brought to the city many prominent gentlemen from the different States and Territories, as well as from the different Provinces of the British Dominion, and we are glad to be enabled to announce to our readers that many of that honorable order are Spiritualists. Indeed our Reception Rooms were thronged with friends during the week—all anxious to witness the various phases of spirit manifestations as displayed through different media. We have pretty good evidence that all the mediums of the city were well patronized.

Mrs. Maud Lord held several seances which were well attended. The one she held at Mrs. A. H. Robinson's, 148 Fourth Avenue, was attended by a select party of gentlemen and ladies—about forty in number. It was one of the finest *seances* ever given by that most excellent medium.

She first gave a cabinet seance, being tied by a committee consisting of two lake captains, who were not only skeptics, but knew how to handle the ropes so as to hold fast.

No sooner was the cabinet door closed upon Mrs. Lord than fast tied with her hands behind her, so that she could not move them, than hands were thrust out of the cabinet window, in plain view of the audience assembled, when as quick as thought the door of the cabinet was thrown open, and naught was to be seen but Mrs. Lord tied as when the door was closed upon her! Large hands and small hands, were presented one after another.

Various faces, some of youths, and some of old persons, some with gray beards and hair, and some with smooth-shaven faces, excepting a black moustache. A variety of faces and busts as low as the waist were frequently exhibited.

Conditions to guard against fraud and deception were so perfect as to leave the minds of each investigator free from the least suspicion of any trick or deception on the part of the medium.

After one hour and a half had thus been spent in the cabinet exhibition, a dark seance was arranged. Owing to the large number of persons present, there being enough for three seances, that number of sittings were given.

These seances were of the same satisfactory character,—every person present having several angel visitors, who, from little children to aged and loving parents, were able to make themselves known, in a most unmistakable manner. Indeed it was one of the finest seances ever held in the city. On the evening previous, a young gentleman, by the name of Choate, held a seance at the same place, which was well attended by gentlemen and ladies, resident and from abroad.

Mr. Choate is a young medium, recently from Boston. He, while entranced by an Indian spirit answering to the name of Monico, and who says he belongs to the Chippewa tribe, will describe spirits—relations and friends of gentlemen and ladies attending his seances, minutely and perfectly. He not only describes their persons as they are now in spirit life, but he will describe them as they were in this life; describe the last clothing they wore—the manner of their death—their burial apparel and the coffin, casket, case, or whatever the manner of their burial may have been. He is an excellent test medium of the phase above referred to. He is also a fine speaker, and lectures before public audiences.

He will remain in the city for a short time. During his stay he will make engagements to meet small, private parties or single individuals for *seances*. He can be found or addressed at the Reception Rooms of this Publishing House.

The Bangs children will soon commence holding seances again. They are most extraordinary mediums, and we expect to be able to make new announcements in regard to them in a short time.

Mrs. A. H. Robinson continues to give private sittings for diagnosing and prescribing for disease, and business purposes. Her wonderful powers as a medium are widely known from practical observation. She is not only a lady of refinement, but of remarkable mediumistic power in treating thousands of sick people in various parts of the country, without ever seeing them, diagnosing most perfectly, and prescribing most certain curative remedies, by simply holding a lock of the sick person's hair in her hand. Numerous letters from persons thus treated and cured, are received by her every day.

We select from a large package which have been placed before us, at random, the following:

Mrs. A. H. Robinson:—Having noticed your advertisement in the Journal, I take the opportunity of sending to you for a prescription for my wife. She will be sixty years old the 13th November next. She has been troubled with a "derangement of the liver and kidneys," as the doctors say, for I number of years. She was attacked with paralysis five or six years. She went to Dr. Newton at Toledo, and received much benefit by his laying on of hands and other treatment. She took a bad cough last winter, and has been troubled with cramping and pains in the same side ever since. I, therefore, send you a lock of her hair and the fee,—$2.00,—hoping that you will, by "the powers that be," be enabled to discover her maladies and disease better than I can describe.

Please send delineation of her disease. Her name is Margaret Elmer.

PHILO ELMER.

Lodi, Ohio, July 21st, 1871

Mrs. Robinson diagnosed and prescribed, and the following is the result:

Mrs. A. H. Robinson—Dear Sister:—The prescription that you sent me for my wife has worked like a charm, doing her great benefit.

Now, I wish you to send a prescription for my son, who is troubled with rheumatism and heart-disease at times very bad, so that he can not sleep or rest. He is thirty years old last April; has been afflicted four or five years, getting worse, with pain in the left hip and side. I send you your fee according to terms.

PHILO ELMER.

Lodi, Ohio, Sept 5th, 1871.

SPIRIT ARTISTS.

Mr. Rose and his partner, at 362 State St., are making fine progress in their development as spirit artists. They follow implicitly the directions of their spirit guides, and the results have been most surprising. They do not wish us to give the details of results at present. Suffice it to say, that occasionally they get a spirit likeness as perfect as if they were taken from them while yet in the form. We hope to be able to give details in a short time.

Mr. Rose is also a medium for remarkable physical manifestations. While secured with ordinary handcuffs, his coat will be removed, and another person's coat will be placed upon him, and many other similar feats are performed in his presence like those in the presence of other physical mediums.

There are a great number of other most excellent healing, test, and business mediums in the city, who are doing work most convincing of spirit agency in their several departments of mediumship, many of whose names will be found in the Medium's Register in this paper. We are happy to register the names of all mediums who comply with the simple and *just requirements* mentioned at the head of that Register. Brief statements of new phases of development in mediumship are also published with pleasure when furnished us for that purpose.

The Religio-Philosophical Journal is the fearless exponent of Spiritualism in all of its phases of development of spirit power. It asks no odds of its opposers, no matter what may be the combinations. It tells the truth at all times when it speaks upon any subject, and when necessary to expose a sham or probe a corrupt and rotten sore,—however disguised,—it will do it most effectually, be it found among the *truly evangelical* or the hypocritical pretenders of greater morality than the mass of Spiritualists. Such hypocrites are cheats, who have made a record which they cannot efface.

Ministering Angels.

The New York *Independent* is somewhat inclined to inculcate liberal notions, yet in order to retain the patronage of certain conservatives it is compelled to allow a vein of orthodoxy to bubble and scintillate on its pages. Its last herculean effort to please its conservative friends, appeared Sept. 7th, and consisted of a wood-engraving, beneath which was the following inscription: "Ministering Angels." Notwithstanding the fact that the design of the engraver was to illustrate certain features of old theology, there is a vein of Spiritualism permeating the *Independent's* description of it that can be plainly discerned. It is as follows:

MINISTERING ANGELS.

That there is an order of beings superior to man, who feel a deep interest in his welfare, is a doctrine which appears quite evident in various parts of Divine Revelation. These beings are called angels; a word in the Hebrew and Greek languages—from which it is derived—signifying a messenger. That there are different gradations in rank and intelligence appears to be set forth by terms applied to the angelic hosts; such as thrones, dominions, principalities, and powers.—Col. 1:16. The ancient Jews reckoned four leaders or companies of angels, each headed by an archangel; the first order being that of Michael, the second of Gabriel, the third of Uriel, and the fourth of Raphael.

Of the creation of man it is stated, in Heb. ii, 7, that he was but a little lower than the angels; and the idea has prevailed in most nations that he has in some manner been connected with them. Their principal employment, however, was to wait upon and minister to the heirs of salvation. It has also been a generally prevalent and very ancient opinion that certain classes of angels were appointed to watch over the welfare of the human race, and that every individual had some spirit or angel, either good or bad, who had control over his mind to a greater or less degree.

It is well known that something like the above belief prevailed among the Jews, Greeks, Romans, and Persians; and, indeed, among many of the barbarous nations of antiquity. Hesiod, one of the most ancient of the Greek poets, tells us in some of his writings that "the men of the golden age are the benign and favorable demons of the present degenerate race; they watch over us, protect us from harm, and strive to the utmost of their power to purify our hearts and save us from misery." Socrates, called the wisest of the heathen philosophers, publicly avowed himself under the guidance of a good genius or spirit, very much in accordance with the Christian idea of a guardian angel.

Angels are first spoken of in the book of Genesis, where two of them appeared for the deliverance of righteous Lot, who dwelt in Sodom, from the fate which overwhelmed the cities of the plain for their wickedness. There are also many other accounts in the Old Testament of the appearance of angels among men—sometimes for the deliverance of his chosen people, and at other times for the destruction of their enemies.

In the New Testament an angel announced the advent of the Savior, and a multitude of the heavenly host were heard praising God for the glad tidings of salvation for fallen men.

Having assumed the nature of man, the Redeemer became subject to his trials and temptations. After successfully resisting the temptation of the Devil, angels came and ministered unto him. In his agony and bloody sweat in the Garden of Gethsemane there appeared an angel from heaven, strengthening him. At his ascension angels were in attendance, and at the day of judgment all the holy angels will be with him.

THE ENGRAVING

is designed to illustrate the nature of the assistance the Christian receives from ministering or guardian angels, in his upward course toward the Heavenly City. In the foreground one is seen about to commence the Christian journey. At first he is moved by the fear of the fatal consequences of continuing in sin. He feels it, like a heavy burden, weighing him down, and would fain fly to the city of refuge. He has heard of the New Jerusalem above, and wishes to be directed into the path which leads to that place of heavenly rest. A ministering or guardian angel now comes to his assistance. He takes his hand, and leads him upward from the dark and miry regions where he has been travers ing, and places his feet on a rock, on the Highway of Holiness—the path seen in the central part of the engraving—which leads to the Heavenly City. —Isa. xxxv, 8.

On the right another traveler has taken up his cross, and is seated to the highway by a ministering spirit. Above them angels are seen carrying Lazarus into Abraham's bosom. A pilgrim, somewhat on the left, has fallen from the highway, and, like David of old, calls upon God for help.—Psa. xviii, 16. The Lord sends from above, and he is drawn out from many waters.—Psa. xviii, 16. His feet are set upon a rock, and his goings are established. As long as the pilgrims continue on the highway they are safe. Though lions may roar and roam around, though hateful serpents hiss, no ravenous beast, nor nothing unclean, shall pass over their pathway.—Isa. xxxv, 9. Guardian angels, as seen in the engraving, stand ready to aid every foe.—Psa. xxxiv, 7.

In the upward distance is seen the River, or Jordan of Death, through which the pilgrim is to pass before he can enter the Heavenly City, his promised inheritance. Two of the pilgrims are seen about to enter the river. Some have passed over to the other side of Jordan, and are conducted into the New Jerusalem, the Paradise of God, where many mansions are prepared for the righteous. The river of the water of life is there; the tree of life is there, the leaves of which are for the healing of the nations. God himself shall dwell with them, and shall wipe all tears away.

Our description of the illustration would differ somewhat from the above. In the foreground is an individual that resembles in every particular a German pedler with a large pack of thread, needles, diaper-pins, Yankee notions etc, on his back, which he evidently proposes to dispose of to the public. While journeying along, meditating on the uncertainty of a pedler's life, he carelessly steps in a mud-hole, and fastened there by its cohesive attraction, he languishingly cries for assistance. A lady, or what is represented as a guardian angel, comes forward to assist him; she resembles a pretty waiter in a lager-beer saloon, and taking him by the hand, she points him to a grove in the New Jerusalem, where he, no doubt, anticipates finding a lager-beer garden with a band of music and other social enjoyments.

On the left of the engraving are two angels, one apparently male, the other female, the former with a spear, the latter with a sword, with which they are fighting the serpent, who is in a burning hell of fire and brimstone. He stands near a withered tree. Here the artist had a fit of abstraction, commonly designated as absent-mindedness, or he never would have represented that tree as standing in a molten mass.

The "Highway of Holiness," which the pure in heart and the righteous are supposed to travel, resembles in appearance old Clark street before it was macadamized, and when it was necessary to place sign-boards over mud-holes with the inscription: "No bottom here." The side of the road next the hill is very jagged, as if the fire had made deep inroads there, while on the other side it is perfectly smooth. Three angels are represented as carrying the half-starved, long, lean, lank Lazarus to Abraham's bosom. Here the artist or the designer made another serious blunder, for he represents one of the heavenly visitants as holding one of his legs in such a position that it must cause great pain and inconvenience to Lazarus. Then just think of assigning a female angel to hold his heels, and a male angel his head! What a want of courtesy or respect for Lazarus,—and how he must have yearned to have her hands resting gently on his forehead, or to bury his face in her golden tresses.

The Heavenly City, or New Jerusalem, toward which the devoted pilgrims are tending, has numerous buildings resembling in appearance the old Chicago Court House or the City Armory. They look dingy, God-forsaken, and seem admirably adapted for the home of the owl and the rat.

Just at the end of the "Highway of Holiness" is the "River of Death." It bears some resemblance to Chicago River when it had no current, and at the time when all the debris and offal of the city were absorbed by it. That "River of Death" is a failure. We would no more think of passing through its turbid waters than we would of being baptised in one of the sewers of this city.

On the other side of this river is a vehicle, looking very much like an emigrant wagon, and to which there seems to be attached six asses. Here is another failure, for the ears of these animals are half as long as their body, when one-tenth would have answered the purpose exactly. On a careful examination, however, of this emigrant wagon and its asses, by the "Universal Household Microscope," the asses, to our astonishment, seemed to turn into angels, and why they should appear like a full-fledged orthodox angel beneath the microscope, and to the natural eye like the aforesaid domestic animal, is beyond our comprehension. It is one of the mysteries of godliness. Then again, one old gentleman who was about to enter the "Highway of Holiness," was represented as carrying a cross, which consisted of a rough plank, sixteen feet long and two feet wide, calculated from the scale of inches adopted by the artist. The cross itself would render any pilgrim weary, whether traveling the "Highway of Holiness," or on the rough stones of Dearborn street. In the New Jerusalem, the engraver represents each building with a tall steeple, but fails to designate the one that God resides in. Had that been, any further Search for God would have been unnecessary. Taken altogether, the effort of the *Independent* to illustrate certain features of life and characteristics of the spirit world, was a miserable failure, and draws as largely on the imagination as the wonderful adventures and hair-breadth escapes of Sindbad the Sailor.

M. J. King.

We are deeply pained to learn that our old acquaintance and co-worker, M. J. King of Joliet, was instantly killed on Wednesday, the 20th inst., while at work in his planing mill. Bro. King was about sixty years of age. He has been for the last ten years, a very active and efficient working Spiritualist. Having graduated from the orthodox ranks, he was well prepared to fight them, and few of his old orthodox associates, dare brave an intellectual contest with him. While the manner of his departure for the higher life, is to us shocking, we have the satisfaction of knowing that he suffered no physical pain, that he was well prepared to meet his friends, and assume his duties on the other side, and that he will still continue as heretofore to aid his friends in passing from the darkness of old theology into the beautiful light, developed by a knowledge of the Philosophy of Life.

—Oh, how I've suffered with my head! All on account of using the poisonous hair preparations. I now use Nature's Hair Restorative, and it has removed the poison and restored my hair to its former vigor. See advertisement.

Obituary.

Our well-beloved brother, A. B. Whiting, a medium for spirit communion of extraordinary powers, and widely known among Spiritualists throughout the country, departed this life on the 4th inst., at Albion, Michigan, after a protracted illness of several weeks.

Bro. Whiting was developed as a spirit medium at an early age, and has since that time been subject to the *trance* control of several very eminently wise spirits. Through his organism they have on hundreds of occasions given the world burning thoughts; truthfully portraying the destiny of the human race,—pointing out the true pathway that leads onward and upward to the courts of immortal bliss.

While thus inspired by the angels, his soul was frequently all aglow with spiritual rhapsody that reached the inmost hearts of his auditors, firing them with a zeal that always induced a *pentecostal season*, only paralleled in the apostolic age.

Bro. Whiting has done his work well. Thousands of loving friends, who have often heard him lecture, and who remain behind him for a longer or shorter period, in this life, will cherish his memory with gratitude. Many who had passed the portals to the *higher life* in advance of him were awaiting his arrival with love's holiest and best gift—a true, fraternal welcome to the joys of the *supernal sphere* to which they have attained.

It is well. *Change is common to all things*, and the pathway of eternal progression is ever upward. Our brother is an arisen spirit. As other spirits communed with mortals through his mediumship, so he in turn will commune with us through media. Seek and ye shall find, ask and ye shall receive words of fraternal love and promise of future joys, even from him who died and yet liveth.

New York Politicians.

The people of New York City have been inflicted with a set of city politicians so corrupt as to shake the commercial basis of the city to its very centre. In two years' time, by downright stealing, they have raised the public debt of that city from $37,000,000 to $200,000,000. A discharged clerk from the Comptroller's office furnished the New York *Times* with such facts and figures as to warrant that paper in making a direct charge of stealing against all of the prominent city officials. Mayor Hall requested Comptroller Connolly to resign, indirectly charging him as being the criminal. The Comptroller refuses to comply, and says Hall has been overseer to all his acts, and if he is a rascal, Hall is a greater. Connolly at length appoints a deputy, but Mayor Hall refuses to recognize him.

A grand mass meeting of the citizens was called to take some action in this matter, the result of which was the appointment of a committee of seventy to investigate the accounts of the different officer. They have been at work for some time, trying to throw more light upon the matter. The reports, as made thus far, show that the "Tammany ring" has been steeped in political corruption, but they have at length overshot their mark, and the people have now become aroused to a full sense of the rottenness which has so long existed in their midst. New York politics are in need of a thorough purging, and nothing but a bitter pill like this recently unroofed hot-bed of vice could accomplish the desired result.

Personal and Local.

—H. G. Stevens, of Dunleith, has our thanks for list of subscribers.

—Eliza Sellon, of Cuba, Mo., writes us that a good lecturer or test medium would find a field of labor in Cuba, as they have quite a large liberal element and have never been favored with a lecture or seance. Here is a good field for pioneer or missionary labor.

—We are informed by W. Harrol, of Houston, Texas, that Spiritualism is gradually gaining ground in that section of country. The most respectable portion of the community are among its adherents

—David S. Fuller, writing from Davenport, Iowa, September 17th, says: "Will you please publish this notice for the benefit of A. H. Davis, of McGregor, Iowa? About two months ago he lost off the steamer Dubeque, an oil cloth satchel containing some valuable things. He requested me to try and find them for him; so, through the art of somnambulism I found them, and await his orders in regard to them. I have written him at McGregor, Iowa, but do not hear from him."

—F. B. Dowd, the Rosicrucian, has settled at Wellsville, Mo. He has just finished an extensive lecturing tour through Iowa. He is spoken of very highly by the friends where he has been visiting.

—Dr. Tombockes is at Lancaster, Penn., receiving instructions in the statuvolic art from Dr. Fahnestock, and has deferred his visit to Europe one week in consequence.

—Dr. C. C. Brackett has been lecturing through Kansas and Nebraska, and reports Spiritualism looking very brightly in those places. He proposes to visit Richmond, Ind., next, and offers to lecture anywhere for the friends if they will furnish him a hall and expenses. Address him immediately at Lincoln, Ill.

—J. W. Evelth, writing from Centralia, Ills., Sept. 16, says: "If a reliable test medium could spend three months in Centralia this winter, people would come out of the woods of old theology by hundreds. I bespeak a good field of labor here for a reliable test medium during the coming winter, and I feel every assurance that one would be amply rewarded."

—The deficit of the shantimonious cashier, Rogers, of the Pejepscot bank, at Brunswick, Me., is $48,000—within $7 000 of the entire capital of the bank. If they had given him another week, he would have cleaned it out altogether.

—Miss Sarah Brown, of Charleston, having experienced a change of heart, sought communion with the people of God, and took an outfit in which to be baptized. She got into the church and jail in one day by this simple single process.

—Read the advertisement of Mrr. A. H. Robinson's TOBACCO ANTIDOTE.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 616 Race street, Philadelphia.

Statuvolence.

HEALING MEDIUMSHIP CONTINUED.

[NUMBER VI]

We have already referred to this subject, and shown that there are two sources of power for this, self healing, under the proper action of the will, and the influence which we receive from those whose vital forces blend when with ours.

We have a friend who is in delicate health, and who is often made to suffer intensely, and receive violent shocks from fright, from slight noises, and from many ordinary events which it is almost impossible to avoid. A short time since she saw a child fall on the ground and hurt itself. She almost fainted, and suffered for days, probably an hundred fold more than the child did.

We asked the question, "Is it your body or your spirit that is thus susceptible, and causes you so much suffering?"

In response we received the following answer:

The physical body is built up by the soul, through the action of the spiritual body. The central soul itself, the immortal spark, is not subject to pain or suffering; the only thing that can befall it is to be retarded in its course. This spiritual, physical body, which is the body of the soul, when it leaves the external form either in sleep, trance, or permanently, at the change called death, draws around it in the earth-life, certain elements of external matter, and thus forms the best body it can.

When inherited conditions and favorable surroundings are furnished, the external body is so formed that it works harmoniously with the interior, and health must be the result. The more perfect the exterior, the better can the interior control it. Wherever, from impure air, imperfect material elements, or inherited diseases, or tendencies to such, the former is diseased, the latter has not been able to do its work properly, and the connection between the two is such that pain and suffering must ensue. Spasmodic action will occur as the interior body attempts to control the exterior.

These sudden shocks are a common experience of every nervous person. They occur frequently when persons are passing into sleep, in which case, the interior body is seeking to escape from its prison house, the physical body, temporarily, so that both may recuperate. In the return of the spiritual body, or waking, there may be similar spasmodic action. Convulsions are produced by the disturbance of the relations between these bodies. All pain results from this cause,—the inability of the spiritual body to act harmoniously upon the external body, or some portions of it.

Herein lies a most important lesson in the treatment of disease. The maxim that "a sick body, like a broken limb, needs rest," is true, but the question is, how shall the rest be obtained?

It is as useless to tell a person to be still and rest, as it was for old Canute to say to the waves, "Thus far shalt thou go." There is something soothing in the presence of certain individuals, and many a nervous and sensitive invalid finds rest and sleep from the mere presence and influence of these. Certain conditions of the body favor rest, and intelligent individuals should note these.

We believe that the culture of the will, so as to enable its proper action, to hold its proper relation to the physical body, is the true means of obtaining health, and this is the proper course to pursue. Of course the culture can be much better carried on in health, than when disease and pain rack the system. Our friends are now learning to discover the peculiar actions by which the relations of these two bodies are governed, and while we avoid every cause which disturbs this relation, we should carefully study and be ever on the watch, that we use the power to develop it. We should practice the use of the will on the various parts of the body. The effort to produce pain in any locality may be useful, because it is by the same power that it is to be removed.

In the practice of statuvolence, each individual should learn to depend upon themselves. One of the greatest curses in the world is the idea that we are to depend upon others to save us in any department of life, either spiritually or physically. If we are ever saved, either in this world or the next, from ignorance and error, it will be through "the grace of God, which bringeth salvation," that is knowledge which we are enabled to obtain of and for ourselves, and of these wonderful structures, which, in the divine economy, we have been enabled to produce.

The man or woman who is most thoroughly acquainted with the laws of life, and who has lived up to this knowledge of these conscientiously and truly, will be able to build up the most beautiful and healthful bodies, working in perfect harmoniously and orderly under the influence of a most beautiful spiritual physical body which is an appropriate covering for the soul,—the immortal spark that is the great centre of all that allied man to God, and makes him all that he is above the brutes.

The relation between these two bodies will alone explain mediumship in all its various phases. There is a partial influence in the rapping mediums, and the spirit directing the phenomena so as to convey intelligence, uses the forces generated in the physical body, and according to the extent of these forces and the degree in which the control of them is obtained, is the wisdom of the spirit operator, will be the perfection of the manifestation. It is telegraphing, and some operators exhaust the force with a few raps, while others may continue them for a long time.

In trance this is still more marked. When a medium resists this action of the spirit, there will be spasmodic action and convulsions more or less violent according to the circumstances and the amount of resistance offered. In the early days of Spiritualism, it was often very distressing to witness the condition of mediums who, either ignorantly or willfully, resisted these influences. To-day there is a better understanding, and we seldom witness any of these violent and undesirable manifestations. The mediums are advised not to resist the influence and the spirits are reasoned with, and also advised as to the proper conditions to control.

All nervous diseases are dependant, in a great measure, upon the action of these two bodies. Convulsions of all kinds are produced by a derangement of this action. Spasmodic and irregular involuntary motions of all kinds, which indicate nervous diseases, result from the same cause. The sudden starts so common among mediums, are produced very frequently by the weakened connection between these bodies incident to mediumship. There may be no spiritual influence at the time, though these persons are generally surrounded by spirits who are seeking opportunities to influence them.

The history of medicine, and especially the superstitions connected with it, reveals an interesting chapter in regard to the influence of the mind through the will, over diseases. The history of all the charms, amulets and disgusting remedies, is but a statement of cases where the influence of the mind through the will is made to produce cures. Indeed it is through the action of the will that medicines generally produce their effect.

Patent or secret medicines act mainly because there is a feeling of confidence inspired by the earnest and enthusiastic representations of those who sell them.

In all systems of medicine, the wise physician knows that it is of the highest importance to have the confidence of the patient both in him or herself or the remedial agents, in order to be successful.

Mesmer said the world would rather depend upon bread pills where the patient had full confidence in him; than to have the ranges of the entire pharmacopia with one who had no faith in him. All physicians, as they grow older, learn to attach more to the action of mind or nature, as they say, and less to medicine. The systems of medicine that are most beneficial and successful, will be found to be those which inspire the most confidence and, set most through the mind. The new systems have been introduced through mental influences, and so long as these can be maintained they will be successful, but when the founders, or the earnest advocates fail to keep up these, and the systems generally become historical.

Mental epidemics have prevailed in all ages, and have powerful effects, either beneficial or otherwise.

We live in an age of progress, and we trust that a knowledge of the relations of the two bodies of which we have spoken, and of the mode of directing the will to act through them and upon them, will become much more general, for it is of essential importance to the highest development and the most perfect health. When mankind learn to dwell more on the soul-plane and less on the animal or physical plane, and when his best energies are devoted to the regulation of these, a new era will have dawned upon the earth, not only as regards the prevention and cure of disease, but that which is far more important, the perfect and harmonious development of the physical on its plane, so that the soul shall manifest higher powers than it has ever exhibited.

ENCOURAGEMENT—AN IMPROVISATION.

BY MISS M. M. JONES.

Oh, souls that walk in midnight darkness,
Wat-hing,—waiting for life's day,
Be patient, morning robed in brightness,
Will, ere long, illume your way.

Oh, hearts that pine in weary sadness,
Struggling on 'mid doubt and fear,
Be hopeful; life is full of gladness,
Behind the clouds the sun shines clear.

Oh spirits fainting day by day,
That wearily onward prest,
Take courage, for the angels say
"This path leads on to quiet rest.

Your tear-dimmed eyes may not yet see
Life's brighter, better side;
But trust; the blessed Deity
Will gently o'er your vision glide.

Nature does not call the flowers
At once to richest bloom;
But each day unfolds their powers
From out earth's silent gloom.

So, from out the darkest life,
Brightest hopes may spring;
And the soul now sad with strife,
Then may gladly sing.

Oh souls! beyond your doubts and fears
Are glorious hidden powers;
And soft mist watered by your tears
Shall bring forth sweetest flowers.

Then trust and hope, whate'er betide,
And o'er beyond your sorrow;
The angels throw the veil aside
And show a bright to-morrow.

Philadelphia, Aug., 1871.

Coal is a vulgar article and attracts little attention. While diamonds are surpassingly showy and admired; yet the value and influence of all the diamonds in the world are trivial in comparison with the value and influence of one ton of coal.—*Alger.*

The domain of peace has been steadily encroaching on the domain of war.—*Ibid.*

It matters not what the profession or place or garb of the man who speaks or writes to influence his fellow man. The only question is, does he inspire them with love, purity and grandeur? Is what he teaches true and good? If so, he is an ordained prophet; if not, he is an intruder.—*Ibid*

The thread of human life is wound upon a great spool, ever turning to the wheels of time. If its strands are laid smoothly and evenly, each revolution finds a little higher, and the threads are beautifully wound upon this spool, but if there are knots and tangles in the thread of life, the spool will not stop for us to take these out, and so they are wound upon it, and revolution after revolution gives evidence of the unevenness which these have produced. It may be, a long time ago.

Beneath the rule of men entirely great
The pen is mightier than the sword.
—*Sir E Bulwer Lytton.*

The pen has banished the sword from a thousand places where it once flourished in unchallenged supremacy. The sword is now confined to the camp and a few ceremonial occasions, and finds an active vent only in battle. The pen is everywhere, and is, in an innumerable variety of ways, incessantly active. The pen is the highest tool that man has been inspired to invent.

St. Petersburg annually supplies the market with twenty-seven million goose quills, and Birmingham with a thousand million steel pens,—one for every member of the human race! When we see it thus extending its power from the limits of its first feeble obscurity into an importance like that of the omnipresent daylight; when we see it installed in every parlor and bed-chamber, the counting room of the merchant, the factory of the mechanic, the office of the lawyer, the hall of the senate, the bureau of diplomacy, the study of the philosopher, the cell of the convict, the closet of the saint, recording every human transaction, from birth and baptism to will and burial, steadily driving its showy rival, the sword, out from before it, ever becoming more, and making that become less; it is impossible not to own how much mightier is the instrument that drips the black drops of thought than the instrument that drips the red drops of blood. The sword dwindles and darkens; the pen brightens and expands.—*Alger.*

The works of Aristotle have had an influence immensely greater than the conquests of Alexander. The pen of Voltaire was above the sword of Frederic.—*Ibid.*

Were it not for poets and historians, the mightiest conquerors of antiquity would be to us but nameless gladiators wasting and bleeding in the remote darkness.—*Ibid.*

The writer outranks the warrior, and will displace the priest.—*Ibid*

NOTICE OF MEETINGS.

SEMI-ANNUAL CONVENTION.

The Spiritualists of Hancock county, Maine, will hold their Fourth Semi Annual Convention in Ellsworth, Saturday and Sunday, October 7th and 8th, commencing at ten o'clock A. M.

A cordial invitation is extended to all to come and participate in the good work, and to lend the ear of progress.

By order of the Committee.

M. KINGMAN, Sec.

DEDICATION.

The Spiritualists of Westgrove, Jay Co., Indiana, will dedicate their new hall on September 30th and October 1st, 1871. Mr. O. P. Kellogg of Ohio, will be present, and a good time may be expected.

Ample arrangements will be made for strangers.

A SPIRITUALIST CONVENTION

Will be held at Deansville, Oneida County, New York, on Saturday and Sunday, October 14th and 15th, at 10 A. M., to organize and associate to advance the cause of Spiritualism, and for business purposes; to include the counties of Herkimer, Oneida, Otsego, Chenango, and Madison. Speakers and friends are invited.

Deansville is on the Utica, Clinton and Binghampton Railroad.

E. F. BEALS.

Appointments for Dumont C. Dake, M.D.,

The Analytical Healer of Chicago,

For the months of September and October.

MICHIGAN.

Jackson, Sept. 1st, to the 18th.
Albion, (Sunday Sept. 3d,) Sept. 14th.
Marshall, Sept. 15th.
Battle Creek, Sept. 16th and 17th.
Kalamazoo, Sept. 18th to the 27th.
Three Rivers, Sept. 28th.

INDIANA.

Goshen, Vincennes House, Sept. 30th.
Elkhart, Oct. 1st and 2d.
South Bend, Oright House, Oct. 3d and 4th.
Laporte, Laporte House, Oct. 5th.

ILLINOIS.

Chicago, Matteson House, Oct. 6th, 7th and 8th.
Elgin, Oct. 9th and 10th.
Rockford, Holland House, Oct. 11th to 15th.
Galena, Market H. ot., Oct. 17th and 18th.
Bloomington, St. Nicholas Hotel, Oct. 19th and balance of the month.

Arts and Sciences.

BY.....DR. Y. A. CARR.

Polar condition considered as the source of motion in and through all Atomic Relation—Electric and Electro-Magnetic Polarity, the constitutional Life Measure of matter, and causes of those Polar Conditions constituting the Source of all Motion, or Change in Matter—Electric and Electro-Magnetic Polarity the Cause of Chemical Affinity, Cohesion, Repulsion, and Attraction of Gravitation—Tubular or Battery Key of Elements, through which we learn of Polar Condition as the Cause of Motion.

Electro Negatives—the first given of by the affinity corresponding galvanic or magnetic condition, and numbered as being positive to 1, and 1 to 2, and 2 to 3, and 3, 4 to 5, and 5, advancing thus to 54.	Electro Positives, the last corresponding galvanic or magnetic circuit, numbered negative of 1, and 1 to 2, and 2 to 3, and 3 to 54, and 54 to 55—28 to 30, and 54.	Neutral Salts, compounds of the electro negative and positive conditions numerically added together, as the affinities are intense as the polar conditions numerically differ from each other.
1 Oxygen.	56 Potassium.	Potash.
2 Fluorine.	55 Sodium.	Fluoride of Sodium.
3 Chlorine.	54 Lithium.	Chloride of Lithium.
4 Bromine.	53 Calcium.	Bromide of Calcium.
5 Iodine.	52 Magnesium.	Iodide of Magnesium.
6 Sulphur.	51 Glucinum.	Sulphide of Glucinum.
7 Selenium.	50 Strontium.	Selenide of Strontium.
8 Tellurium.	49 Barium.	Tellurate of Barium.
9 Nitrogen.	48 Yttrium.	Nitrate of Yttrium.
10 Phosphorus.	47 Thorium.	Phosphate of Thorium.
11 Arsenic.	46 Ormium.	Arsiate of Ormium.
12 Antimony.	45 Palladium.	Antimoniate of Palladium.
13 Silicon.	44 Cerium.	Silicate of Cerium.
14 Boron.	43 Zirconium.	Borate of Zirconium.
15 Columbium.	42 Lanthanum.	[From this point the salts become less intense in their affinities, and finally merge into the mere oxyds, Fluorides, Chlorides, Bromides, Iodides, Sulphates, Selliniates, Tellurates, Phosphates, and other combinations, with the metals and alkaline earths.]
16 Tungsten.	41 Aluminum.	
17 Molybdenum.	40 Zinc.	
18 Manganese.	39 Hydrogen.	
19 Thalium.	38 Carbon.	
20 Platinum.	37 Cadmium.	
21 Uranium.	36 Rubidium.	
22 Rhodium.	35 Cobalt.	
23 Iridium.	34 Nickel.	
24 Vanadium.	33 Iron.	
25 Gold.	32 Mercury.	
26 Silver.	31 Chromium.	
27 Copper.	30 Bismuth.	
28 Lead.	29 Tin.	

The elements numbered 7, 8, 15, 16, 17, 18, 21, 23, 28, 34, 35, 36, 41, 42, 43, 44, 45, 46, 47, 50, 51, 54, are comparatively scarce and unimportant. The new elements, Didymium, Erbium, Niobium, Norium, Ruthenium, Tantalum, Thallium, Thorium, and Indium, have been discovered since my analysis was made.

ELECTRICITY is the inner measure of imponderable life, that determines the measure, form and nature of ponderable matter, and establishes that quantity of polar condition, caused by chemical affinity or imponderable motion in ponderable matter, which in turn establishes those polar or magnetic conditions manifest in the phenomenon of cohesion, repulsion and attraction of gravitation.

Electricity is the name we give to that primitive life we see moving in the most elementary gradations of matter, and this quality of life, in turn, gives form and magnetic character to all resulting individualities.

Electricity, as a permeating existence, or primary principle of action, is evidently a diverse polar (or positive and negative) unity of infinite extent, and in many of its phases of phenomenal change, exhibits the characteristics of natural, permanent and artificial magnets.

The following record of elements successively given off, by the affinity suspending current of battery decomposition, published in this article for reference, convinces me really the electrical nuclei life, form and measure, of atomic conditions, necessarily dual in themselves—containing within the polar source of motion when their electro-atomic equilibrium is disturbed by the demand of any polar correlation without.

A critical recurrence to the elementary record will show that negative oxygen numbering (1) or the lowest electrical measure or life form of inorganic condition, is most powerfully attracted to positive potassium numbering (56), or highest electrical measure or life form of inorganic condition.

Practical experiment will show that oxygen has a stronger affinity for potassium than any other element (known at the time of this analysis) The same is true of potassium's affinity for oxygen. The electro-negatives, oxygen, fluorine, chlorine, bromine, iodine and sulphur, show but little, if any, affinity for each other. Nor has potassium, sodium, lithium, calcium, barium or strontium, much, if any affinity for each other. Nor has any element, positive or negative, much, if any, affinity for its nearest numerical neighbor.

On the converse, however, the strongest affinities exist between elements of the greatest numerical distance, decreasing in proportion as the numerical distance decreases. A strict analytic observation of the phenomenal facts in the premises will give us the primary mathematical rules of chemical force, by which alone we can harness nature in the demonstrations of correlation, action and reaction, and advance to a comparative analytical understanding of the inherent rationale of things, as high as the polar brain of our being, to which chemistry conducts us on the pathway of fact when its mathematical, or, more accurately, astronometry, so to speak, goes on, as if on an astronomical plane, to scan by a known parity of polar action, all the central and circumferent regions of space.

In this brief survey of polar conditions as the source of motion in matter—so to speak—we find atomic condition held together, with an intensity, or strength, apportioned to the polar diversity of the two elements entering into the condition, constituting the compound. Such is the nature and character of the electrical basis of cohesion. On the other hand, we find that any two elements of the nearest electrical polarities, have no affinity for, and will not cohere with each other, or with any of the non conductors, or electro-magnets, be charged with electricity to the fullest extent, this surcharged condition causes them to repell each other. Such is the nature and character of the electrical basis of repulsion.

The electrical extension of this polar source of motion in matter—so-called—forms and links alike, all the orbs and spheres of space, and thus constitute the basis of attraction of gravitation, as in the former instances, it formed the basis, of chemical affinity, cohesion and repulsion.

To provide ourselves with the simple key, which this battery record gives, is to secure our direct access to every department of nature it is human to analyze and comprehend, apportioned to the mind's progress, from the finite to the infinite.

Fully comprehending the incomparable advantages a practical knowledge of the source of motion in matter, derived from these premises, will give, we have briefly set them forth, under a deeper sense of duty, to those who would learn from nature, than the seemingly learned mechanics of pompous books and estate, who live on their speculations.

It may not be amiss to state in this connection that the practical knowledge to be derived from these premises, carefully analyzed, self adjusted and stored away in the mind, will at once become its chief analytic key of memory, that will ominously unlock to the god-like comprehension of its possessor a most wondrous range of correlational life measure of condition, one, as yet, little dreamed of by other, than the electro-positive source of infinite mind, magnetically illuminating our mental being, as apportioned to our own individualized receptivities.

I am fully aware of the grave question as to the practical propriety of introducing the science of chemistry in the unusual manner to the general reader. Yet, differing as I do, from those who conscientiously adhere to the more renowned tunnelling systems of highly professional age, I have adopted, as I believe, the most direct course to attain the end in view.

Though the general reader may not comprehend so many common place details in the outset of this course, he will, it is hoped, obtain an insight into the nature and character of the operative forces referred to, as will, without the usual mystifications of learned scientific array, lead him direct to unlock the detailed secrets of nature in a much more simple and comprehensive way than our more learned book makers, the learnedly fashionable of whom are the most adish of all the affected dandies of wise pretence. It may be well enough to remark to such as may desire a cheap text work on chemistry that will answer to familiarize their minds with the received opinions concerning the general system of chemical classification, that the late work of Professor Youmans can be procured through the Religio Philosophical Publishing House for one dollar and fifty cents, and will prove easy, apt and generally available for the purposes in view.

Liberal thinkers must feel the deep importance of comprehending the laws of nature, and are doubtless aware of the special province of chemistry to analyze and consider them.

MEDIUMS.

Dr. Abba Lord Palmer.

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Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for medicating the blood and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognisance of.

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SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

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Original Essays.

Written for the Religio-Philosophical Journal.

CHRISTIANITY AND SPIRITUALISM OF THE NINETEENTH CENTURY COMPARED.

By Wm. B. Fahnestock.

CHRISTIANITY.

The Christian doctrines of the present day consist principally of a belief in a triune God, in original sin, in the necessity of baptism by water, whether by sprinkling or immersion, in the resurrection of the physical body, in a day of judgment, a personal devil, eternal punishment for the wicked in a lake of fire and brimstone, a belief in Christ as the only son of God, the forgiveness and the redemption from sins. That there is a life beyond the grave, where, after a general resurrection, the evil will be separated from the good, the former will be cast into hell-fire forever, where there will be "a wailing and a gnashing of teeth." The latter will be transported into heaven, where the endless day of eternity will be spent in singing praises to the honor and glory of the God they worship.

They believe God to be an angry and a jealous God ("that visits the sins of the fathers upon the children of the third and fourth generations,") and to consist of three persons, viz., "the Father, the Son and the Holy Ghost, and these three are one God."

It is unfortunate for the probability of this doctrine, that such a combination of gods can exist; because the only passage in the Bible which couples them together, is not found in the original Greek Testament, and consequently ought not to be in the English translation. See first epistle of John, fifth chapter and seventh verse of the English translation, where it reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

This verse is not found in the original Greek, and therefore ought not to be in the translation. The question, therefore, naturally arises, how came it there, if it is not in the original Greek Testament, from which the translation was made? It could not have been put there by mistake, and is, beyond the possibility of a doubt, an interpolation placed there by designing men, who could not get up a belief that Christ was the only begotten son of God without it; as the great foundation or cornerstone of the Christian edifice—the plan of salvation—is built upon the faith or belief that the sufferings of Christ upon the cross is an all-sufficient atonement for the sins of the world, and that a belief in him will expiate all sins—no matter how monstrous they may have been—at the eleventh hour of life. It was therefore necessary to have something in the Bible to show that he was a part of the Trinity, and consequently equal with God. Hence, we have in this verse the idea of the immaculate conception, the incarnation and the sacrificial atonement.

The doctrine of original sin is on a par with the Mosaic description of how it took place. The fall, as defined and understood by religionists, represents an Omnipotent, Omniscient, Omnipresent God, having as little common sense as an idiot, by stating that "as He desired to know whether man would be obedient, He set up an apple tree and forbade him to eat of its fruit, and then a snake, being opposed to God, persuaded the woman to do that which God, if He were Omniscient, certainly knew that she would do before the trial was made."

This silly tale is the foundation of the Christian belief in original sin; and is as improbable as it is puerile, unmeaning and destitute of reason and common sense.

In regard to the necessity of baptism, I have but to remark that it is a religious ceremony by which the person is initiated into the visible church of Christ, but as it is necessary that man should so live as to be his own savior, the ceremony will not aid him, nor stand between him and the penalty for transgression. It is therefore evident that it can not be essential to salvation.

A general day of judgment, a personal devil, and the eternal punishment of the wicked in a lake of fire and brimstone, are alike ideal or imaginary scarecrows to frighten the wicked and hold them in subjection to the forms of the church, neither of them having an existence in fact.

The judgment day of each spirit will closely follow its separation from the physical body, and as God is in every spirit, every spirit must be its own judge.

It is true there are spirits less good than others, but there is no special personal devil, and as every transgression of a law, whether physical or moral, carries its own penalty with it, it follows that the penalty must be suffered, either here or in the spirit world, but there is no hell-fire, and although the condition resulting from the transgression of laws will no doubt be severe in proportion to the magnitude of the transgression, yet the penalty must have an end, and can not last forever.

The doctrine that Christ is the only son of God, or that he is equal with God, Christ has himself denied, for although he said that "I and the Father are one," he also said, "the Father is greater than I."

It is therefore plain logic that if the Father is greater than the son, it is self evident that the son can not be equal in greatness with the Father. Christ said truly that "the Father and I are one," and so is every man, woman and child one with the Father, but still the Father is greater than all. Therefore Christ can not, according to his own saying, be equal with the Father. Christ was, no doubt, one of the best men that ever lived, and as such ought to be venerated but not worshiped.

The forgiveness, or the redemption from sins by the sufferings of Christ, is out of the question, for all sins are unpardonable and the penalty attached to each must be suffered until the transgression be expiated and as fire and brimstone are both material substances, it is contrary to law as well as to reason that they can have an existence in the spirit world; while the suffering for transgressions and the happiness enjoyed by those who have lived in accordance with laws, are conditions which the spirit suffers or enjoys, as he has transgressed or lived in accordance with the same.

The idea of heaven, conveyed by the Scriptures, is as cheerless as the idea of a Christian hell is impossible, and I fear the monotony of sitting on a cloud and singing praises for ever, would be as senseless and burdensome that it would require a little of the Christian hell to make it even bearable.

The belief, too, that God is an angry and a jealous God, is incompatible with his being a God of love, and if he be Omnipotent, Omniscient and Omnipresent, it is impossible that he could be angry or jealous, for he must be all-powerful, all good, all wise and ever present, consequently omniscient; all, for to him eternity is an eternal present. Man can not comprehend the reality, but as time and space have no existence in the spirit world, the progressive spirit is enabled to learn the past, and to observe the future in exact proportion to its advancement; while to the incomprehensible power of the Great Spirit, the past and the future are known as the present.

SPIRITUALISM.

Spiritualism teaches that there is but one God,—Jehovah, the Great Spirit, or the great I AM, and that he is a God of Love, a Principle of power, wisdom and goodness, which is in every person and thing that exists, governing the universe by fixed laws, is everywhere at one and the same time, and the only positive and unchangeable fact in existence.

It inculcates that Christ was a man born in the flesh, like other men, was a natural medium or somnambulic, and consequently possessed of all the powers usual to persons who can enter that state at will, and was, of course, mediumistic, or impressible in a very high degree.

It teaches that man was born pure, as a man, and that there is no such thing as original sin, resulting from the supposed apostacy of Adam; that baptism is a ceremony invented and insisted upon by the priesthood, to hoodwink the ignorant, and to hold the credulous in the doctrinal bondage of the church.

It teaches that there is a physical body, and a spiritual body, and that the resurrection of the physical body is an impossibility, and that it is only the spiritual body that rises. That there is no special or general day of judgment, but that each spirit has its own day, and that the spirit within, judges itself; that there is no personal devil; but that there are many spirits less good than others, and that there is not one perfect; consequently there is a necessity that *all* must eventually repent and progress, even beyond the grave.

It teaches that there is no hell-fire, but that sin, or the transgression of any law, whether physical or moral, will inflict a penalty in proportion to the magnitude of the transgression, and that there is no escape from the penalty, either here or hereafter.

All sins, therefore, are unpardonable, and can not be forgiven or atoned for, by any one else; every one must be their own savior, and that heaven is not a particular place, but a condition of happiness, bliss, or ecstatic felicity of the spirit that can not be imagined, much less described, and as progression is a universal law, the scenes and conditions are constantly changing, as the wisdom and goodness of the spirit increases; consequently, there is no sameness, no monotony, no fatigue.

Choose ye, one and all, between the two.

Lancaster, Pa.

Written for the Religio-Philosophical Journal.

A RELIGIOUS WAR.

By Prof. W. H. Chaney.

Yes, war is impending over this nation, and "the signs of the times" indicate it just as plainly as they did "the late unpleasantness," years before the nation was startled by the attack upon Fort Sumpter. This outrage upon, and disgrace to, our civilization, may be justly styled a moral and political war, and should never have occurred. Still, the lesson which it has taught may prove valuable if the American people profit by experience. I fear they will not, and hence my apprehension of war—of a *religious* war.

Away down the centuries of the past, the race became steeped in ignorance and superstition. Cunning priests seized the opportunity to glorify themselves and rise into authority by the grand, omnific words, "Thus saith the Lord!" For more than a thousand years priestly rule was supreme. Not even kings dare question it.

Four hundred years ago there was a dawn of light. The mariner's compass, the discovery of a new world, the art of printing, and other evidences of man's quickening intellect, were so many blows aimed at cruel, bloodthirsty, priestly power. The apostacy of Luther, the "Reformation," and mad persecution, were the legitimate results of dawning light—a struggle by the people for more freedom, met by death, in *the name of the Lord*, on the part of their priestly oppressors. That struggle has been persistent for centuries.

For more than a hundred years the Church warred against Geology, but has been vanquished at last. The truths of Astronomy have been established in spite of Galileo's imprisonment, and the steadily increasing light burst into a glorious sunrise when at last the telegraph between mortal and spirit life became once established.

True, there has been a terrible shaking among the churches during the past twenty-five years, and the enthusiastic liberalists look upon the victory as already won. I wish I could think so too, but I can not. I am suspicious that the enemies of free thought are secretly organizing for victory—victory by strategy if they can; by force if they must.

The clerical movements against freemasonry; their attempt to pass laws against mediums; their efforts to make the Constitution of the United States a bulwark for the churches, are only attempts to advance their pickets, betraying a zeal and boldness on the part of the skirmishers not to be expected unless supported by an immense army, which is discreetly kept in the background.

The recent riot in New York was no part of their programme, and took place contrary to the wishes of the chief managers. It was a serious drawback to their deep-laid schemes, resulting from the over zeal of the common people, who are never trusted with full details of priestly plottings. Yet that riot teaches us an awful lesson, namely, that the laity are thirsting for blood, and that when the signal may be given, they will rush to the slaughter. If they act as boldly as they did on the twelfth of July, in defiance of state and city authority, what can we expect when the priests order them to rise simultaneously, in all parts of the country, to re-enact the scenes of St. Bartholomew?

For years Protestantism has been drifting toward Papacy, and Papacy has been becoming more infidel. Protestants are to-day ignorantly doing the work of Papistry—are digging their own graves—for should the crash come, Protestant and Spiritualist will share the same fate. Yet in their mad zeal to crush Spiritualism, which is but another name for *free thought*, our Protestant neighbors will not see that they are digging a pit for themselves.

The Pope must seek a new basis. Every one with half an eye can see upon the signs of the times, has been aware of this fact for years. So, too, it is evident that his holiness has long been looking to America as that home. With true Jesuitic cunning, the priests have been secretly laboring for more than a quarter of a century to prepare that home, and now the work is nearly completed.

The metropolitan city of the country is *entirely* under the control of the Romish Church, though for prudential reasons that control is not always exerted, or exerted secretly. Under various pretexts, armed organizations have sprung up all over the country, well officered and drilled. An occasional feint is made, but this is is only done to blind American eyes, for their preparations are always made in publicly, that they know our government will interfere and stop them. The rank and file are kept in ignorance of the deeper plottings, and rush with an earnestness which they might not exhibit if told that it was all a farce.

Perhaps I am sounding a false alarm. Very well; for argument's sake I will admit that I am. But that is the case wherein belief sound a thousand false alarms than fail to give a true one. If all act upon the alarm as though it were true, and it turns out false, no harm will result, and we shall have but done our duty. We do not propose violence, persecution or even religious intolerance, but to *prevent* these evils.

The Free Masons have ever been the friends of freedom and religious toleration. Fifty-two of the fifty-six who signed the Declaration of Independence were Masons. So was every officer in the Revolutionary army, of any note, save *Benedict Arnold!* A large majority of the members of the Convention which framed our Constitution were Free Masons. In spite of the Morgan sensation, which was only a political movement, the Masonic record in this country is a bright one, always tolerant. Now witness the deep cunning of crafty priests. Their first move is peaceable, and so they are trying to strengthen themselves by weakening their enemies. Silly protestant clergymen are put forward to denounce Masonry as a pagan and unchristian institution. The object is to make it unpopular so that the young Christians will shun it, for no Mason will ever vote for establishing religious tests. What I know to be true regarding Masonry, I believe to be true regarding Odd Fellowship. So this brotherhood is attacked in like manner.

Now I propose that we meet the enemy on his chosen field. We cannot advise the young men to become Masons nor Odd Fellows; nor is this necessary. But we can instruct them in the philosophy of our government and point out the danger to be apprehended should any religious sect get the control. Teach them that no denomination, not even Spiritualists or free religionists should be trusted with a power so dangerous, for revolution and bloodshed must be the inevitable consequences. Our hope lies with the young, and we must snatch them from the enemy, rather than permit the enemy to steal them from us.

In Eastern Oregon, I have lectured in Auburn, Baker City, El Dorado, Malheur, Union, La Grande and Summerville, and *everywhere* a large majority attended, and I have reason to believe accepted the truths taught. Everywhere I warned them against the insidious foe to civil and religious liberty, and I trust that good will result.

I am now on the eve of starting down the Columbia river, and until further notice, Portland, Oregon, will be my Post Office address—probably till the end of the year. I lecture also on Astrology, giving a delineation at the close of each lecture, making converts to the astral science of those who are afraid to give up hell and damnation. At the slow progress I am making, it will require two years to complete my lecturing tour on the Pacific coast. Not a clergyman has yet accepted my challenge for a public debate, but I hope to catch one in Portland.

Walla Walla, Washington Ter.

Written for the Religio-Philosophical Journal.

HOW OLD IS THE WORLD?

By T. J. Moore.

It is true that neither the "Testimony of the Rocks" or any other geological testimony, gives us any actual mathematical proof of the world's great antiquity, but does offer a great amount of evidence that its age is measured by millions of years. The distinguished astromoner Faye, the discover of "Faye's comet," believes, with other eminent astromoners, "that during the carbonilferous period the sun had not been condensed to its present size, but that late in that period it was a nebula of 47 degrees in diameter, and that its heat was much greater than now," which sufficiently explains the carboniferous flora (in part, at least,) in the polar regions.

Let us now see what proof we can get from the stars in answer to my question. The ancients divided the stars into two classes, viz: *Fixed and Erratic.* The latter included the five primary planets that appear as stars, and an occasional tailless comet, for these seemed to them to be wandering about celestial space without much regard to speed or direction. But the stars proper they called *fixed*, for to the people of these early days they seemed to stand still, never to change their places. But nothing is so absurd now as the belief that any of the heavenly bodies stand still. All are in motion, all suns, stars, planets, comets, asteroids and meteorids are in constant, perpetual, and rapid motion.

Dr. Wm. Herschel first suggested, and really detected the sun's motion nearly 100 years ago. The stars, as well as the secondary planets have two kinds of motion.

1st. A rotation on their axes.

2nd. An orbitual motion, by which they pursue a curvilinear path around some center.

Dr. H says the sun is moving (with its family of *little ones*), about 180 000 000 miles a year. This is over 300 miles a minute.

Some twenty-five or thirty years ago Dr. Maedler, one of the best of living astronomers, commenced a series of very delicate and extensive observations in regard to the motion of the fixed stars, with a view to find a center, around which our sun, and the entire starry heavens, included within the limits of the milky way, revolve," and arrives at the conclusion that the "center is within the group of the Pleiades, and that Alcyone—he brightest star of the group—has the greatest probability of being the Central Sun."

He fixes its distance from us at 34 000 000 times greater than that of the sun, so that light moving 12 000 000 miles in a minute would require 527 years to pass over it. And says: "Our sun will be 18,200,000 in completing one circuit about it.

Here we see our sun performing an orbit requiring so many millions of years, accompanied in its journey by millions on millions of other suns around this inconceivably distant center. And can any man of even a moderate knowledge of astronomy, suppose that the sun is on its first circuit around the center? and that it has only been here five, six or seven thousand years? It is too preposterous for belief. It is quite probable that this great system has been in existence millions of ages, and our most eminent astronomers are constantly making calculations, running backwards and forwards through millions of years, without even a shadow of doubt on their minds but they are treading on solid ground.

To get further proof of the high antiquity of the earth we will see what the motions of the moon demonstrate.

It was found, by comparing the records of the most ancient lunar eclipses of the Chaldean and Arabian astronomers with those of modern times, that the period of the moon's revolution at present is sensibly shorter than at these remote epochs. Well, let us see how much shorter. Very accurate observation makes the lunar period decrease at the rate of eleven seconds in a hundred years; only think of the accuracy of the observation! Inasmuch as only one second of time in nine years, or less than two minutes in a thousand years! And yet this real discrepancy must be accounted for.

It was found to be due to what is known among astronomers, as the "secular variation of the elements of the earth's orbit," which simple means, those variations that occur in the eccentricity of the earth's orbit, which sweep over immense cycles of ages. This problem was justly deemed a very difficult one, and it is only a few years since any one dared to grapple it. In 1867 Prof. John L. Stockwell, of New England, undertook to solve it. He commenced his calculations by running a million of years forward in 1867.

1968 he made another series of calculations, "beginning 75,000 years back of the present year, and extending them back 1 000,000 years, so that the entire time embraced is over 2 000,000 of years." The eccentricity of the earth's orbit has been decreasing from a low maximum 100,000 years ago, to a minimum which it will reach in about 21 000 years.

To show the reader something of the increase and decrease of these secular (long) variations, I will quote a few items from the Professor's report in *Silliman's Journal*. He says: "In future time there will be a minimum in 21 000 years, a low maximum in 150 000, another low maximum in 250,000; a very low minimum in 300 000; a high maximum in 515,000; and extreme maximum in 610 000, and so on."

In running his calculations back a million years, he closes as follows: "There was an extreme maximum 850 000 years ago and another 950 000."

These secular variations are deemed of great interest to astronomers, as upon the variations of eccentricity depend the amount of heat which the earth receives from the sun. The greater the eccentricity, the greater amount of heat the earth derives from it, for it is a well-known fact, that "the mean annual amount of heat and light received by any planet from the sun, is (other things being equal) as the minor axis of the ellipse described by it." Any variation therefore in the eccentricity by changing the minor axis, will alter the mean temperature of the surface. All the variations of eccentricity are due to the lengthening or shortening of the minor axis, for the major axes of all the planetary orbits are invariable. It was probably during some of these periods of high maxima that occurred millions of ages back, that the heat of the earth became so great as to generate those gigantic ferns that are found in our coal beds, which attained a height of 40 to 70 feet, which now scarcely reach 10 feet.

Perhaps these few figures and facts that I have here hastily presented, may give to some of your readers some new idea in regard to the probable age of the world, or, at least, may set a new train of thought before them.

It is not pretended, in this communication, that the figures given in Meedler's calculations are absolutely correct, but it is asserted that they are substantially true and approximately correct. The distance he locates the central sun, may be a thousand million miles too small, or it may be ten thousand million miles too great.

Starfield, Ill., Aug. 1, 1870.

P. S. From the foregoing figures and facts, we plainly see that the Mosaic account of the creation of the world as contained in the book of "Infallible Revelations" is a wild, visionary, stupid monstrosity.

Written for the Religio-Philosophical Journal.

Statuvolence.

This is a big, jaw-breaking word, and should name a reality. It is intended to mean that all magnetized persons have magnetized themselves. It means that the operator when he thinks that he has used, as an instrument of his will, his nervous fluid, or his animal magnetism (the best name), he has only proved his ignorance, deceived himself and fooled others. He hopes to be able to take Henry T. Child by the hand yet as a full believer in his theory. And yet this same sapient writer, Fahnestock, in the next to the last paragraph, in the last number of the JOURNAL, September 16th, confesses that there is such an aura, but he triumphantly asks, "Is it intelligent?" Who pretends that a gun is intelligent because it exists and you can kill a deer with it? What need has my magnetism of intelligence, though I heal with it—produce sleep with it? If I am ill make the patient sick with it, etc., etc.?

He has admitted in the paragraph referred to, that it is not always effete. I have carefully perused Fahnestock's work, and find strange errors in it. He says magnetized persons when first magnetized sometimes fail to remember what occurred in the sleep, but after a few times they can *will* to remember, and so remember all. I have thirty years' proof that this is not so. I have always found, with two exceptions in several thousands put to sleep by me, that from the 4th, 5th, and 6th degree, they can bring nothing, only when I will them to remember; and of six clairvoyants used a long time, every one soon became incapable of remembering anything when I strongly willed, or, if you please, commanded them to remember.

That question about intelligence confounds me nearly as much as his mental philosophy does. He means well, no doubt.

I'm brief, you see, as usual. I feel that I owe this to your readers.

S. UNDERHILL.

The Philosophy of Integrity and Crime.

The following article clipped from the *Brunswick Telegraph*, teaches us that religion is no safeguard against the commission of crime by the devotee. A well written article or thesis upon the above entitled subject will be acceptable:

Had a bombshell or a meteoric stone been cast into the middle of Main Street, on Saturday last, it would have created no greater surprise than the announcement then first made public, that Col. John Rogers, cashier of the Pejepscot National Bank, was a defaulter, in the sum of $36 000. True, a few people assert, it was just what might have been expected; but in almost if not all these cases it can be found that personal feeling had much to do in summing up this judgment. Col. Rogers is a man of affable manners at times, and as unyielding as the hills. The people generally, however, got on amicably with him, and he has for years had the unbounded confidence of his fellow citizens. To settle the estate of a deceased person the aid of Mr. Rogers was sought, and he has managed for a very long period of time the property and investments of ladies and others unfamiliar with business. His apparently upright business conduct, his stern and rigid discharge of religious duty, his long membership with the Congregational Church, for a period as acting deacon, entitled him to the regard of his fellow men. To outward eyes, his life was in full accord with his professions. When he fell is not known, at least to the public. Be it earlier or later, he has won for himself the epithet of hypocrite, the most offensive which can be applied to mortal man. It is the tremendous blow given to Christian and business honor which makes the fall of Col. Rogers so deplorable. Religion may not be at fault, but it is sadly wounded, in the house of its would-be friends, when it is used as a cloak to cover wickedness of any description. If convicted of the crime alleged against him, he may be pronounced a scoundrel of the blackest dye. We speak plainly, but without a particle of feeling against Mr. Rogers, for our relations with him have ever been of the most amicable kind, and no one feels more keenly than we do that he has been led into temptation. His family, one of the worthiest and most interesting in town, has the sympathies of the entire community.

Acts and Joint Resolutions Passed by the General Assembly of Virginia at its Session of 1870-71.

Schedule A, No. 187.—Book agents. Any person who shall receive subscriptions for, or shall in any manner furnish newspapers, books, maps, prints, pamphlets or periodicals, otherwise than by sale, printed or published beyond the limits of this state, shall be deemed to be a book-agent.

Any person desiring to distribute or sell any religious books, newspapers, pamphlets or periodicals, may apply to the judge of the court or corporation in which he may desire to distribute or sell the same, and such a judge, upon being satisfied that the person applying is of character and a proper person in whom to confide the trust of selling or distributing such books, may direct the assessor to grant him a license, with nominal tax only.

Any person violating the provisions of this section shall pay a fine of not less than fifty dollars, nor more than one hundred dollars for each offense.

Virginia, Montgomery County.—To-wit, I hereby certify that I shall this day assess the license-tax imposed by law on James H. Barnes to be ten dollars, for the privilege of circulating papers from the 1st of May, 1871, to the 30th of April, 1872.

Under my hand this 4th of August, 1871. Fee 75 cents.

M. V. SMITH, A. S. A.

Voices from the People.

OSAGE, IOWA.—Henry Brooks writes.—We of Northern Iowa have been blessed with a visit from Dr. J. C. Howes and wife, clairvoyants and healing mediums. They were here about two weeks and performed some wonderful cures of chronic diseases, that had been tried by other doctors, who failed to cure them. They gave very fine tests.

ASHLEY, OHIO.—C. F. Randolph writes.—You will please find inclosed one dollar and fifty cents, for which, please continue the paper. Our little band of Spiritualists are still alive in Ashley. The burning of our hall last July did not born Spiritualism. Mrs. E. N. Shaw, of Illinois, has been with us once a month this summer, and has caused quite a shaking amongst the dry bones. She lectured to a large audience last Sunday evening, in the town hall. She lectured at Orelington, eight miles away from this place, yesterday and to day.

PEOTONE, ILL.—T. W. Calkins writes.—It is useless for me to say that the cause is doing well in Peotone, as you can see by the number of subscribers to your paper.

WALLA WALLA, W. T.—B. F. Cross writes.—There are a few open defenders of Spiritualism here. In this town of only two thousand, we have twenty saloons in full blast. There is more bigotry here than in any other town I have lived in on the coast, and the strongest denominations are the upholders of Pius the *last*. There are the Congregational, Methodist, the United Brethren and the Campbellites, with but few communicants, while the Romanists are quite strong, and always have a full attendance. But when there is any scandal, there is no trouble in tracing it to a church member.

GARNETT, KANSAS.—E. C. Dewey writes.—Please find inclosed five dollars, which you will place to my credit for arrearages. I can not think of doing without the JOURNAL. Although I have been in arrears for so long. Have thought of stopping the paper, but could not think of asking it while not paid for. But it has seemed for a long time as though I never could pay up, but having raised as much of the amount, I can not have it stopped.

AMES, IOWA.—O. P. Burnham writes.—As my remittance ran out July 12th, I forward one dollar for the JOURNAL, hoping to continue to be able to receive it, as we can not very well do without it. After reading the account of Mr. Severance, on progression, I would be glad to give every one I meet that number of the paper. There are so few progressive minds around me that I get faint and weary by the way, yet I sow the seed hoping some day to say that I have reaped and bring forth good fruit. The JOURNAL weekly brings the bread of life to such as I. Am living mostly alone, as regards soul life. I love the discussion with Dr. Fahnestock and consider the subject of both deep interest to me, being myself a healer. Under spirit power the sick are healed and the deaf restored by coming into my presence, but I do not feel that I am in a somnambulic condition in my presence. I have a deep interest in Mrs. Wilcoxson.

BRIGHTON, IND.—M. J. S. Gilman writes.—I can not do without your paper—would feel that a link had been broken in my chain of friendship.

PEORIA, ILL.—R. Bolton writes.—The "Search after God" is splendid. Oh, there is food for the mind in it. Such bold thoughts are contained therein—facts and ideas that can not be gainsayed or denied.

FLINT, MICH.—O. V. Warriner writes.—I have been reading your valuable paper—borrowed it from a friend, but could not borrow food for my soul any longer.

Thank you, brother, for becoming a subscriber. Hope you will now lend your paper, as others have loaned theirs to you. That is an excellent way to make Spiritualists.—ED. JOURNAL.

WASHINGTON, D. C.—Dr. Simon Van Etten writes.—I send you one dollar for your paper for a poor soldier who lost his health in defending his country's life. A few years since he fell and broke his very kind to him for his bravery. They gave him a pension of forty-eight dollars a year up to the 4th of September, then he was told that his pay would be but twenty-four dollars a year. I call on him at my office to day. I gave him a copy of the JOURNAL, told him that I would send you a dollar and ask you to send him your paper as long as you can for it. I give it to him, as he is not able to get it, and so desired to read it. His name is John Thomas, of Alexandria, Virginia, formerly of New York. Let me hear how long you can afford to send your paper for the small sum of one dollar. Be liberal as you can.

Remarks:—We will add another dollar to yours, and send the paper eight months.

WHITE OAK, TEXAS.—Mrs. Caroline E. Carey writes.—I take great pleasure in acknowledging the receipt of your welcome paper since I arrived in Texas. Your kindness in sending it to me free, is something that excites my warmest gratitude, for I know nothing but true benevolence prompts you to do it. In the perusal of the "Search after God" I have been deeply interested—it has suggested ideas to my mind that I think might have lain dormant for years, perhaps during my stay in the body, but now, thanks to Brother Francis and your kindness, my eyes are opening, and although my orthodox friends say it is the work of the devil, as prophesied in the Bible, yet my hungry soul continues the investigation, and I now feel that I must have more light. Brother Jones, let me say I have never read any book or paper in my life but the JOURNAL that has given me such a true insight and direction in the intellectual efforts of the two sexes, and I do consider that woman is indebted to you her warmest gratitude for your just appreciation of her talents. And she yearns with more of it in life, that she would be able to prove to the world that she is intended for a higher sphere than she is at present crushed into.

ELDORA, IOWA.—W. Bullard writes.—My time as a trial subscriber having expired the 1st of April last, I will remit one dollar and fifty cents, as payment on the JOURNAL for six months, and hope you will excuse me for delaying for so long a time. To day I attended the first lecture on Spiritualism that I have heard since I have been in Iowa, near New Providence, delivered by F. B. Dowd; and although he commenced by saying that before an audience, on whatever subject you will, he is always equal to the emergency. The Spiritualists in that neighborhood, the same as here, are few, but they are generous and true to their noble cause. There is an element in us that seems to inspire our moral and spiritual nature to work for humanity instead of blindly worshiping orthodox priests and idols. Quite a number attended the lecture from Iowa Falls. Two or three ladies, fine test mediums, were with them. A harmonious circle was held in the house of Brother Henshaw; several splendid tests were given.

TAMA CITY, IOWA.—Mr. Isaiah Hills writes.—As the time I have paid for the JOURNAL will be up the 1st of September, I feel it my duty to write and tell you I have to discontinue for a time, for I am an old man, almost seventy-two years, unable to work, and being in poor health I can not spare the money. Parting with the paper will be a loss indeed, as a dear and true friend, for it is the poor man's friend. To me it is a staff for my declining years. It is cheering to hear of the messages from the bright Summer Land to which I am going. If I ever get the money I will send for the JOURNAL, if not, I trust I shall be able to ever take it again, shall think of the comfort it did give me while I took it. May the choicest blessings of the angels ever be yours, is my prayer.

Remarks:—We will continue the JOURNAL to you, and perhaps the good angels will inspire some one or more to send a special contribution to pay for it. We shall see!

ALLEGAN, MICH.—M. C. Vandercook writes.—You will find one dollar inclosed for the continuation of my subscription. Your paper is a true missionary among the theological heathen of our land. They are in wonder at the independent course you take for the promulgation of free thought. Speed on, good messenger of truth, unbar the prison doors of false Christianity and let the good angels go in.

Price-List of Books.

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All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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BY.....E. V. WILSON

Thoughts on the Bible Account of the First Day's Work of God, or the Beginning.

NUMBER I.

"In the beginning God created the heaven and the earth."—Gen. 1 : 1."

Will God's good ministers,—some one, true and pious soul,—tell us where God dwelt before "the heaven" was created? Also how much older the heaven is than the earth? Are they of the same age? Is God of either "the heaven," or "the earth?" May it not be (and it seems probable), that the Hebrew God is the expelled mind or being, "cast into abysmal darkness," space, and has built him, made, created him, a world, on which to dwell, out of which, he will in the cycles of the future, bring forth an army of immortals, attack his conqueror, and regain the realm from which he may have been expelled?

To us, "the heaven and the earth" are one; the earth the floor, the heaven the roof of the Father's house, and all between the roof and floor, the mansions—our future homes—we, the tenants of a good and kind Landlord, who trusts us for our rent. How is it Christians, am I right?

"And the earth was without form and void; and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters.—Gen. 1 : 2."

Without form, shapeless, having neither depth, breadth, or circumference,—void! No place, empty, unoccupied, without substance, ergo heaven in the same condition, and out of the same void and waste. We ask, with solemn thoughts, our soul's future hanging in the balance, where was God in this awful period, when neither form or substance existed? Was he soul or matter, in the dark or light? Come holy men of God, solve this problem for us. Or, will you yield the point, and confess your ignorance of the whole subject? Is Mr. Francis right in his search? Who will find him first?

That was a fearful period, that first day in which God went forth into unknown space, without light, or pilot, or chart, or compass; went so far that he lost his reckoning; could not return, hence had to build him a new house or world; or, was he cast forth from somewhere, by a greater power than himself? We ask for light? Who will come to our help?

"And the Spirit of God moved upon the face of the waters."

This spirit, according to the Soul-sleeper or Advent theory, was, and yet is, a breath of air, a puff of wind, no more, no less. Not a form or being, ergo, these have no personal God. Is there a personal God? We will wait and see if Bro. Francis in his search finds him. "Moved upon the face of the waters"—was there any water? There was no matter, no form: all was void. On what rested the waters? Were the waters flying in mist, through space, and the Spirit of God having a wild ride in its midst; seeking a place on which to rest his weary spirit; all alone in the midst of mist through space? And there was no light, no land, no limits, hence no harbor in which God could bring to anchor his mystic ship. Where was God? Echo answers, where?

"And God said, let there be light; and there was light.—Gen. 1 : 3."

What light was this. Ordered three full days before the sun, moon, and stars were made; *ordered*,—not created or made,—but *ordered* from somewhere? Not the golden light of the sun, or the silvery light of the moon and stars, under which we live and have our being, for the earth, the heaven, the waters, the firmament, the grass, herbs, trees, are all older than the sun or moon or stars. Whence came this light, O Soul of things, the light illuminating space, penetrating night's mystic cave, rending the vail asunder, sending forth sparks of Infinitism—future mortals, immortals to be? Say, O Soul of things, art Thou in me, and I in Thee? Speak out of the mystic past unto this material, what will be my spiritual future? Hark, he speaketh from out of the womb of the past, "Child of mine, thou art from the beginning, throughout the whole, an entity eternal, bound for the infinite goal. I send thee forth, I call thee back. I am thy soul, thou art my body. I the law, matter in its various forms the phenomena of the law.

"And God said, let there be light; and there was light. And God saw the light, that it was good, and God divided the light from the darkness.—Gen. 1 : 4."

"And God saw the light." (?)—the light of reason, the spirit—soul spark one with himself, eternal in the "I am that I am." And the law was good—"and the light was good." The law provided instinct for the beast, reason for man; the animal part forming the magnetic battery, the spiritual, the electric battery; the material, of the "earth, earthy," the other, of the air, pure, spirit eternal; the body, matter, going back to matter, the spirit, mind, reason, continuing on toward good; the law, spirit, God, one and the same, eternal, the soul of things, from which I am an individual entity, my demands, God's commands; he ever in the advance, I ever following. I would not overtake Thee, and master all thy truth, know all that thou knowest, for then there would be nothing for me to learn, and one of us would be lost in life other. Therefore, O Gracious Soul of all things, I pray Thee, ever to be in the van, unfolding infinite wisdom. Let us ever follow, ever continue the study of thy truths.

"And called the light day, and the darkness he called night. And the evening and the morning were the first day.—Gen. 1 : 5."

We have here clearly, night and day, evening and morning, showing beyond a doubt, that creation began in darkness and confusion, ending in light and order; beginning in the spirit, and ending in form in matter, substance, that is, spirit took form, vast and crude,—the world a positive frame-work of minerals, out of which came all the divisions and subdivisions in nature.

We also find from the above quotations, that at the conclusion of the first day (for the reader will observe that the work began in the evening or dark), that there is yet no divisions or subdivisions, either of the heaven or the earth, or of things in the heaven or on the earth. The light called day is not sunlight, beautiful, bright, and warm, like our sun, or moon, and stars. These lights are not yet formed, that is, are not yet visible. We ask the Christian world, those ministers claim to be called of God to tell whence came this temporary light? Of what was it made? Did it it continue three full days, ages, periods, or cycles of years? Verily, man who can fix the fate of men in hell or heaven through the blood of God, ought to be able to determine the properties of this temporary light through the mind of God. Will some one of all God's ministers answer?

We claim that this light was the first rays of the heavenly bodies, rolling back the mists of primordial nature, the first gray light of early dawn; that for ages after the concretion of the matter forming this earth, that rolled in vapor or mist so dense that the rays of sunlight could not penetrate it, that light and heat condensed this mist into water, thus forming oceans, seas, lakes, and rivers, causing the dry land to appear.

First, then we find a great void or space unquestionably dark, filled with infinitesimal matter.

Second, light and heat from great planetary systems reaching into this space, driving these particles of matter into each other, together concreting.

Third, creating immense quantities of vapor or mist.

Fourth, this vapor or mist has to be absorbed by the action of light and heat.

Fifth, until this absorption is fully accomplished, the concreted matter must remain in total darkness.

"And darkness rested upon the face of the deep, and the first day was the chill, cold light—Nature's first early morn.

Here commences the divisions and subdivisions of matter—life—vegetable—forming a basis for future animated life.

"And the morning and the evening were the first day."

(To be continued.)

E. V. Wilson's Engagements for October, 1871.

We will lecture in St. Paul, Minn., on Sunday, October, 1st, at three in the afternoon and at half past seven o'clock in the evening,—two lectures at Ingersoll's Hall.

We will hold a seance in Oden Hall, Ingersoll's Block, St. Paul, on Monday evening, October 2nd, commencing at eight o'clock. Admission, twenty-five cents.

On Tuesday, Wednesday, and Thursday evenings, October 3rd, 4th, and 5th, we will speak in Osseo, Minn. On Thursday afternoon, at three o'clock, we will hold a seance. Admission, twenty-five cents.

We will speak in Minneapolis, Minn., on Friday and Saturday evenings, also on Sunday at eleven o'clock, in the morning and half-past seven o'clock in the evening—four lectures, October 6th, 7th and 8th.

Tuesday evening, October 10th, we will hold a seance at Cedar Falls, Iowa. Brother F. A. Crouse will make full arrangements, as per our agreement when I was in Cedar Falls last August.

We will be at Eagate school house in Jackson County, Iowa, six miles from Maquoketa, on Wednesday and Thursday, October 11th and 12th—two lectures.

We will speak in Maquoketa, Iowa, on Friday, Saturday and Sunday evenings, also on Sunday morning at eleven o'clock, October 13th, 14th and 15th—four lectures. Friends in the country will please govern themselves accordingly.

We will be at our house on Monday evening, October 16th, remaining home until Friday night, the 20th.

We will speak in Des Moines, Iowa, twice on Monday, morning and evening, October 23rd, also on Monday, Tuesday, Wednesday, Thursday, Friday, Saturday evening, October 23rd, 24th, 25th, 26th, 27th, 28th, and twice on Sunday the 29th—ten lectures.

We will lecture in Mechanicsville, Iowa, on Monday and Tuesday, October 30th and 31st, also on Wednesday and Thursday, the 1st and 2nd of November, 1871—four lectures.

We will lecture in Kansas City, Mo., the Sundays of November, 1871.

We will lecture in Prescott, Wisconsin, on Tuesday, Wednesday, Thursday and Friday evenings, September 26th, 27th, 28th and 29th inst.

The friends in each of these places will govern their arrangements according to this notice.

Harry Bastian.

"To A. H.—We are satisfied by conclusive proof, that Harry Bastian, the dark circle medium, is a humbug; and you can be satisfied of the fact too, if you will use a match and your eyes. If you will not do this, then be humbugged, like the simple. tons of whom it is said that they prefer darkness to light. And another thing—don't bother us any more with your private notes."

We clip the above from the *Boston Investigator*, of September 13th.

Our old friend Seaver is, we are sorry to see, getting a little peevish. Some one has been bothering him with "private notes." Some poor skeptic, we suppose, has found by observation in Harry Bastian's seances, that there is more truth in spirit communion than Brother Seaver has ever dreamed of in his philosophy, or published in the *Boston Investigator*, and in the exuberance and overflowing joy of his soul has written a "private note" to his old teacher and brother informing him that it is a truth, that the soul of man is immortal. But, instead of sharing in his correspondent's joy over the good news of immortality, he goes off in a *huff*, as is apparent from the above quoted item, and wants his correspondent to get up a *little smell of brimstone* at the next seance he attends.

Well, truly, Brother Seaver runs to brimstone in his recommendations—hell fire is kept up with that material,so Christians tell us. From the recommendation we infer that when the editor of the *Investigator* is converted to the truth of *immortality*, he will swallow orthodoxy, hell and all, and scratch *Lucifer* matches of macamoth size, with a zest becoming an old blue bellied Presbyterian.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 7, 1871. VOL. XI.—NO. 3.

AMERICAN ASSOCIATION.

Official Report of the Eighth National Convention of the American Association of Spiritualists; Held at Troy, N. Y., September 12th, 13th, and 14th, 1871.

[Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL, by Henry T. Child, M. D.]

WEDNESDAY—MORNING SESSION.

Invocation by the Rev. Mr. Harter.

Song by the Choir.

Mary M. Peebles read a Poem.

James M. Peebles addressed the meeting on the condition of Spiritualism in Europe.

ADDRESS OF ELI F. BROWN.

Brothers and sisters, the day of superstition is rapidly drawing to a close in our country, in its stead the age of reason is upon us. With the decline of superstition, may we not hope that preaching with its impotency shall give place to a delightful season of practical work; that deeds, not words, be the work of our high calling. Not as one who preaches, but as one who prays for power to *do*, we come before you today in the interests of our little children's cause. Pardon us if we fail in understanding our subject, and if we tell of interest, attribute it to us, not to the subject.

THE LYCEUM CAUSE, AND LYCEUM NEEDS.

"Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

It is truly said that "the present is the child of the past, the parent of the future," so the Progressive Lyceum is the beautiful and promising child of Modern Spiritualism, born in the image of spirit life, and inasmuch as it becomes the means of educating the children of our land, it shapes the destiny of our race, and is parent of the future.

The lyceum is based upon the true principle of education, that of impartial, beautiful and natural development of the minds and bodies of our children. Its mission is to give unto earth's little ones, bright and useful lessons of wisdom and truth, to shield them from the blight of ignorance and disease, from the misfortune of false instruction, and to give unto them that purity and independence of character which will enable them to become the truest and noblest objects of human life—true and honest men and women. We can not conceive then of a more important subject to claim the attention of reformers, than this educational movement, of which idea the progressive lyceum is the expression. What are its vital needs? How may we best supply these wants that its grand mission be fulfilled? How may we do the greatest good to the largest number of these little ones on whom the great future of reform depends? These and kindred questions seem to us to be of most vital and significant importance to reformers.

The subject of education aside from all reforms or religious movements, is of itself one of the greatest import connected with the human family and the world's progress. Liberal education of the masses is the broad road that leads to a brighter and more peaceful future, to a wiser, happier, and purer form of civilization and enlightment. The progress and perpetuity of our free institutions depend upon the patriotism, the knowledge and moral independence of our boys and girls; the health and vigor of the human family rests upon their proper physical development; in fact, the success of all reforms whether social, political or religious, depends upon their unbiased education, upon their physical and mental strength and moral purity.

Education being of itself so important, how much more so does it become when we recognize in it one of the most powerful auxiliaries in our endeavor to reform the religious institutions of our land, and to establish in their stead a pure, sensible and natural religion? All religious denominations recognize the intimate relation, that the education of their children bears to the successful promulgation of their religious ideas. Knowing this, they act with the most watchful diligence in this respect, and make the Sabbath school the fold into which they draw the largest possible number of children, into whose minds they instill their peculiar doctrines with most zealous care. This manner of work forms the fruitful source from which they fill their lagging ranks in after years. "As the twig is bent the tree inclines," and those of us who have passed through this schooling, know the struggle it cost us to rid our minds of the lessons there taught us. In illustration of this, we find there is no more powerful religious denomination than the Catholic. Mark what it says of the matter; "Give us the first ten years of a child's life, and we ask no more." So potent is the effort of this church, so susceptible and retentive is the mind of the child, that from its first ten year's development under their care, that its whole after life is given in devotion to their cause. But more, these Catholics are not satisfied with Sunday schools and Sunday influences alone, but they regard their children as worthy of especial and exclusive week day schools, under the vigilance of the chosen guardians of their faith. It is needless for us to speak of their successful influence as a denomination, and the conformity and servitude of their children through life, for there is not a village, town, city, or country will in this free America, but already feels too well their mighty power. The Sabbath school is the chosen and legitimate institution with all denominations, but not satisfied with this, we see, and feel the encroachment of orthodoxy upon our free school system. Our school books teem with the nature of their ideas; our juvenile readers and children's literature are stagnant with their dogmas; the devotional exercises in our common schools teach their doctrines; the bible in the public schools is held there by their power, and receives its construction at their hands; orthodox School Boards sit in judgment upon the application of teachers, to the rejection of the liberal and the appointment of those sound in the faith; and we stand face to face with the last daring, yet contemptible act of the promulgators of orthodoxy in their effort to rob the constitution of our country of its dearest guarantee—religious liberty. Shall this subject of education longer pass unheeded by our people? Shall Orthodoxy and Catholicism do more for their children than Spiritualism for hers? Shall we leave one opportunity unused, or one need unsupplied in aid of the Progressive Lyceum movement, which aims to correct and reform the whole subject of education?

We do not favor sectarianism as a principle in connection with any religion, much less so in connection with this beautiful philosophy of life for the establishment of which we labor. We favor no creed, no set form of belief, no catechism of questions and answers to hand ready made to children. Such is not the mission nor intention of the lyceum. While it aims to present truth in all its forms, and to give a correct idea of the laws of life, it guarantees the broadest liberty of opinion, and proposes to establish education upon the true principle of causing thought, and intends to better the conceptions of true religion by teaching boys and girls men and women to cease to do wrong because it is wrong, and to do right because it is right. But human society is at present so constituted that organization and formality in this work are an absolute necessity, and in the lyceum we behold that system in its least objectionable form. We look upon the Lyceum as a part of the great movement of Modern Spiritualism, inseperable from it, but its distinctive province is to look to the proper care and instruction of children. The Sunday school holds this relation to prevailing religions, and what it is to the waning influence of orthodoxy, we must make the Lyceum to the establishment of our ideas. Whether this is so in principle or not, it is so from necessity. If we would undo the errors of the churches, and do all the good they leave undone, we must have system and organization, the ways and the means. The Lyceum is put in our hands to become a counter-balance to the efforts of Sunday schools, and we must use it until the whole system of Sabbath schools, mission schools, and public schools shall become so far reformed and improved, that they will be conducted upon correct principles, and cease to be sectarian. It is time then that Spiritualists were more aroused to the importance of this work. But as all our National Conventions heretofore the subject has received but a few hour's attention, and has been passed by. But this will not longer do. The needs of the hour are urgent, the Lyceum Mission is at hand, and it demands attention. All those who care aught for Spiritualism, for reform, for education, for their children, have an interest in the work, and all who have hands, or hearts, or brains, or money, or influence, can and ought to aid it. The needs of this movement, we claim, stand out before us as the most important subject to claim our attention, let us find these wants, and having found them, let us do all we can to furnish the ways and means of supply.

The needs of a movement are most evident from those things which hinder its making a correct start, and from those causes which produce its failures. In examining the Lyceum movement, then, we may ask the questions: Has it made the right start? Is it at work to the best advantage? Is it equal to its mission? Do Lyceums fail, if so, why? The Lyceum as a cause is in its beginning, it is a mere child; scarcely ten years have passed since its conception from the spirit world, yet it has already done much, even wonderful. There are at this time something less than a hundred lyceums at work, and thousand of boys and girls are enjoying its blessed privileges. This is encouraging, yet for every single Lyceum now in operation, there needs to be a hundred, and instead of less than a hundred, all told, we should have ten thousand. The mission of the movement is so broad that it is as natural, yes, as universal as that of its parent cause. Looking at it in this broad sense, its greatest need is that of correct, general organization. Organization, harmonious in its workings, systematic, all-powerful and eternal, is the soul creative principle of nature itself. In the affairs of men proper organization is the fundamental basis which underlies the success of every enterprise; the stability of governments rests upon it. The success of armies depends upon it; and the security of society finds in organization its greatest safeguard. Precision of purpose, unity of action and discipline, will win when numbers fail, for "in unity there is strength," in divisions weakness. Our Lyceum cause has not this general organization. There is no means by which one Lyceum can co-operate with another; no means by which a general support of Lyceums can be maintained, no provision for the support of general missionaries. In fact there is no distinct form of organization which has for its one great purpose the welfare of our children's cause. Can the movement then attain to its greatest influence? Can it be the single exception to all reforms that needs no general association? From the very nature of its proposed work, and from its apparent inability to fulfill its mission, we know that this cannot be.

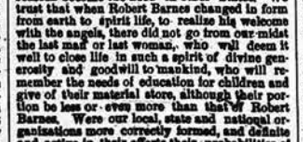
In what manner does the cause need a general organization? It is plain to all who are acquainted with our movement, that it needs a large number of the right kind of workers; that it needs missionaries who understand the purpose of the Lyceum and who appreciate its beautiful design, and possess the ability to do the work that needs to be done. The cause needs more life and strength; it needs money; it needs more suitable literature for children; it needs aid and encouragement in many ways which it must receive before it can accomplish its purpose. The object and need of a general organization is to supply these wants, to develop all our available resources, that all who can and will give of their money, their influence, their time, their labor will give freely. This general association will form a center of action, a body of men and women who can take all these resources and effect a unity of purpose and a concert of action. This is necessary in order that our combined efforts may be directed intelligently, with a strong will, with such a definite purpose that our power will be felt all over our land in support of lyceums now at work, and in the successful building up of new ones. Our cause has no such organization as this; its great mission cannot be fulfilled without it, hence its need.

The Sunday school cause is organized in the most efficient manner in many parts of the country. Its influence pervades all portions of our land; not a cross-road's church or school house; not an empty mill or other available building but has its Sunday school. In many of our States we find county Sabbath school associations in which all orthodox denominations join. These societies have their missionaries who look after their interests into every nook and corner of their districts. In the large cities we find similar institutions in the mission Sunday schools which gather from the by-streets, the alleys, the gutters and from dens of vice, thousands of little, poor, neglected souls into their folds. These organizations hold their county, state and national conventions. They give not only hours, but days and weeks to these meetings, and these gatherings are characterized by a zeal, a quickening of spirit and a devotion to their work, that we might well strive to emulate. This is organization and its results, and is what we think our cause needs.

We have no war with this great effort of the churches in behalf of the children. God speed them in their labor, for it has done good in the past and may do more in the future. The plan of their work, and the nature of their doctrines, are undergoing radical changes, and still greater modifications must and will be made by them in answer to the demand that the progress of ideas is making of them. May still more light and common sense be given them in this respect. But we feel that we have something better to give them in the Progressive Lyceum,—a higher form of education, one better adapted to the mind and heart of the child, such as will cause it to grow into a healthier and wiser manhood and womanhood. More than this, we feel in the lyceum the inspiration of Divinity; that through it earth's poor and unlearned can look up to brighter hopes and better ways, and angels can reach down their loving influence to guard and teach our little children. "Order is heaven's first law," and it is for this reason that proper co-operation is essential, for it is only by harmonious effort and purpose that we can come in rapport with the powers around and above us.

In our several years experience as a conductor, and in our recent efforts as a Lyceum Missionary, we have found that the best means of success in a lyceum is order and co-operation. This will be found true of every lyceum, and being true of them individually, how much more so must it be true of them collectively, or as a movement.

The further need of a more definite and active form of organization, in the whole cause of Modern Spiritualism, as well as in that educational department represented by the Lyceum, is remarkably evident in the present condition of affairs in Indiana. The rich bequest of over half a million dollars left to the Spiritualists of that State, by the generous will of Robert Barnes, for the establishment of an educational institution for their children, places upon the Spiritualists of that State, a work and a responsibility which nothing but the most judicious management can perform in keeping with the beautiful idea of the giver, and for the best interests of all those who shall receive its benefits. In this case a large sum of money is left to the trustees of the Indiana State Association of Spiritualists, for especial purposes, to be used for the benefit of a particular class of children and people. A judicious outlay of money is necessary, buildings are to be erected, and an educational institution established and conducted. All this needs to be wisely done. Yet it cannot be so performed without a unity of purpose and action on the part of all the Spiritualists of that State, and a devotion to the work on the part of those to whom the trust is made, and upon whom its execution devolves. Proper state and local organization is a necessity now in Indiana, and may we not hope and expect that what is the need in that State may for similar reasons become the need in other States. We trust that when Robert Barnes changed his form from earth to spirit life, to realize his welcome with the angels, there did not go from our midst the last man or last woman, who will deem it well to close life in such a spirit of divine generosity and goodwill to mankind, who will remember the needs of education for children and give of their material store, although their portion be less or even more than that of Robert Barnes. Were our local, state and national organizations more correctly formed, and definite and active in their efforts their probabilities of



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Our children's cause needs first of all a good general organization. Lyceums experience other wants that are imperative in their nature. Why do lyceums fail? Why are not more lyceums started? Could these two questions be fully answered, we could thereby arrive at the vital needs of lyceums. Lyceums do fail, never from any fault of the children, but always principally from lack of workers who possess both the willingness and ability to do. If there are good workers in a lyceum,—those who appreciate its design and importance—who are willing and anxious to put forth their best efforts,—who are capable of doing what is to be done, there will be no lack of interest, no want of material aid, no scarcity of children, in fact no failure! Success or failure in a lyceum is the effect of which its workers and managers are the cause. Lyceum workers are few, too few in every lyceum Many even of those who are willing zealous leaders and officers, fail because they do not appreciate, or comprehend the nature of the work they are trying to perform; they lack information, and a knowledge of how to use that which they possess. In order to use that has come under our knowledge has there been a sufficient number of suitable persons to fill all the places of leaders and officers hence some posts of importance have to be filled with incompetent persons, which augure failure from the beginning. Lyceum workers fail because they do not possess the means of interesting the children. They lack a fruitful knowledge of familiar and interesting subjects. They need a practical knowledge of the proper methods of instruction. The children are not taught to tell their own story, to coin their own thoughts, leaders fail to practice the true principle of development; that of growth from within. They make too little effort to avoid routine and sameness, give too little thought to the nature of their work, to do it make *success* a study.

In our Lyceums we talk upon subjects too old for the children, enter into discussions of no interest to them, meet too many religious questions, all of which is a waste of precious lyceum moments, and fails to bring us nearer together, or prepare us for the work in which we are engaged. We spend time upon these matters to the neglect of the simplest yet most useful, the richest yet the wisest lessons of life, such as even the mind of a child can grasp, and the consideration of which in a child like spirit would interest and benefit all.

Because of failure our Lyceum workers experience urgent needs, one of which is that of a more extensive and suitable children's literature. We need whole libraries of juvenile books full of interest for children, full of good sensible thoughts, and free from the errors of theology that poison ninety-nine hundredths of all the children's books extant. Our Lyceums as well as the millions of children out side of them need a wide-spread, wholesome juvenile literature. This would supply one of the wants our leaders now feel.

The failure of lyceums makes another need evident. That is the means by which individuals may become qualified to be Lyceum workers. Our leaders need the benefit of especial normal instruction. But this is perhaps beyond their reach, hence they need the next best thing which is this—that every one of the good strong, well informed minds of our spiritual lecture ranks take hold of this work, go into the lyceum, become leaders of the groups of large boys and girls, that they who must soon become the men and women of the cause, shall have a correct idea of the work before them, and be able and strong to perform it. Our Lyceums do fail, our few workers in them grow weak and give out, but let us not put the blame on these noble ones who have made the effort and have not succeeded, but let the responsibility rest most heavily upon those who know their duty but fail to do it. Those who think too much of their case, their money, of what people will say, and into whose minds and hearts the love of children, the necessities of the poor and ignorant, the desire to do good and be of some use in the world, have not entered with sufficient force to arouse them to labor. If our lyceums and their cause are not all to-day we would have them, it is because the drones of our spiritual hive will not help the busy bees.

Another sad reason for the failure of lyceums is that those who undertake the management of them, cannot agree. They will not work together harmoniously and unselfishly, and by strong co-operation one with another, all laboring for the good of one common end, make the Lyceum a grand success. Envy, jealousy, clique, party spirit and desire for leadership rob the lyceum of its life. In many, we can say, in most cases, in which lyceums have been suspended, these unmanly feelings have been the blights which have stung it to death. Alas! for lyceums, that this cause of failure exists; yet it does exist, and from this fact demonstrates the great need of more of the right kind of workers, shows that we need a higher conception of our labor, that we need broader views, need to become so unselfishly wise, that we shall stand and act above contention and suspicion.

Our Lyceums become discouraged from lack of acquaintance one with another. They need to be kept all aglow with a wholesome spirit of emulation and fellowship. Our Lyceums to-day are scattered over our land hundreds of miles apart, each one fighting single handed for life against the combined efforts of orthodoxy; for this reason they all lack that encouragement, and that appreciation of their own importance which is due to them, and which is necessary for their success. We need some means by which Lyceums can co-operate in interest. For this reason our ranks should be increased a hundred fold, for the mission of our cause is no small and so important, and that a host of workers is needed. Lyceums could then be sustained and a large number of new ones inaugurated.

All these necessities of the Lyceum movement concentrate themselves into one great material want—*the all-powerful element, money.* The lyceum cause with a full treasury, would have abundant workers, and lyceums would not fail. Lyceum work does not pay in point of dollars and cents. Our people have not yet arrived at such a conception of its importance as to give their money in aid of it. It is the misfortune of our cause that the money held in the control of our people, cannot be moved in behalf of the little ones. Alas! That with Spiritualists money is so dear, and children's souls so cheap! There are those who are willing and competent to labor in the lyceum cause, who cannot from lack of means. They are willing to sacrifice the endearments of home, to give their time to be spent for the good of others. These persons deserve decent pay; even angels if in this earthly form, must have bread and butter. Our cause has not yet become so popular or divine that homes, clothing and bread come masked to its workers, but this brazen age or greenback age, pinches them as hard, and as often as any other class of people. Our presence has not yet become so precious, that railroads furnish us free transportation, or that hotels cease to charge for accomodations. Yet our cause must have workers if it be a success, and if these laborer perform the service money is their need and their due.

The Protestant and Catholic adherents pour out their treasure, and pile up immense churches and temples at the cost of hundreds of thousands of dollars in single instances. The demands of priesthood are met with thousands of dollars from the hard earned savings of their flocks. Theological schools receive immense fortunes. Foreign missions, the publications of Bible Societies, the deluge of orthodox tracts that flood our country, all involve the expenditure of millions upon millions of dollars, yet this is for their cause, and money does it all. Shall we think, then, that money is not one of the greatest needs of ours? If the mission of our cause is to correct the nature of their work, to benefit mankind by undoing their errors, and doing that which they leave undone, we need to have our army of workers increased a thousand fold, and our cause needs money, millions upon millions of dollars.

Another material want that is felt by our cause is that of halls and places for meetings. Nothing else gives so much independence as a reasonable resource of real estate. We do not need costly edifices such as orthodoxy builds for its good, but we need useful, substantial, beautiful halls. Buildings of this description are springing up all over our country remarkably fast, yet we need more. Not a society or lyceum need be long without a hall by using energy and enterprise. It is a bright season in the future to anticipate, at which time, lyceums all over our country will have halls of becoming size and appearance, beautiful by art, supplied with libraries of good books, with laboratories for scientific pursuits, with music, with apparatus for physical culture, with all the means of amusement and culture that good sense and liberality can provide. Halls for Lyceum and Spiritual purposes, unpolluted by bigotry or any of its kindred vices, but magnetized with the highest angel ministry and inspiration. We need such halls as these, but if they are yet beyond our reach, let us have the best we can get. A lyceum will scarcely fail in a suitable hall well provided with means of interest for children.

Until our cause can have proper general organization, have an army of workers, have money and halls placed at its command, it can never attain great power and influence. Yet it seems to us that all these outward necessities rest upon the great essential spiritual want that we feel. We all need a higher appreciation of our work, need to comprehend more fully its significant importance and its universal mission of good to humanity. The remedy for this is that we be thoroughly awakened, that our minds and hearts be quickened with live coals from off the altar of devotion and sacrifice; that we band ourselves more closely together and work more zealously, intelligently, and determinedly. We need to become braver men and nobler women, who are men and women under all circumstances, who are willing and able to know and do the right, no matter how hard the work, how poor the pay, how great the immediate cost. Such a spirit of devotion and sacrifice as this is the price of all reform. Did we but have it, all other wants would be supplied.

We have no fear for the final success of reform,—it will come as surely as the bright morning succeeds the night, for there is no power on earth below nor in heaven above that can impede its progress. Bigotry, priesthood, and false systems of religion, politics, of society and education, must disappear before its onward march. The Lyceum has its part in this great movement, and of its final success we are equally sure. Do not think that we regard the Lyceum as a failure—far from it. It is not the final success of the cause that is the burden of our mind, but it is the immediate needs of the movement which we ask you to consider. These necessities become more urgent every hour, as we struggle to attain supremacy over opposition and difficulties. It is an answer to the cry that comes to us from every direction—give us aid, we want workers, we want books, we want to know how to interest and instruct our children. It is in behalf of those Lyceums whose life has failed, on behalf of those now hard at work single handed for existence, in behalf of those localities and societies in every part of our land which desire to build up lyceums; it is for the advancement of our cause throughout the South, for the far West, the East and the North; for the countless poor and ignorant in our large cities, for the millions of children everywhere, for reasons higher yet even these, that we ask this body to consider a few of the needs of our children's cause.

From the New York Herald.

AN ENIGMA.

A Maryland Negro Puzzles The Doctors—He Declares That Fire Has No Effect upon His flesh—He Eats Melted Lead, and Handles With Bare Hands Red-Hot Iron.

EASTON, Talbot Co., Md., August, 1871.—The magician may, surrounded with the thousand appliances, both mechanical and chemical, necessary to the successful operation of that calling, perform feats that startle the beholder, and seem to the uninitated as controverting well established philosophical laws. Indeed, to such perfection have they brought their feats of legerdemain that their doings are in many instances truly wonderful; but, after you have looked in amazement at the tricks of a sleight-of-hand performer, you leave his presence—in fact, you know, while wondering at their execution, that they are the fruits of education, and can be explained upon natural principles.

It is my intention, however, to detail in the following lines an instance, recently coming under my own observation, where most wonderful performances have taken place that seem to entirely set at defiance well established natural laws, and furnish the most

FRUITFUL SOURCE FOR SCIENTIFIC RESEARCH

—instances where the exhibition and performer have been stripped of all the drapery of magical appliances and education, and where the principles of legerdemain do not furnish a practical solution of the feats accomplished.

Business recently called me to the eastern shores of Maryland, to the point from which we write, the county seat of Talbot county. While there I heard from several gentlemen of prominence the story of the negro blacksmith who lived in an adjoining county, upon whom fire had no effect whatever. The story was so incredible that I gave it little heed, although it came from most reliable sources, and was related to me by gentlemen of the highest standing in the community for honor and integrity.

A day or two after I first heard of

THE REMARKABLE NEGRO,

Mr. T. R. Robson, editor of the *Eastern Star*, called at my room, and stated that the negro was in town, and that the physicians were going to make an examination of him at the office of Dr. P. Stack, and invited me to witness the operations, which I very gladly did.

Mr. R bson and myself went at once to Dr. Stack's office, where were assembled Drs. Anderson, Goldsborough, and Comegys, of Easton; Mr. J. A. Johnson, editor of the *Journal* at Easton; Mr. A. A. Pancoult, and Mr. John C. Henry, all prominent citizens of Talbot county.

A brisk fire of anthracite coal was burning in a common coal stove, and an iron shovel was placed in the stove and heated to a white heat. When all was ready, the negro pulled off his boots and placed the hot shovel upon the soles of his feet, and kept it there until the shovel became black. His feet were then examined by the physicians, but

NO BURNS COULD BE FOUND,

and all declared that no evidence of a heated substance having come in contact with them was visible.

The shovel was again heated red-hot, taken from the stove and handed to him. He ran out his tongue as far as he could, and laid the heated shovel upon it, licking the iron until it became cooled. The physicians examined the tongue, but found nothing to indicate that he had suffered in the least from the heated iron.

A large handful of common squirrel-shot, procured from a store near Dr. Stack's office, was next placed in an iron receptacle and heated until melted. The negro then took the dish,

POURED THE HEATED LEAD INTO THE PALM OF HIS HAND,

and then put it into his mouth, allowing it to run all around his teeth and gums. He repeated the operation several times, each time keeping the melted lead in his mouth until solidified. After each operation the physicians examined him carefully, but could find nothing upon his flesh to indicate that he had been in the least affected by the substance he had been handling. After the performances with the lead he deliberately put his hand into the stove, in which was a very hot fire, took therefrom a handful of hot coals and parsed them around the room to the gentlemen present, keeping them in his hand some time. Not the slightest evidence of a burn was visible upon his hand after he threw the coals back into the stove.

The exhibition was regarded by all who witnessed it as most remarkable, for there was no opportunity for

THE PRACTICE OF CHICANERY.

Every gentleman present was there for the purpose of detecting, if possible, any trick—if trick there was—and none could have had the least interest in aiding or abetting the negro in his performances. Whatever solution may be had of this matter, there can be no doubt but that this negro handles fire in the manner set forth above, without the use of any mechanical or chemical appliances whatever, for he has been

SUBJECTED TO THE SEVEREST TESTS

possible, not only at the time specified by me, but at several other times and places, and in the presence of some of the first men in the State of Maryland.

In addition to the case cited, which came under my own observation, I will state that in April last, while the judges of this judicial circuit were holding court at Denton, Caroline county—the county in which this man lives—Judges Wickes and Stump, accompanied by Sheriff Richardson, went to the blacksmith shop of this negro, which is situated about six miles from Denton, on the farm of W. P. Richardson. The Sheriff made known to him the object of their visit, when, in the language of the Judges, "he performed

MOST ASTOUNDING FEATS,

such as handling red-hot iron with his bare hands, forging it into shape without the use of tongs, putting it upon his tongue, etc., etc."

At a later period he was visited at his shop by Dr. C. E. Tarr, editor of the Denton *Journal*; J. Marion Emerson, editor of the *American Union*; James B. Stats, T. H. Keene, Clerk of the Court; R. J. Jump, late State Comptroller of the treasurer; Col. R. D. Carter, and Dr. P. O. Cherbonnier. These gentlemen came upon him wholly unawares, and when requested by them to perform some of the feats he has become so famous for in this locality, he immediately went through with

THE SAME WONDERFUL PERFORMANCES

I have mentioned. I have conversed with a great number of the people who have seen him, gentlemen of education and integrity, all of whom declare that they do not believe that fire has the least effect upon his flesh.

After he had concluded his performances in Dr. Stack's office, I sought an opportunity to converse with him. I found him very ignorant, not able to read or write, and in all respects

AN UNADULTERATED NEGRO.

His name is Nathan Coker, and he is about fifty-eight years of age. He was born in the town of Hillsborough, Caroline county, Maryland, and was the slave of Henry L. Sellers of that place, by whom he was sold to Bishop Emory. In relation to his ability to handle fire, and how he first became aware of it, he said:

"Boss, when I was about thirteen years old, old Mass. Emory hired me out to a lawyer whose name was Purnell. He treated me badly, and did not give me enough to eat. I shied around the kitchen one day, and when the cook left, I shot in, dipped my hand into the dinner-pot, and pulled out

A RED-HOT DUMPLING.

The boiling water did not burn, and I could eat the hot dumpling without winking. So after that I often got my dinner that way. I has often got the hot fat off the boiling water and drank it. I drink my coffee when it is boiling, and it does not give me half so much pain as it does to drink a glass of cold water. I always likes it just as hot as I can get it."

I then interrogated him as to the effect heated substances had upon his flesh, and asked him when he handled them with his hands if he did not suffer more than when he took them inwardly, to which he replied:

"No, Boss, I often take my iron out of the forge with my hand when red hot,

BUT IT DON'T BURN.

Since I was a little boy I have never been afraid to handle fire."

He then stated that often by himself he would pick up red-hot iron because his tongs were not hands, and that he never felt any discomfort from it He felt no more harm, he said, from handling fire than stones.

I could cite a great number of instances besides those mentioned, and give the names of a large number of gentlemen of high standing, who have witnessed the wonderful doings of this untutored African, but I do not deem it necessary, as what I have stated can be more than authenticated by almost any prominent man living in this locality. I am thoroughly convinced, from personal observation, that

FIRE HAS NO EFFECT WHATEVER UPON HIS FLESH,

and I am sustained in that belief by the united judgment of all gentlemen who have seen him, including a large number of physicians.

This man should be seen and examined by our scientific men, and the causes and effects of his remarkable performances duly investigated; for it is certain that his power to handle fire does exist in a remarkable degree, and that, too, without the aid of anything save what nature has bestowed

A New and Extraordinary Spiritual Phenomenon.

As progress is a universal law, extending into every department of nature, even ramifying all her interior forces, we should not be surprised to witness the occasional development of new spiritual phenomena, and the modification or modified exhibition of those phases of the manifestations with which we have been long familiar. Greater changes await the future.

A few weeks since, the nearest neighbor of the writer was killed accidentally by one of his horses. A few nights before the occurrence, at about ten o'clock, a light was seen to issue from the house, and travel in the direction of the barn, and as it moved too fast to be carried by human hands, it had to be assigned to some other agency.

The night succeeding the funeral another light was seen to enter through a second-story window into the room in which the oldest son was sleeping, and was observed by him to pass through a partition door into the adjoining room in which the weeping widow was lying on the bed in a state of almost intolerable grief; but having her eyes closed she did not observe the light. A lady friend, however, who was lying in bed with her saw it and took special notice of it. She observed that it was about four or five feet long and one foot broad. She describes it as being above the brightness of the sun, but emitting no rays. As it approached the bed, it seemed to pause for a moment at the footboard, and then turning, it gradually arranged itself directly over the weeping lady, stretching almost the entire length of her body. At this instant Mrs. Bartlett rose up in bed and commenced rubbing her hands together, exclaiming as she did so, "Oh, how changed my feelings! A few minutes ago I felt like dying with grief. I was concluding I could not live through my troubles, but now I feel real happy!"

On being asked if she had seen the light, she replied in the negative.

Now, there are three witnesses to a part and two to nearly the whole of this occurrence. The two ladies have neither of them any affinity for or faith in Spiritualism, and are ignorant of its history. Neither they nor the young man—the third witness—could have had any motive for falsifying, or, in their state of mind, any disposition for it. Here, then we have an extraordinary circumstance,—a bright light about the size of the human body, entering the upper story of a building, and arranging itself over the body of a lady in a state of great mental agony, and in some mysterious way imparting an influence so as to relieve her of her sufferings.

Comment is unnecessary. I submit the case to these learned English scientists, Mr. Crooker and Mr. Cox.

I will improve this opportunity to say to the the Western readers of the JOURNAL, that having received another appointment by the Executive Board of this State to act as Missionary for the State, my journey westward will be postponed a few weeks—probably till the first of October.

And furthermore permit me to say that having been ordained a Minister of the New Gospel, by the Indiana State Association of Spiritualists and authorized to preach, solemnize marriages, and attend funerals, I hereby give notice to all love-stricken candidates for matrimony, that if they will apply for my ministerial services in that line, I will die a Gordian knot for them which I will warrant even the grave can never dissolve or separate.

K. GRAVES.

Richmond, Ind.

Letter from J. B. Fayette.

ED. JOURNAL:—I have had but little time to sit for paintings, get tired out during the day with business matters, head full of figures of dollars and cents; but when conditions are favorable, the time is improved, and at such times I sit and do the best I can. Have sent three paintings the past month to Washington Territory, and have six to be sent away. Possibly some of them will disappoint the recipients, but I hope not, as in such cases I feel the disappointment more keenly than they.

Since I received your letter I have been to Mooresville and visited Mrs. Andrews, the physical medium. I had a good time with the spirits during two seances. The manifestations were good. They showed hands, large and small, arms, heads and features very plain. Two were recognized, a lady and a young man. The spirits sang several pieces of music in clear, full, audible voices, and in the chorus did actually drown the piano that accompanied them. Then one male and female voice sang "The Star Spangled Banner," "Home, Sweet Home," "Down on the Swanee River," "Days of Absence," and repeated them several times. It is a very good thing the spirits have at Moravia, and is destined to do much good.

One of the spirits said during a seance that the time is fast approaching when the skeptic who visits the rooms can not leave them a skeptic, for he will receive the evidence that will brush it all away, and he will know that man lives on eternally, and here, in these rooms, is the mighty truth demonstrated from day to day.

Oswego, N. Y., Sept. 9th, 1871.

STARTLING MANIFESTATIONS.

Letter from H. S. Johnson.

BROTHER JONES:—I have been to the home of the Willis family to investigate and learn the truth in regard to the strange proceedings said to have taken place there. We found them honest country people, as near as we could judge. Mrs. Willis is a Methodist, and a very honest, exemplary woman, so say the neighbors. Mr. Willis was formerly a professor of religion, and still believes the devil has power to throw stones, and do many other wonderful things. We were there Tuesday, August 22nd. The Sunday previous two hundred people were there to witness the phenomena of stones coming into the house without the aid of mortal hands. They had not ceased to come in at intervals, when we were there.

I saw a letter that was formed on the young girl's arm and heard their account of the phenomena, which was, that stones were thrown onto the stove, and all around the house. Finally, Mrs. Willis the mother of the young girl, said she would not believe it was spirits unless they would move the stove, which was a large cook stove. No sooner had she said this, and turned her back to go into the other room, than the stove was moved about six inches, the first time we were there it had been moved seven different times, and we have heard of its being moved since then.

A chair and padlock that had hung behind the door, were thrown across the room. A lamp chimney was taken from the lamp and hid under the feather bed. The razor was partly taken from its case and thrown across the room; it fell at the feet of a lady. The latch on the bed room door—the door opened into the bed room and was open at the time—was taken off and carried through the front room, and hit the door that opened into the kitchen. The three women heard whistling, much louder than common whistling, and it frightened them. They looked to see where it came from, but could see nothing.

The girl set a pail of berries on the table; it was taken off and set on the floor without spilling a berry. A large lid to the chimney without breaking it. The looking-glass was moved from its usual position and left hanging by the cords. A stone was laid upon the bible. Mrs. Willis sat down to read the bible, when a shower of pins and buttons fell around her. An old rusty pair of shears flew across the room and fell at her feet. She picked up the shears in anger, and threw them inside the stove. Up to this time nothing had been done to injure or destroy property. The shears laid in the stove four days, when they flew out and hit Mrs. Willis without hurting her—between the shoulders, on the back, as she was standing outside the kitchen door, in the open air.

After this they found various articles cut. Their hat ribbons were cut; Mr. Willis' cap was cut; bed quilts, pillow cases, dresses, and a book-case were cut. These cuts appear to have been done with a very sharp instrument.

They took their hats and locked them in the bureau, and hid the key, so the power, whatever it might be, could not cut them. When they went for the keys, they could not find it themselves. After awhile, it dropped down in front of Mrs. Willis. A comb was taken from the girl's hair, and her hair was tied in many knots in a moment's time. Mrs. Willis' little patty cake thus were carefully set to the tune, and many other little laughable things were done.

The girl would probably be one of the best physical mediums of the present age if she could have proper development, but they are very ignorant and willful, and declare it is all the work of the devil, and they will not have a spiritual circle in the house.

Spring Lake, Wis., Sept. 8th, 1871.

We append the following extract from a paper published at Spring Lake:

STONE-THROWING AT PINE LAKE.

Since writing the article that appeared in our columns last week, we have been on the premises, and made as thorough an examination as we were able, under the circumstances. The family informed us that the stone-throwing still continued—in fact one stone came into the room about ten o'clock at night while some of our party were in the house waiting for developments.

The manifestations are assuming a new form now, various articles of wearing apparel being cut or torn in a very peculiar and unaccountable manner. The family look worn and jaded, and we wonder they do not vacate the premises for a time and see whether a change for the better will not take place.

Hundreds of people have visited the premises for the purpose of investigating the matter, and have gone away no wiser than they came. We confess that after a patient, and, as we believe, searching examination of several hours, we came away no wiser than we went. It will not do for people to pronounce it a humbug, as some have done, until they first investigate it and can demonstrate that such is a fact. There is a mystery connected with it that needs a solution at the hands of some competent person, if such can be found.

Letter from Dr. A. B. Severance.

DEAR JOURNAL:—Myself and wife have just returned from a two day's grove meeting at Geneseo, Wisconsin, and have come home to engage in the active duties of life, feeling that we have been made better by meeting with so many sweet souls that are so deeply interested in the welfare of the human race. I never attended a meeting where all were so united in the one grand object, harmony and mutual benefit. So many soul-stirring words and sentiments by the different speakers, which were, Mr. E. Stevens, of Janesville, and J. O. Barrett, our worthy State Missionary, and Mrs. J. H. Severance.

These good speakers lecture more upon practical subjects than formerly, which I consider a mark of progress.

Mr. Stevens has done a good work at Waukesha and Geneseo, and in fact, in Southern Wisconsin. May he be amply sustained by friends of freedom and progress.

But I think we have one of the best State Missionary workers in J. O. Barrett. His gentlemanly deportment, and logical and practical discourses, make him very popular with the people, besides being an indefatigable worker. He says so many encouraging words to other speakers, assists them into the field of work; while he himself is laying up "earth treasures," he will be abundantly blessed in the "life beyond." I feel that the friends every where in the state should co-operate with him.

We also met Dr. Dodge and wife, of Palmyra. He was at one time a very popular Universalist clergyman, but being a man of progressive ideas, he preached too liberal for the church creed, and now they have turned him out, shoulder upon him, as they did upon Barrett, Fishback, Rowland Conners and others. But the angels are with him, and he is now a practicing physician by the sedatance—very successful. He also has the inspiration to teach the people to "come up higher."

His wife possesses a very high order of mediumship as a psychometrist. They are about to travel in Northern Iowa and elsewhere, and it will be for the interests of all to give these worthy friends your patronage.

Here in Milwaukee there is an undercurrent of Spiritualism that is making rapid progress, yet, as in organization we are weak. Meetings every where are active there, and the angels are removing bigotry, superstition and prejudice, and the dear JOURNAL most ably sustains them.

Milwaukee, Sept. 12th, 1871.

FUNERAL OBSEQUIES.

Discourse of Mrs. Dr. Severance, Delivered at the Funeral of Henry Tew.

[Reported for the RELIGIO-PHILOSOPHICAL JOURNAL by H. Showerman.]

In Brookfield, Wisconsin, Sept. 17th, the spirit of Henry Tew passed from its earthly temple, aged 68 years.

Brother Tew embraced Spiritualism fifteen years ago, and sustained by this faith he met the charge, not only calmly, but was impatient to go. He had been a resident of this place for thirty years, was respected as a neighbor and citizen, yet the friends of the departed were refused the use of the only church in the place, in which to hold the funeral services—which were held in a school-house.

A discourse was delivered by Mrs. Dr. Severance, of Milwaukee, one of the points of which I subjoin and wish you to publish. She said:

We have met together this morning,—not as a band of mourners, but to celebrate the birth of a spirit from earthly to spiritual existence. We have not been permitted to meet in a building dedicated to the worship of God, but we meet here in this temple dedicated to human education and improvement,—a more fitting place for liberal minds to congregate,—as through the influence of education alone, may we hope to so develop humanity, that instead of spending their strength and means as they now do, in building temples and altars to an unknown God, they will build them *dedicated to humanity*—not too sacred to be used for any purpose that will tend to the welfare and improvement of the human soul.

But, friends, do not blame, but rather pity these brothers of ours, because their minds are so clouded with prejudice and bigotry as to shut out the natural kindness that ever proffers the heart of sympathy to the suffering and bereaved, and strives by every possible means to render the burdens less heavy to bear, instead of adding thereto. We can afford to bear some persecution, when we have so much to comfort and sustain us, for to the Spiritualist death is shorn of its terrors, and although the tear will flow, and the heart throb with anguish at being separated from the forms of loved ones, even if they leave us for a sojourn of years across the Atlantic, so, knowing we do not the land whither they have fled, it does not entirely take from us the pain of parting; but we are confident of the existence of their spirit after they leave the form of clay,—a knowledge of more value to us than all the riches and glory of earth.

"Without the proof of immortality that we obtain from spirits, we have none whatever of any after life, and that man does not live to-day, who believes not in Spiritualism, who does not have his hours of doubts and fears."

She then read some extracts from Robert Dale Owen's remarks at the funeral of his wife, showing that in conversing with them, he had learned of the anxiety and doubts in the minds of several ministers of the gospel, of a future life when the hour approached to try their faith.

"There is not a human soul throbbing with the agony of separation from loved ones; there is not a mother when the arms of her darling child inclasps from her neck, and she sees its form laid away in its narrow bed; there is not a husband or wife whose heart if torn from its counterpart and bleeding from every pore; nor a child left motherless to battle with the cold world alone, but would be filled with thanksgiving, could they know these dear ones still lived and loved them as of old—still felt an interest in them, and they could at times clasp their hands, press them to their hearts, and feel that they would soon be with them, united in the same family, in the home preparing by their good works here in the blest hereafter, where they will meet them at the river's edge with outstretched arms, encircling them as a fond mother clasps her weary child to her rest-giving bosom. Yes, my friends, 'Death is a kind and welcome servant, who unlocks with noiseless hand Life's flower-encircled door, to show us those we love,' and while there is a sound of mourning here, there are tones of rejoicing there.

"The friend and brother, whose remains lie before us, has left children here who will feel his absence, and has met children and wife there, who until, with work for those here,—will feel for you in all troubles and afflictions, and rejoice with you in all good works. When we look upon the shrouded form before us, we feel in our souls he is not there.

"'Not there? Where then is he?
The form we used to see
Was but the garment that he used to wear.
The grave mold that will press
Upon that cast off dress;
Is but his wardrobe locked:—he is not there.'

"He has passed on to a higher stage of life. Earthly life is the primary school of man's development, where he is preparing to enter a more advanced class, and if he learn well these rudimental lessons, he can go on happy and rejoicing; but if he go hence before thus prepared, it is a great misfortune, for as a student can not go on in an academic course without first the rudimental, but must be sent back into the primary department; so the spirit must learn the lessons pertaining to earthly life, upon the earth. This is the reason we have so many undeveloped spirits influencing so many of our mediums at the present time.

"What is there in the beautiful doctrine of Spiritualism that is so repulsive to the church-es? It is based in the Bible, and accounts are given of spirit's presence at many different points,—and it comes as a response to the unuttered pages of humanity.

"Is there anything in it tending to immorality? Certainly not. Believing as we do that every wrong we commit, every good work that we fail to do, every evil desire or emotion, will mar the beauty of our spirits, and bring us unavoidable suffering that no power in the heavens or on the earth can atone for a single sin we commit, would certainly have all possible restraining power, while every good work, every kindly word or deed, every act of raising the fallen, comforting the mourner, bettering the condition of any soul, will help make us a heaven here and hereafter.

"We make our own heavens and our own hells by our lives. Believing this, we certainly have every inducement to be good and true.

"We must recollect when persecuted and maligned, that other martyrs to their faith have suffered worse. Eighteen hundred years ago, a babe was worshiped by those who shut their church in our faces, had not where to lay his head; and were he here to-day, living as he lived, eating and drinking with publicans and sinners, every church door in the land would be closed against him, and if he spake, it would have to be from a school-house or the street.

"When we think of the persecution of Socrates and the great philosophers of the past, whose great merit and wisdom we glory in to-day, we can afford to wait for the world to be sufficiently developed to appreciate the beautiful doctrines we *know to be true*.

"I need not eulogize the character of him whose spirit has passed on before, but whose ashes yet remain, for if thirty years daily intercourse in all the different vocations of life has not satisfied you of his integrity of character, then no words of mine,—a comparative stranger,—would do so.

"I leave his memory with you. Emulate his virtues; throw the sweet mantle of charity over his failings. Live noble, unselfish, pure lives, then will you be prepared to meet in a happy re-union all the loved ones that have gone before to the flower-gemmed fields of spirit land."

NEW YORK.

Report of the Annual Meeting of the New York State Society of Spiritualists.

[Reported for the Religio-Philosophical Journal.]

The regular Annual Convention of this organization was held pursuant to the published call of the Executive Board, in the Universalist Church, in the village of Le Roy, Genesee county, New York, on the second day of September, 1871, J. W. Seaver, the President of the organization presiding.

P. I. Clum, the Secretary, read the proceedings of the previous Annual Convention, which being found correct, were approved.

A. C. English, the Treasurer, presented his Report, which being read, was approved.

The state of the finances as reported, is as follows:

Money received from the previous Treasurer	$35.58
Annual dues from A. C. English	1.00
" B. Rhodes	2.00
" A. C. Doty	1.00
" A. V. Spaulding	1.00
The President received the following sums from Mr. Rice	5.00
" Sarah Rathbun	1.00
" A. C. Tilden	1.00
Cash on hand	$37.58

The Missionary Committee made their Annual Report, showing that Mr. and Mrs. Woodruff, the faithful missionaries, had rendered good and efficient service in the cause of Spiritualism, in the counties of Western New York, during the year, with but slight assistance from the Organization; and being about to leave this State, to continue their arduous labors in the West, a resolution of thanks for their self-sacrificing and ill remunerated labors in the employment of this organization, was offered, and passed by the unanimous vote of the Convention.

The vacancies in the Missionary Committee were filled by the election of the following:

For three years—J. W. Seaver, of Byron, Ira Bronson, of Lockport. For two years—A. C. Tilden, of Dansville, L. O. Preston, of Avon. For one year—P. I. Clum, of Rochester, A. C. English, Batavia.

The Secretary read communications received in pursuance of the public request for information relative to the local organizations, making reports, to enable this organization to appoint a proper number of delegates to the National Convention, to be held in the city of Troy, N. Y., on the 12th day of September, 1871, and the proper number of such delegates were duly appointed, with the usual power to fill vacancies.

The Committe on Nominations reported the following named persons for the respective offices, and they were elected:

President, J. W. Seaver, of Byron; Vice-Presidents, Mrs. L. M. Tuttle, of Byron, Dr. G. L. Ditson of Albany; Secretary, Lucia C. Miller, of Le Roy; Treasurer, P. I. Clum, of Rochester.

The President, on behalf of the Executive Board, made a verbal statement of the affairs of the organization, detailing its operations during the past year, and returning his thanks to the Convention for the unsolicited honor conferred upon him; spoke with much feeling and eloquence in advocacy of the sacred cause of the angels and humanity, so dear to his heart, and in which he has for so many years of sacrifice and zealous labor, rendered efficient service. Whereupon the Convention adjourned.

LUCIA C. MILLER, *Sec.*

Le Roy, N. Y.

A Characteristic Western Letter.

ED. JOURNAL:—Inclosed, please find fifty cents, which you will please apply as follows: Send me the "Biography of Satan" as per advertisement in the JOURNAL, balance apply to the credit of those who would like to read your paper, but are unable to pay. I have long wished to read a reliable history of the miserable cuss, but I never could get hold of one I could read but one authentic history of him, and that was in Milton's Paradise Lost. I always thought that Milton drew the least bit in the world on his imagination for that. There is a devil, Mr. Editor, I know it; I can prove it. I not the Bible infallible—just as infallible as the Pope? Have I not seen, time and again, the likeness of his Satanic Majesty as a frontispiece to that same Bible? and if that is not sufficient evidence, I will quote the Irishman, and that will settle the matter. He said there must be a devil, or how could they get such correct likenesses of him. Is it satisfactory?

In take of contents, chap. 18, "The Christian's Devil—where imported or borrowed from." One might imagine, from the manner in which he is ignored by the churches at this time that they had no further use for him, or had returned him to original owners.

I have been taking the JOURNAL but a few weeks, and am better pleased with it than words can tell. When my subscription expires you will hear from me again.

You are giving old theology hard knocks, but then, Mr. Editor, theology is a "hard shell" and will require a fearful amount of pounding to break it. You are doing a grand and noble work, or perhaps I should say, assisting in that will eventually relieve mankind of the superstition, bigotry and intolerance that has weighed it down like an incubus for ages, and rake it to a higher, better and purer realm of thought and action.

Mr. Francis' "Search after God" is grand beyond all my conceptions. From my stand-point, it is unanswerable. I have only read the numbers since I subscribed for the paper. When it appears in book form, you may set me down for one copy. He will utterly annihilate that "insatiate monster,"—the god of theology (he has long been a myth, so far as my thoughts and ideas are concerned), and give us something that we can understand—more comprehend and understand. I am intensely interested in the closing of the "Search." Go on with the good work, and may the good angels guide and direct you to the fulfillment of the downfall of all error, and man for once be free indeed.

I must beg pardon for trespassing upon so much of your valuable time. I know this is a long letter, but I guess your waste basket will hold it.

Wishing you and the progressive movement in which you are engaged, abundant success, I remain, yours truly,

G. G. WALKER.

Frankfort, Kansas, Sep. 6th, 1871.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given

Arts and Sciences.

BY.....DR. Y. A. CARR.

Oxygen—The Ghost of Graves, Caves, and Boiltomless Pits, after which it was Named—Discovery of Oxygen, Effects of its Discovery—Recurrence to Battery Record for an Explanation of its Affinities—Oxygen a Supporter of Combustion—A Supporter of Respiration—A Vitalizer of the Blood and Sanitary Regulator of Surroundings—Significant Quotations from a Live Chemist—Major General Oxygen or Hell in Harness en route to "Heaven in Holiness" and its Triune Dual Links, Electricity, Heat and Light to be Considered.

OXYGEN being the supporter of all these phases of spontaneous combustion, such as the "Jack-a-Lantern," "Will-o'-the-wisp," and other wondrous phenomena of lowlands, mines, caves, wells and graves, was in former times supposed to be and named gas, after ghist, ghast, or ghost. The alchemist even dared not to approach the mysterious presence of the "spirits of wine," "spirits of ammonia," "spirits of nitre," "spirits of turpentine," and other spirits without crossing, prayer, and purification.

The Discovery of Oxygen by Dr. Priestly, of England, in 1774, was affected by submitting the peroxyd of mercury to the affinity suspending effect of the rays of sunlight concentrated by a powerful lens; or burning glass, just as battery action or heat does now, and would have done then, had the rationale of the premises been understood.

The Effects of the Discovery of Oxygen are said to have in a measure revolutionized the manners, customs, and scientific assume of the world; more so, in fact, than the discovery of attraction of gravitation during the previous century. It gave origin nearly all the leading trades, separated metals from their ores, and effected thousands of other compositions, decompositions, and recompositions of the most wondrously progressive arts, sciences, and manufactures of that day and generation.

The Methods of Procuring Oxygen are various. It can be obtained from nearly all the elements, under the powerful affinity suspending supervision of battery action. The more ready and inexpensive means, however, is the exposure of the black oxyd of manganese or chlorate of potass to the red heat of a retort, or the electrical decomposition of water.

Oxygen Physically Considered, is a transparent, tasteless, colorless, odorless gas, one-tenth heavier than air and one-fifth of its volume; very slightly refractive and magnetic, but never as yet condensed to a liquid. It is soluble, and will diffuse 4.5 of its volume in 100 volumes of water.

Oxygen Chemically Considered, is neutral, seemingly passive, and void of alkaline qualities, yet when polarly aroused becomes an element of the most extraordinary power, manifesting and exerting affinities proportionally strong or weak as is the polar distance of its elementary chosing. Save fluorine, its next polar, or electric-negative neighbor, oxygen has an affinity for all the elements, increasing as their polar distances increase, in their respective pathways of polar departure from it.

A recurrence to the *Battery Record*, republished in this issue will show the wondrously wide and active range of its affinities. It forms gases with some elements; with others it forms fluids, liquids, and solids. With some it forms neutral compounds, with others, corrosive acids, and with others burning alkalies. With some the most nourishing food, and with others the most virulent poisons.

Oxygen as a Supporter of Combustion is the chief and almost only one; all substances that burn in the open air must combine with oxygen in the process of burning, and will burn with much greater intensity in oxygen gas than in the open air. Combustion or burning is but a more rapid process of oxydation, as the ordinary process of rusting. Many of the unaccountable fires of every day life are produced by the oxydization of articles, as that of phosphorous when taken out of water and exposed to the oxygen of the atmosphere (though more slowly); or as the slaking of quicklime by water.

Oxygen as a Supporter of Respiration is of the utmost importance and indispensable as a vitalizer of the blood, as well as a sanitary regulator of our surroundings.

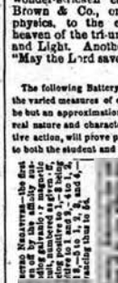
Oxygen as a Component Part of the Air is in a mechanical state of combination with nitrogen as twenty-three to seventy-seven, 7,000,000,000 pounds of which are daily consumed by respiration, oxydization, and otherwise. It constitutes over one-fifth of the forty-five mile atmosphere encircling the globe.

Oxygen as a Component Part of Water is found combined with hydrogen, constituting eight-ninths of the water's weight, and containing in this condensed state eight hundred of its volumes in one volume of water—or 800 times less space in water than the atmosphere. The ocean covers two-thirds of the earth, and averages nearly two miles in depth, and contains enough oxygen to form an atmosphere around the globe nearly one thousand miles deep.

Oxygen in the Mineral Kingdom constitutes one-half of the alumina, lime, and silicia encrusting the globe. It constitutes four-fifths of the weight of the vegetable kingdom, and three-fourths of the weight of the animal kingdom. Human investigation has not as yet discovered that establishes beyond question the fact that oxygen constitutes one-half of the world *as an* electro-negative, which, however unpopular, is evidently true, and in support of which there is one *live* chemist, whom I most cheerfully quote. Prof. Youmans says very truthfully: "The part played by oxygen in the scheme of nature is imposing in the highest degree. In virtue of its boundless abundance, its diffusive nature, the vast range and strength of its attractions, and the unchangeableness of its combinations, it would seem to have been appointed to the grand office of taking charge of all other elements and bringing them into an orderly, permanent system. The rocks and waters of the earth consist of materials given over to its custody. Saturated with it, they are in a condition of the most perfect chemical stability. Enveloping our planet in its free condition, it manifests an irresistible passion to seize upon and possess all things. The deadly foe of life, it would destroy all organized beings, and pursuing them to the very tomb, decompose and dissolve their structures, carrying back their elements to the quiescent world. This element has therefore been personified as the genius of the air—an omnipresent, destructive spirit, which holds the globe in its consuming embrace and revels in conflagration, and would reduce all things to ashes and rust. But the earth has not been left to the operation of its own forces. Celestial radiations are the antagonists of oxygen, and their agency [illegible] the world from its desolating influence, which will be shown in a due consideration of the chemistry and physiology of the premises."

Chemistry, like geology, astronomy, and all else in nature, carry their own record unstamped upon them by the laws of their being that no assumption of special inspiration can rub out. And now that we are under way and more at ease, it may not be amiss to remark in the conclusion of this article, there is no wonder that oxygen (the invisible) has been called up by the chemical magic of the past, nor need orthodoxy "marching after God" be surprised to, when up one of these spookish mornings and find Major General Oxygen or Hell in harness, is passing wonder-stricken empiricism, with old John Brown & Co., on the Appian Highway of physics, to the ever-beautiful and inviting heaven of the tri-une holies—Electricity, Heat, and Light. Another shriek of holy horror—"May the Lord save us!"

The following Battery Record of elements, indicative of the varied measures of electrical force, though claiming to be but an approximation of facts, tending to establish the real nature and character of a fundamental rule of affinitive action, will prove practically suggestive and important to both the student and chemical philosopher.



		Fluoride of Sodium.
		Chloride of Lithium.
		Bromide of Calcium.
		Iodide of Magnesium.
		Sulphide of Glucinum.
7 Bellenium.	50 Strontium.	Selenesis of Strontium.
8 Tellurium.	49 Barium.	Telluriate of Barium.
9 Nitrogen.	48 Titrium.	Nitrate of Yttrium.
10 Phosphorus.	47 Thorium.	Phosphate of Thorium.
11 Arsenic.	46 Osmium.	Arseniate of Osmium.
12 Antimony.	45 Palladium.	Antimoniate of Palladium.
13 Silicon.	44 Cerium.	Silicate of Cerium.
14 Boron.	43 Zirconium.	Borate of Zirconium.
15 Columbium.	42 Lanthanum.	[From this point the salts become less intense in their affinities, and finally merge into the mere oxyds, Fluorides, Chlorides, Bromides, Iodides, Sulphates, Seleneates, Telluriates, Nitrates, and other combinations, with the metals and alkaline earths.]
16 Tungsten.	41 Aluminum.	
17 Molybdenum.	40 Zinc.	
18 Manganese.	39 Hydrogen.	
19 Titanium.	38 Carbon.	
20 Platinum.	37 Cadmium.	
21 Uranium.	36 Rubidium.	
22 Rhodium.	35 Mercury.	
23 Iridium.	34 Chromium.	
24 Vanadium.	33 Iron.	
25 Gold.	32 Nickel.	
26 Silver.	31 Cobalt.	
27 Copper.	30 Bismuth.	
28 Lead.	29 Tin.	

The elements numbered 7, 8, 15, 16, 17, 18, 21, 22, 23, 24, 25, 26, 41, 42, 43, 44, 45, 46, 47, 50, 51, 54, are comparatively scarce and unimportant. The new elements, Didymium, Erbium, Niobium, Norium, Ruthenium, Tantalum, Thallium, Thorium, and Iodium, have been discovered since my analysis was made.

CORRECTIONS.—In the article in our issue of the 30th ult., the *record* should have read *precedent*, *tunnelling system* should have *system*.

MEDIUMSHIP OF MISS M. K. CASSEIN.

Letter from G. C. Stewart.

BROTHER JONES:—A day or two since I noticed a letter from Brother Drury, reflecting rather severely on the *honesty* of one of our Newark mediums, Miss M. K. Cassein. I called the attention of Miss C. to the article, and she requested me to answer Bro. D., a request that I cheerfully comply with, as Miss C. is quite a favorite of the Spiritualists of Newark, and we consider any shaft aimed at our mediums as a declaration of war against the whole of us. Bro. Drury's letters are before me, and give evidence of literary attainments that should have prevented him from thus assaulting the character of a young lady, a stranger to him, without further evidence, all for two postage stamps. In his first letter to Miss C., he calls himself a brother; in his second he asks her to sit again for him, and chides her severely for sending him her ordinary business card, and his third is a regular *black mail* letter, a copy of which I enclose. Miss C. sat a second time for him, but could not get even a whimper from his spirit friends, and now he is after her through the public press to ruin her, if possible, all for six cents.

Does not Bro. D. perceive that his last letter puts her in a dilemma? She must either send two stamps and thereby tacitly admit the fraud, or else be posted in the public prints. He also proves *himself a fraud* willing to be bought off and keep mum for six cents. If he really is interested in our cause, and is governed by no mean motives, we can not imagine how he could do less than to have written to Newark if too poor to come over to us. By this course he could soon learn that Miss Cassein is above suspicion, that she is real *grit*, and that her motto is "Millions for defence, not one cent for black mailing."

Her terms were plain and distinct, viz. "M. K. Cassein answers sealed letters without charge during the month of August. Enclose envelope and three stamps, 185 Bank st., Newark, N. J." Her terms are plain and distinct, no guarantee, no promise to make up an answer—the people seemed to appreciate the offer. Nine hundred letters came, all but sixty were answered. One person wrote two, and enclosing a dollar in each, requested the medium to retain the money even if she got no answer, and only one somehead puts in an appearance. Bro. Drury wrote twice to the spirits, had two stamps, had two letters answered (yet denies it) and now wants two stamps under threat. Miss Cassein's rule in sitting for pay, is to return the money if she gets no answer, but August was an exceptional month. She said plainly to the people, "Enclose three stamps to cover expenses, and I will sit for nothing," and we do not believe that more than *one* of the nine hundred would accept their stamps if tendered to them, and Bro. D. stands forth as a high minded minister.

We do not believe that Bro. Drury is actuated by a sincere desire to detect fraud, and thus purify the Spiritualistic Church, from the fact that he could be bought off for so small a sum, and we call upon him to give the subject a thorough investigation, and when convinced that he has blundered, make *amends honorable*. A gentleman who is not identified with us stated to a party that he wrote a sealed letter to his spirit wife, requesting her to answer it, sign his name in full, and direct it to his name, street, and number. He carefully omitted all *proper names*, and everything by which the medium could get a clue to his name or whereabouts. He sent it to Miss Cassein, and in a few days received an answer from his wife with her name in full, directed to his name, street, and number. He is a reliable man, and knows Miss Cassein, but am not sure that he would like this kind of notoriety. The above is but one of many. Miss C.'s prospects for the future are promising. She is young and frail, and sitting under spirit influence, was formerly quite exhausting, but she is now enabled to do a great amount of writing without any serious injury. The following is Brother Drury's letter, copied and underscored verbatim.

Newark, N. J.

Miss M. K. Cassein:—You *did not* answer my letter. When I wrote you the *first* time I enclosed *three* stamps for your advertisement, you used but *one* of them in writing to me. The second time I wrote I enclosed a *stamped envelope*, which left the two stamps still in your possession. Now I wish you to return them (you having failed to do as you advertise), at once or I will publish you as a *fraud and humbug. I mean what I say.*"

DAVID M. DRURY.

Williamsburgh, L. I.

REMARKS:—We have given place to the foregoing reply in behalf of Miss Cassein. She is now well *advertised*, and notwithstanding we have two or three other letters on file making similar complaint to that of Mr. Drury, nothing will be gained by publishing them.

LIST OF LECTURERS.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, REPEATED indicate a willingness to aid in the circulation of the JOURNAL, both by WORK AND WORD.

Let us hear promptly from all who accept this proposition and we will do our part faithfully.

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The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

☞ It is a lamentable fact that some mediums so forget their self respect as to speak well of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register as soon as we have evidence conclusive of their indulgence in such unkindness.

It should be borne in mind that sentiments visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited: hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their places.

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CHICAGO, OCTOBER 7, 1871.

A SEARCH AFTER GOD.

The Passive Power of the Universe; of Food, the Air we Breathe, etc.—The Pool of Water; its Passive Power, as Exercised in Creating and Destroying—The Circulation of the Blood a Result of Passive Power.

NUMBER LVII.

A GOD,—where is he? We have traveled in ancient localities, perused the musty records of primeval times, held converse with ancient sages, journeyed from sphere to sphere, planet to planet, in search of him, yet have failed to find a God such as the Christian world to-day are worshiping! In all this protracted Search, while listening to the music that emanates from angels' lips on the evergreen shores of the Summer Land, we have never caught one sound, one note, or one word that ever proceeded from Deity. The sun shone upon us, the breezes fanned us, the water quenched our thirst, the food satisfied our hunger, music thrilled our soul with joy unspeakable, social converse and pleasures made us happy—from them alone we have derived especial benefit, and yet we have never thought of worshiping any one. If you should reverentially kneel down and ask God to quench your thirst when *suffering* therefrom, and if you found immediate relief, you would attribute it to him; but would not a goblet of water do as much, be as useful and beneficial?—though you would not pay homage to that. If suffering from starvation, and if sustained and preserved from death by the direct power of God, would he be doing more than good nourishing food could?

You find by experience that water quenches the thirst,—it acts in a mysterious manner in the transmission of its qualities, and if the same feat could be accomplished without your drinking it, you would regard the operation as produced through the direct agency of a God. The material world sustains each sphere of the Spirit World in the same specific manner as the body sustains all the interior bodies of the soul. The outer or coarser body is essential for the development and growth of all the interior bodies with which the soul is clothed. Then, in our Search for God, it might be well to inquire, in what relation does matter stand to spirit, if it acts such an important part in creation? Is it true that man has sundry interior bodies now, which he will use as occasion demands in the various spheres of the Spirit World? When *death* comes, the body we now use is laid quietly aside,—is finely dressed, and placed in an ornamented coffin,—while the soul, with its second outer body, rises grandly to the Spirit World to revel in its glories and enjoy its varied scenery. The body that it now has, after the first death occurs, was contemporaneous with the earthly body, and before it can ascend to the next high. er sphere, it must pass through a peculiar change, peculiar only to itself. These various changes that occur in the life of each individualized entity, are caused as naturally as a goblet of water will quench the thirst. You are not instrumental in causing the water to quench your thirst or food to satisfy your hunger, only as you drink the water and eat the food. They *act* a specific part in the economy of creation,—they possess *power*,—it is *passive power*,—it is the *power* (seemingly) *of a God*. Now, listen. Do n't become bewildered or frightened or call us a Pantheist. What! is water God,—food God,—the air God? You drink water, and the thirst ceases; you eat food, and the hunger and languor is banished; you breathe the pure air, and life is sustained and prolonged. What of these? Is there power there? Yes, *passive* power, to accomplish a specific purpose. Passive power is the power of a God, is it? Will you look a goblet of water; in a short time it may be again in the heavens, or reposing as dew-drops in some sweet flower; it may be temporarily changed to gases, but these again unite, and the water is as pure—as wholesome—as when tinged with a cherry red, it traversed the gilded avenues of the body. It is in the system to-day, but out of it to-morrow. The same quantity that quenched your thirst is now riding on the bosom of a storm-cloud, or falling drop by drop on your roof, or slaking the thirst of the deer on our prairies. There is a *passive* power in the water that quenches the thirst; a *passive* power in food that satisfies the hunger. This passive power cannot be seen, cannot be heard. The icicle pendant on yonder roof has had a glorious mission. Years ago, in traditionary times, we might say, it circulated in royal veins, and beat the pulse of a king, giving brilliancy to his eyes and animation to his body. Its work has been grand and glorious. It has given away nothing. It has cooled the fevered brow, moistened the parched tongue, satisfied the thirst of the weary traveler, yet to-day on yonder roof it still exists. The water passes over the tongue, and its *passive* power quenches the thirst. That *passive* power exists in all things; it is the "Soul of Things." The water in the goblet only possesses *passive* power. The tree falls to the ground in consequence of a *passive* power which it cannot resist.

What causes the wind?—a *passive* vacuum. The progress of the wind is *passive*,—that is to say, there is no force behind it—none before it. The material world only acts *passively*, in accordance with this Universal Soul, which is within itself perfect *passivity*.

* * * * * Oh, how grand the *passive* power of the universe! It is seen in all the manifestations of the material world. Look at that pool of water—it sparkles in the sunbeams—scintillates with all the colors of the rainbow, and *passively* submits to the forces acting upon it! How quiet, how patient as it lies there so calmly on the bosom of mother earth! By and by the sun comes forth from the gates of the azure east, and acting *passively* upon it with its electric rays, absorbes every drop in that pool, and soon they are lost to the scrutinizing gaze of man. Oh, wondrous transformation!—invisible to our senses, it has been transformed to mist, and now repcses in the genial bosom of the air, a *passive* power lulling it to rest. But by and by another *passive* power acts upon the mist,—different currents of air meet it, and it is conducted to the bosom of a storm-cloud, and now how swiftly it moves on the wings of the wind! Like a procession of furious demons, like an immense serpent, it passes along, an avenging spirit, a willing subject to the *passive* power of the elements! In the distance is another cloud, and the electric flash passes between them—another *passive* instrument in the material world. What a light!—how vivid! like a chain of devils incarnate; and then the howl that follows sounds as if all the demons of Pandemonium had been let loose. The sight is appalling! How terrifying to the beholder! It seems as if the artillery of heaven had been called out, and the various agents of the universe marshalled in one deadly conflict. Such vivid flashes of electric light, followed by thunder, shaking the very earth,—what a sense of superstition it excites, and we are inclined to ascribe it all to an omniscient, omnipotent, omnipresent God! Hark! the lightnings are caged, the thunders hushed, and there is a calm. A gentle shower follows—the pattering rain-drops fall and the buds swell and blossom, the earth looks green and all nature smiles. That pool of water had left its quiet resting-place, danced heavenward on rays of genial light, rode on the bosom of a storm-cloud, caressed the electric flash, and now it was presented to the famished buds and flowers of earth. A *passive* power had accomplished this. But the mission of this pool of water was not ended. It had bathed the languishing plants of earth, kissed the opening bud into a full, rich blossom, caused the seed to send forth its germ to see what was going on around, cooled the fevered brow, and quenched the thirst of the withered fields, and yet lost none of its particles. The pool of water was all left yet. Some of it was a dew-drop on that parched blade of grass; some of it was dreaming of the beauties and grandeur of creation in the bosom of that sweet flower; some of it was circulating in the veins of a weary traveler; some of it, in tears of sorrow, was coursing its way down the cheek of a sorrowing woman; some of it was purifying a foul ulcer that licentiousness had made; some of it was subduing a raging fever; some of it rested on a fevered brow—in all these conditions it was exerting a *passive* influence—ah! how grand its mission! How beneficent in its results! How potent its action! How useful in all departments of life! Did God, such as humanity worship, accomplish as much, he would be useful to the world, and worthy of all praise! Pool of sparkling water! shall we worship thee? More valuable than diamonds or gold, or all the precious metals, you fly in the heavens, ride on the bosom of a storm cloud, flash along the rays of the sun, give tints to the rainbow, and while listening to the artillery of heaven, plan a field for future usefulness on earth! But the mission of this pool of water is not ended. Again it ascends heavenward. There is a charm in the surging elements—in the flashing lightning, roaring thunder, the moaning of the wind, and off it goes, and as mist, different currents of air act upon it, and it is changed into a prodigious hailstone, and is transported to a dark, portentious cloud—it is then hurled along with terrific speed—rides like a warrior in search of an enemy! The sun shines upon its crystal sides, and they glisten with all the colors of the rainbow, and it seems to smile with gladness. On it goes—but its mission of mercy is changed to one of destruction! A guardian angel before, aiding humanity in a thousand different ways, it is now changed to a *demon* of destruction, and as it passes along, it observes a flaxen-haired girl, and moving with terrific force, falls upon her head and she is killed thereby! Fiend incarnate! Why so cruel, so unmerciful? A Florence Nightingale in your actions before, now a Hayman,—an assassin. The same *passive* power that transformed the pool of water to the bosom of the storm cloud, transformed it into a hailstone, and then hurled it against the happy, innocent girl. This is a *passive* power! Could God see, hear, think, feel, he would not have turned that pool of water from its' errands of mercy among the flowers, the herbs, the thirsty, the sick, and made it a demon of destruction to cause the death of an unoffending little girl! As you advance toward the Arcana of Nature, and open its gilded doors, you observe nothing but *passive* forces, and they will ever be beyond the comprehension of man. Look at that hailstone that has just *passively* completed its errand of destruction—it soon melts, and again is tossed to and fro in the heavens above, and is now formed into raindrops, and falls in the goblet of the weary traveler. Ah! he quenches his thirst with it, and soon that water which had operated as effectually as the hangman's halter, is coursing the gilded avenues of his body, and has become as red as a cherry! It is now in the heart, and with one pulsation, it leaves it, passes over the air cells of the lungs, holds sweet converse with them for a moment, changes from a blue to a cherry color, and with joy unspeakable, returns to the heart to be distributed to the systemic circulation. What power causes this? Yes, what caused that pool of water to evaporate, to go to the heavens above, to hug to its bosom the electric flash, and then as hailstone act the part of an assassin? It was the *passive* power of the elements. You may explain *how* this is done, but *never*, NEVER, NEVER can man so penetrate the soul of things so as to explain *why* it is done. The blood circulates in the veins, for there is a *passive* power there that causes it, and that belongs to the Universal Soul.

Puny child you are, to think to so little purpose, to gaze at the universe and never discover the *passive* power that seems to impregnate every molecule of matter. But as you glance at the blood circulating in the veins, traversing the various avenues of the body, did you ever think of the pulsating life there? Animals in the blood, in the tear that falls down the cheek, in the muscles, in the intestines—all through the system! What is *active* power and what is *passive power*? The action of all the material elements is passive. No active power is exerted in the formation of a raindrop, a hailstone, a tornado, or in the circulation of the blood. There is nothing behind the hurricane, or before it. Is a vacuum power? Ha! Ha! Why, the nearer you approach a perfect vacuum, the nearer you approach *nothing*. Yet the air rarified, rising, creating a void, *approaching to nothing*, causes a terrific tornado. Yet this is a *passive* power, a peculiarity of matter, which the wisest sage can never explain! To say that the rarification of the atmosphere in one place causes the wind, a movement in the air, is not explaining the *cause* of the phenomenon at all—it is merely giving a fact, without its cause.

We gaze around us, at the world of activity we see the opening bud, the expanding leaf, the rainbow-tinted flower, the tender shrub, and while we behold the secret workings of *passive* power, we feel like saying we have found the pulse of God, felt its pulsations, and as we were about to kneel down in adoration before it, the pool of water comes before us, and says "Hark! examine my weird career!" and again dancing heavenward, it forms a dark, portentous cloud, and *passively* charging itself with electricity, it proceeds earthward again, and hovering like a a fiend over the poor man's cottage, gazing like a devil on the little ones sleeping there, it sends forth the flash of electric light—the father and mother and little ones are killed, and the house consumed by fire! We turn from this *passive* power with a cold shudder in our heart, our knees refuse to bend in adoration before it, and in sadness we wipe the tear from our eyes, and wonder, if *all is perfection, all is right, all is just*, in its action!

(To be continued.)

The Analyst for September.

Our good Brother Toohey, who edits the *Spiritual Analyst*, has been seriously offended at a note that appeared in the JOURNAL some time ago, referring to the criticism of E. S. Wheeler, on the writings of Andrew Jackson Davis, and asserts vehemently that we make a pope out of Davis, and a "Shoo-Fly" out of Wheeler and Company.

The article in question was written in an innocent vein of humor, with not the least intention of wounding the feelings of the indefatigable Toohey, or the irrefragible Wheeler. The *Analyst* says that our note simply means, "Mr. Davis has written books and you have not. Shoo fly! Don't you touch him or them until you do!—logically making Mr. Davis a spiritual pope, and Shoo-fly, Wheeler and Company *bugs* and *ox-flies*." We regret that we have offended our brother by using certain animals to express our meaning, but supposing that he had read Josh Billings' work on the history of the shoo fly, mosquito, and potato-bug, we used the terms in order to illustrate what we desired. Had we compared him to a "sardine fly" or "bottle fly," he would have been justified in allowing his English blood to *rise*, but under the circumstances he should remember what the Bible says: "Grievous words stir up anger."

Mr. Toohey says: "Western extravagance is proverbial," and thereupon follows the rumble, jumble, monotonous tumble of angry words, as if the very life of the *Analyst* depended on attacking our humorous note in the most bolsterous way possible. "Western extravagance" is one thing and English bluster another. Brother Toohey has an abundance of the latter, and it was all excited to action by our innocent allusion to Shoo Fly, Mosquito & Co., and he frisks around in a terrible manner. But we understand the motives of Brother Toohey. He is sharp, decidedly so, and he wished to do some gratuitous advertising in the JOURNAL, knowing that it had an extensive circulation. He has lived long enough in America to have his Johnny Bull begin to resemble an American Calf, which is the beginning of wisdom on the part of a foreigner. Therefore, knowing what our good brother meant, we desire to say that we have received the *Spiritual Analyst* for September. Brother John Westherbee has therein an able article on "Nerve Atmosphere." "The Illumination, or the Sleep-Walker" contains many interesting facts. "Pre-Historic Times," "Rain Under the Roof," and "Spiritual Health" are *good*. The editorial items are interesting. The criticism on "Shoo Fly," as it appeared in the JOURNAL, is decidedly *ungrionious*—simply English boisterousness.

We would recommend the *Analyst* as occupying a position in literature midway between the light reading of the New York *Ledger*, and the more substantial matter of the *Golden Age*,—while its editor neither resembles Horace Greeley or Susan B. Anthony,—could not write an address on agriculture or make a sensational speech on woman's rights.

He is doing a splendid work as editor of the *Analyst*, and we have had occasion to make many extracts therefrom, and if he ever sees fit to become angry at our "Shoo Fly," and allows his English blood to boil we will let the animal out of the cage in which we now have him confined, and he will buzz around the ear of Brother Toohey, in a manner that will extract all the English blood out of him, while some of our Chicago mosquitoes will supply the place thereof with some taken from the people of Chicago, making a full fledged American out of him. Or, we will "turn him over" to the Poughkeepsie Seer, who will be sure to let him quietly rest on his laurels.

A steel engraving representing the expression of Brother Davis, while reading the criticisms on his works, and his determination to let all the writers thereof *severely alone*, would find more purchasers than "The Last Supper"—representing Christ and his apostles. Such an engraving of him would be truly *expressive*. We hope to see one sometime.

Now, Brother Toohey, keep quiet, or pay the penalty to our "Shoo Fly." Will the papers of America, England, Hindoostan, Zanguibar, Hollow Globe, Morocco, New Zealand, and those printed in that country tributary to the Nile, please copy.

☞ All subscriptions for the *Spiritual Analyst*, should be sent to W. F. Brown & Co., Publishers, 50 Bromfield St., Boston, Mass.

A Crime Foretold by Clairvoyance.

On Monday evening, September 4th, as Dr. Kayner, of St. Charles, Ill., was seated in conversation with Mr. and Mrs. Orlando Van Horn, in their house in Franklin, De Kalb county, he became suddenly entranced, and stated to them that he "saw a dark bay or brown horse with a sheepskin on, ridden hurriedly into a lane by a man about five feet nine or ten inches high, wearing a broad brimmed hat, dark coat, and pants a little lighter. The man hurriedly dismounts and hitches his horse near some trees on the opposite side of the lane from the house, and some terrible crime is about to be committed that will startle this whole community to its foundations. The people in this section are all excited, and are running in all directions. The greatest crime that has ever been perpetrated in this part of the country will be committed *in this immediate vicinity* in less than *one week*. Mark it, it is soon to occur, and these events will take place in less than seven days, and you will hear of it."

Mr. and Mrs. Van Horn told this prophecy to several of their neighbors during the week, remarking that they should watch close, to see if there was anything in it.

On Monday morning, September, 11th, like a clap of thunder in a clear sky, or like an earthquake upon a sleeping city, sweeping over the country like a tornado, spread the news that the demon of murder had been abroad, and in his rage for human gore, had assassinated in the most fiendish manner, old Carl Wiesenberg and his wife, of Franklin.

Their brother-in-law, Mr. Donnenfelt, was accused by Fred. Myers, of an attempt to take his life early in the morning, and a warrant for his arrest procured, and the attempt to serve it revealed the fact of the murder. Further search being made, Donnenfelt was found hanging in the shed, and dead also.

From the statement of Myers, the coroner's jury rendered a verdict that the old people were murdered by Donnenfelt, who afterward hung himself.

But Donnenfelt was cold and stiff when found—the others were not two hours after. Donnenfelt was nowhere discolored except where the rope pressed his neck. Had strychnine been given before, and he hung after death, such might be the case. This the community are considering to-day, and are being "stirred to their very depths" over the idea that the murderer is till alive and free.

These events occurred some three miles distant from Mr. Van Horn's, as the bird flies, and several witnesses, among whom are Mr. Orlando Van Horn and wife and Jim. McGallagher, are ready to testify that Dr. Kayner actually foretold the matter at the time specified exactly in the words stated herein.

Do "coming events cast their shadows before," and can the mind's eye, through clairvoyance, see the pictures those shadows make, and read their hidden meaning? We leave it for our readers to judge.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted Letters of Fellowship to Brothers J. F. Hollister of Plano, Ill., and J. A. Snodgrass, of Redding, Iowa, on the 27th of September ult., constituting them "Regular Minister of the Gospel," authorizing them to "solemnize marriages," in due form of law. May their services be in frequent requisition, and may good angels inspire them as lecturers, with power to utter words of consolation to mourners, and great truths for the enlightenment of the people.

Fraternal Calls.

Bro. Orr, of New Jersey, editor of the *American Odd Fellow*, and Past Grand Marshal of the Grand Lodge of I. O. O. F. of the U. S. and some thirty other Grand Representatives from as many States and the Dominion, gave us fraternal calls during the session of the Grand Lodge in this city last week—all happy believers in the philosophy of spirit communion.

The late session and public procession of the Grand Lodge of the I. O. O. F. was an imposing affair in this city. It carried us back on the page of memory some twenty years, to the time when we were Grand Master of the Grand Lodge of Illinois, and Grand Representative from the same State, to the Grand Lodge of the United States, then holding its regular sessions at Baltimore.

Our love for the order has not abated a whit. It is an organization whose motto is "Friendship, Love, and Truth." One of its cardinal virtues is to visit the sick, bury the dead, and educate the orphans.

It abhors creeds and avowed systems of faith which create heart-burnings and divisions among men. It leads man step by step, to a proper appreciation of its fitness as a minister to the trials and adversities inseparable from human life. Odd Fellowship was a *forerunner* of Spiritualism, and like it has been anathematized by bigoted churches—thousands having been expelled from church fellowship for being members of the fraternity.

Odd Fellowship is based upon the principles of universal brotherhood, and as a social and benevolent institution, is far in advance of any church organization that has ever been instituted among men.

In a word, it is the aim of Odd Fellowship to lead man to a proper cultivation of that true fraternal relation toward his fellow man, designed by the Great Author of his being.

MRS. A. E. MOSSOP.

This estimable lady is at present lecturing to the Spiritualist Society in Chicago. Five years ago he was an ardent Catholic, and being gifted with a voice of remarkable sweetness and purity, she was engaged to sing for that denomination in the St. Joseph Church, Dayton, Ohio, receiving for her services a very liberal compensation. Finally she went to reside at the genial and hospitable home of *Dr. J. J. Macilheney*, and while there, tried the influence of a developing circle, in company with several of the prominent ladies and gentlemen of the town. Unexpectedly to her and the friends of the circle, she was soon entranced, and spirits spoke to those present, encouraging words from the Summer Land.

From that time her development was rapid, and she was soon enabled to take the rostrum and give utterance to those grand ideas and principles which her guides wished to impart to humanity.

As an evidence of the remarkable prophetic powers of E. V. Wilson,—five years ago he predicted that she would some day occupy the rostrum as a spiritual lecturer, and would battle nobly for the cause of Harmonial Philosophy. This prediction has been fully realized.

She lectured for the Spiritualists of Sturgis, Michigan, two months, acquitting herself in a manner entirely satisfactory to the society.

She lectures in this city the next three Sabbaths, and would be glad to make engagements for the winter months. Address her in care of J. G. Waite, Sturgis, Mich.

CURES BY SPIRIT POWER.

Testimonials.

The following are specimens of millions of similar cases of suffering from like complaints. That all such cases can be speedily cured under spiritual directions,—*even by letter*, without the medium ever seeing the sick person,—is established beyond successful controversy.

Mrs. A. H. Robinson (whose card will be found in this paper) diagnoses and prescribes for every conceivable phase of disease, acute and chronic, by letter, besides treating those who call at her residence, 148 4th avenue, Chicago.

MRS. A. H. ROBINSON—Dear Madam:—It is with the utmost reluctance that I consult a lady about my complaint; but I have doctored enough to convince me that there is no help for me unless it be through the spirit. My disease is the piles. I have had them twenty years, and tried many remedies without experiencing the least benefit. I was forty-four years old the first of last October, and have plenty of faith that you can help me. Inclosed you will please find $3.00 and a lock of my hair.

Hoping to hear from you soon, I remain,
Respectfully yours,
MOSES S. HARTLEY.

Henry, Ill., Jan. 10th, 1871.

Mrs. Robinson, under spirit control, diagnosed and prescribed for the case, and the patient reported from time to time, receiving appropriate remedies to effect a permanent cure. On the 11th day of April he says: "I have kept up the treatment faithfully, and now I am happy to inform you I feel certain I am getting well. I wish I could impress upon you how thankful I am." Again, writing from Saratoga, where he is at work, he says: "I am more than glad to inform you that *I am well*."

ANOTHER CASE.

R. B. Markle, of Baker City, Oregon, writing and sending a lock of hair and usual fee, says:

"I have tried our doctors to no effect. I am a man nearly fifty-three years of age, and have long been troubled with a weak back and pain in the small of my back; this pain lately moved to my hip-joint, and also down my left leg to my foot. I am in other respects healthy and of temperate habits.

"R. B. MARKLE."

Baker City, Oregon, Aug. 6th, 1871.

Mrs. Robinson in the usual manner diagnosed and prescribed, and on the 10th of September ult, Mr. Markle writes to her, "I am entirely cured,"—expressing much gratitude to the powers controlling her.

—Read the advertisement of that most wonderful work, JESUS OF NAZARETH.

—Use NATURE'S HAIR RESTORATIVE.

Personal and Local.

—Brother J. L. Potter, will you please give us your regular post office address, that those who wish to write you may know where to direct letters. Your reply to Jamieson is more suitable for the columns of the *Crucible*, in which he has a department. The professed liberality of the editors of that paper is the combative line, will doubtless guarantee you a hearing in reply to attacks upon you by one of its editors.

—Our friend, Dr. Dumont C. Dake, is having splendid success in his fall campaign against disease. See his advertisementin another column.

—This week we had the pleasure of a call from Captain John Grant, on his way from New Orleans to Wisconsin. We are always glad to see Brother Grant. He is well known to us as a hard-working liberal Spiritualist, and with plenty of the world's goods, he has what is still better, a large store laid up, waiting him when he passes over and joins his spirit friends.

—Mrs. M. J. Wilcoxson will speak in Topeka the last two Sundays of October, and the Sundays of November. She will speak December, January, and February, in Southern Missouri; at Springfield, Carthage, Mansfield, and other places giving her a call.

—Brother L. P. Gilbert writes that "If some speakers going to Denver, will stop at Ellsworth, Kansas, for a few days, they will do well for the cause. People are ready for manifestations and tests."

—"The Sunday Question, and Self-Contradictions of the Bible," is meeting with a large demand. Get and circulate it among your friends.

—Brother C. B. Stewart, of Shullsburgh, Wisconsin, gives the following account of the wonderful cure performed by a healing medium, after the patient had been given up as incurable: "The people of this usually quiet village have recently been taken by surprise by the cure of a lady well known here, who had been given up by the regular physicians of this place, after a consultation. She was cured by a healing medium, Mrs. Ellen Brown, wife of one of our well known business men, Mr. Richard Brown. This cure has attracted a great deal of attention, and has set many to thinking who have heretofore scorned all such things, as a humbug. Mrs. Brown has been a medium for twenty years, and in that time has performed many surprising cures. One case of a girl who was paralyzed, and was doctored for two years, was cured by her in six weeks so that she was out jumping rope. She had to be carried to Mrs. Brown's residence. She has cured a case of nearly total blindness, so that the patient could read fine print by candle light. Also a very bad case of St. Vitus' Dance. Mrs. Brown cures by laying on of hands, and in every instance has succeeded, to the astonishment of all who were acquainted with the facts. The healing powers of Mrs. Brown have become a matter of considerable interest here, and are entirely unaccountable to either herself or the people."

—Will Sister Walsbrooker, when sending items here for publication, please give name of place where written, and date.

—E. Annie Hinman will speak in Paper Mill Village, N. H., Sept. 24th; in Lempster, Oct. 1st; in Keene, Oct. 8th. Will make engagements to lecture week evenings in the vicinity of Sunday appointments.

—We learn from the *Banner of Light* that A. J. and Mary E. Davis offer for sale their splendidly located house and lot in the beautiful town of Orange, N. J., at the low price of $7,500. The lot is 85 feet front and 110 deep, and as property is now selling there, is worth one hundred dollars per foot. It is within an hour's ride of New York City. A more desirable location can not be found in that vicinity.

—Dr. C. C. Brackett, of Lincoln, Ill., will answer calls to lecture. He has made a successful trip in Kansas.

—James Brooks, the developing medium, continues to hold developing circles with fair success. He also gives instructions to those who can not visit his rooms for personal interviews. We have seen many whom he has developed, that speak in high terms of his mediumistic powers as a developing medium. See his advertisement in another column.

—"The Biography of Satan," by K. Graves, is being severely criticised by numerous leaders of the orthodox flocks. Well, gentlemen, that just suits us. The little book has already passed through several editions, and with the help of the gratuitous advertising you give in thundering your maledictions upon it, we shall soon have the pleasure of issuing another large edition.

—Miss Susie M. Johnson, having had a partial rest from lecturing during the summer, is now ready to answer calls to lecture during the fall and winter months. Engagements in the West preferable. Her permanent address is 64 Grand River street, Detroit, Mich.

—K. Graves, having been re-appointed Missionary for the state of Indiana, by the Board of State Association, will postpone his contemplated tour westward for the present.

—Brother E. E. Perkins, of Kansas City, Mo., writes as follows: "To-day, while reading your editorial in the first number of volume eleven, I find myself involuntarily exclaiming, amen! May the RELIGIO PHILOSOPHICAL JOURNAL float its angelic folds over the whole world, from pole to pole, until mankind shall have learned the true principles of religion, life, liberty and happiness from the angel world. Yes, Brother Jones, you can count on me as a life subscriber to the JOURNAL, and also a life member, to assist in spreading its circulation,—never letting an opportunity pass where I can obtain a new subscriber, and the angels will pay me."

Thank you, brother—angels will bless you. We have many thousands of such friends, to say nothing of the hosts in the angel world who guide and inspire us in publishing our *independent* RELIGIO-PHILOSOPHICAL JOURNAL. All readers of this paper are respectfully requested to use their influence in like manner, in circulating the *good news and glad* tidings of angelic communion, to be found from week to week published in its columns.—ED. JOURNAL.

—Dr. J. K. Bailey gave us a call on Friday of last week, on his way westward.

—The Scientific Department has been transferred to third page.

—Dr. Child's articles on Spiritvolence will be concluded next week. No. 7 was received too late for insertion in this number.

—Mrs. Emma Hardinge will lecture at Westford, Mass., Sunday, Sept. 24th; in Boston Music Hall during October; in New York during November; and Salem during January, 1872. For other Sabbaths—in the Eastern States only—apply, care of Mr. Thomas Ramsey, 251 Washington street, Boston, Mass.

—Prof. Wm. Denton has a new volume of poems in press, entitled "Radical Rhymes," which will be issued in a few days.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Where do they go?

From the diary of a French physician we translate the following thrilling narrative for our readers:

In one of the most splendid mansions in the Rue de la Carriere lived for many years Mademoiselle Lizette, a famous courtezan, connected with one of the best families in the interior of France, who, early in life, impelled by an irresistible desire to see the world, came to this city and commenced keeping a boarding house for young girls.

She was a large woman, with bland manners, attractive, more by her power than her beauty, for she was plain.

She had a great influence over young girls, who felt in her presence a protection which is so much needed by this unhappy class who have left home and friends and cast themselves out on the dreary and desolate world. Many an innocent and ignorant child from the country has been attracted to her house and initiated by her in the road to infamy and crime. Her house was furnished in magnificent style. Every room was gorgeous, and all, from the attic to the ground floor were appropriated to these wretched inmates. Their dining room and kitchen, as is very customary with this class, were in the basement.

Lizette, dressed in the most extravagant style, wore the richest silks and laces that Paris afforded, had a profusion of valuable diamonds, and all that wealth could bring, and in her constant rounds of revelry and gaiety, many may have supposed she was fortunate and happy, but alas! this tinsel show and all these fine trappings fed not the soul. Lizette had early imbibed the habit, so common among her class, of using stimulants and opiates. She had used them for years when one day I was summoned to her bedside and she whispered to me that she had taken two ounces of laudanum in a mistake for whiskey. She was relieved by means of a stomach pump and emetics.

It was evident that these habits were wearing her out rapidly. She was no longer able to pay attention to her household. This was left to her attendants, and she was doubtless robbed by the men and women who were around her.

Still she kept up her style of living, and although she was at times obliged to pawn her diamonds, she was generally able to redeem them.

Four months since I was summoned to visit her, and found her lying upon the floor in a violent convulsion, frothing at the mouth, barking and snapping at those who were holding her. They feared she had hydrophobia, but I saw it was a case of hysterical convulsion, accompanying a severe attack of delirium tremens, which I learned she had been suffering with for several days. She had been unable to take any food or sleep during this time.

The house was in the wildest confusion, young girls running about in the most frantic manner, shrieking. "She is dying! she is dying! oh, Lizette, what shall we do?"

The only one in all that crowd who kept at all cool and could render me any assistance was a poor woman who had a family living in a small tenement near by. She was much better looking than Lizette, and although accustomed to working for her, they were quite intimate.

In a few moments I sent away the most excited of the girls and men, and got the others quieted down. She became calm, and as the storm around her subsided she rested.

We lifted her on a bed and she became partially conscious; had imperfectly lucid intervals, although most of the time she was raving, seeing frightful spectres in her room. The beautiful pictures on the walls were distorted into horrible images. The magnificent mirrors only reflecting scenes terribly disgusting, from which she recoiled with terror, screaming and hiding her face. The men and women whom I had compelled to be seated at some distance from her bedside that she might have the air, she saw as demijohns containing liquor, and I think the descriptions of what they contained were not only amusing, but probably very true, as they had all been drinking.

As her consciousness returned more clearly, she recognized me, and said:

"Oh doctor, I am so glad to see you! I have been arrested, and all the girls in my house, and we must all be hurried off to prison. Let me up; I must go at once."

Perceiving the condition of things, I replied in the most positive manner, and without any hesitation:

"I have just seen the Prefect of the Police, and he says if I will be surety for you, the matter can be settled, and you can go home."

Her eyes brightened. "Did you do it?"

"Yes," said I, "and if you will be still, matters can be arranged, and you will soon be better."

After this momentary gleam of sanity, a fearful vision of some horrible object caused her to scream. She begged for opium, or for liquor. She had taken no food for several days, and it was one of the worst cases of delirium tremens that I had ever seen. For two weeks she was thus raving, having brief lucid intervals, which were followed by more terrible delirium, in which the most horrible sights that imagination can conceive of, were presented to her.

Sometimes she saw beautiful and innocent young girls lured from the path of virtue, and falling into infamy and degradation.

Nothing could be more distressing than her condition. She had the Bible read to her, and her priest endeavored to console her, but it only aggravated her. Day after day the fearful struggle continued. All in the house become exhausted, almost insane. The girls were hysterical, and saw wild images that frightened them, so that many of them left. Men and women came who were companions in her infamy, but the lesson seemed to have little effect upon them. They blamed the physicians, several of whom we had called in to see her. At length, death came, to relieve us all, as we thought, at least to close the terrible scenes in that house for a time.

Among those who attended faithfully upon Lizette was a young man, Bernard Brant, son of the poor woman of whom we spoke as living in the rear of her mansion. She took quite a fancy to him, and when she could do so, all others away, she permitted him and his mother to remain and wait upon her.

In a moment death came, and the storm seemed suddenly quieted. All was calm, the girls returned to their homes, preparations were made for a grand funeral. Solemn high mass over her remains, and the hypocritical priest, who knew much more of her criminal life than he was willing to acknowledge, read long prayers and chanted to deems over her wretched form, which, from being quite beautiful, had come to be very disgusting, even though arrayed in costly robes and strewed with flowers. There was something dreadful in all this solemn mockery.

Two weeks after, I was summoned at midnight to see young Brant, who was reported to be dying. I found him lying on the floor struggling with violent convulsions, with four or five persons attempting to hold him. Every gesture and movement, and even the countenance reminded me of Lizette. I said to his mother:

"How much he acts like her?"

"Yes," said she, "I thought of that. Do you think he too, will die?"

"No," replied I, and assuming a very positive manner, I said, "You be here; it is her that is doing this," and he immediately personated her, speaking of her diamonds, her velvet cloak, and numerous other things which his mother declared he knew nothing about. He named several persons who had purchased things at the sale, and declared vengeance upon these; said she would have her diamonds, that they had been sold for much less than they were worth.

After speaking thus for a time the boy would be convulsed again. I attempted to reason with her, but in vain. The poor boy was thrown into horrible contortions. He declared that he was in a dark prison—could see nothing—could hear the walls, and would break them down. He (Lizette) told me this he kicked and dashed about in the most fearful manner. It required several persons to keep him from injuring himself.

Speaking to Lizette rather than to the boy, I asked her how she came here. She replied:

"I don't know. I have been in prison ever since you left me. I am not dead, as some have supposed, but am in prison, and these dark hart walls keep me here. I got out a few minutes this evening, and found this boy, and we had a good time getting some drinks."

The mother's story was that the boy had been at home all the evening and they were talking about Lizette, among many other things, about her clock. He got up hastily and ran out, saying, "Mother, I'll be back directly."

When he came in, he was intoxicated, and fell in convulsions. We learned that he had been to several places, and had drank liquor at each. I said to her, "Lizette, you have no right to injure the boy in this manner."

She replied, "I will not hurt him."

After considerable persuasion we succeeded in getting her to leave him, and he went quietly to bed.

Poor Lizette, what is to become of her? An outcast and wanderer, where can she go? Shut up, as she declares, in the walls, haunted by fearful visions of her past life, sometimes as hideous and grotesque as that they seem unendurable, and yet, there is no escape from them.

Well did the Master say, "Let him that is without sin cast the first stone," but who shall deliver these poor, prison bound souls? If it was his mission to "preach to spirits in prison," so is it that of his followers and all good men and women, by their prayers and their loving sympathy, can help these poor ones. Again we ask, where do they go? The spirits tell not to heaven, for that is within man, and they do not have it. They go to purgatory, if you choose so to call it, to a place where mortals rather than spirits, may relieve them.

A Singular Exhibition.

At the "New British Gallery," in old Bond street, London, there is at present an exhibition of "spirit drawings in water colors." These drawings, one hundred and fifty five in number, consist entirely of curves and flourishes in all sorts of bright colors, interspersed with the finest and most elaborate threads of white tracery, as thin as the weavings of a spider's web. There appears to be no attempt, it is stated, to distinctly reproduce any object known to mortals, but occasionally some unknown fruit, suggestive of an immense ripe fig, is faintly shadowed on the paper. These "spirit-drawings" are described by a visitor to the exhibition as a little like seaweed, a little like feathers, and a little like anatomical preparations. They are, however, executed with great show of elaboration. The curves are drawn with exceeding care, the colors, extremely brilliant and harmoniously arranged, are delicately laid, on which over and through all is interwoven a net work of white lines of extraordinary fineness, resembling spun glass and gossamer.—*Philadelphia Ledger.*

Spiritualism encourages the happiest spiritual aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates noble self reliance.—*Hudson Tuttle.*

JUST AFTER.

Pray leave me with my dead a little space;
In this dim room that lets the pale wild blue
Of winter coming in, the face,
Leave me, I plead of you.

Ah, well I know the words you wish to speak,
They are full sweet with counseling that cheers;
Yet sorrow, friend, has made these eyes so weak
They have but strength for tears.

Soon they shall be quite strong, I promise; soon
Lifted to see faith's beauteous sign gleam clear;—
Yes, o'er that gold beginning of a moon
Has ripened to its sphere.

Yet, oh, remembering what my love has been,
Remembering what death hides from me, and how
I shall have years to learn my patience in,—
Leave me with sorrow now!

—*The Advance.*

Hymeneal.

On the 21th day of September, in the city of Chicago, Mr. John Hebert and Miss Cornelia Spilkins were united in marriage, Hon. S. S. Jones, President of the Religio-Philosophical Society, officiating.

Married, at Joliet, September 13th, by Rev. S. Knapp, John J. Kimball, of Dupage County, Ill., and Nellie M. Long, of Chicago.

Married, in Morristown, Rice County, Minnesota, September 18th, 1871, by Mrs. Harriet E. Pope, David A. Temple and Mrs. Amy Biker, all of the above place.

Obituary.

Passed to the home of the angels, August 24th, from N. P. Junction, Carleton County, Minnesota, Mrs. Mary M. Wort, wife of David L. Wort, aged 36 years. When she left, he sent over two hundred miles for a speaker to attend the funeral, rather than have one of different faith officiate. Herself and husband were both avowed Spiritualists, and it was only through our beautiful philosophy that he was sustained in his great bereavement. She leaves a son sixteen years of age, and a daughter of a few weeks, both of whom will share an angel mother's care.

Funeral services by the writer, August 30th.

HARRIET E. POPE.

Morristown, Rice Co., Minn.

August 9th, the Death Angel came unheralded for Bro. E. Pratt, of Winnebago City, Blue Earth County, Minnesota. He was thrown from a wagon, and so badly injured that he died in a few hours.

He was 71 years of age, yet he has twice walked over seventy miles to attend our Conventions. When we last parted with him in June, we asked him if he would be at the Convention, and he answered, "I will if I am in the form;" but after standing a minute, he added, "I shall be there anyway." And we shall surely expect him. He had long been a Spiritualist, and was anxious to go home to those who had gone before. Of him it may be truly said: "Being dead, he yet speaketh."

HARRIET E. POPE.

Morristown, Rice County, Minn.

Passed to spirit life, August 31st, Mary A. Allis, of Rome, wife of Milton Allis. She leaves a husband and five intelligent children. May their clairvoyant vision be opened, so that they will realize that she is not dead, but still liveth. Although she was not a believer in the Harmonial Philosophy, her spirit sight was opened, and she beheld her father and mother, long deceased, and conversed with them.

The funeral discourse was delivered at the Baptist Church, through Mrs. J. Fowler and Mrs. B. G. Horr, clairvoyant mediums.

Passed to spirit life, from Chicago, September 18th, Mrs. Malissa Barnes, aged 59 years. Mrs. Barnes was a native of Randolph, New York, and for the last fifteen years of her life was a thorough and consistent Spiritualist. She was attended in her last illness by her son, Dr. C. A. Barnes, of this city, who took her remains to La Porte, Ind., for burial.

JAMES BROOKS,

After having great success in developing and receiving many letters of gratefulness for the phases of Mediumship indused by his Instructions, finding so many who feel unable to furnish the required amount, and those who are in great want of them, we shall place them within the reach of all. Instructions, $1.00, and 3 stamps.

[illegible] elopment, $1.00. Call and test your

Prof. Spencer's Positive Powders for sale at this office. Address, S. S. Jones, 189 South C[illegible]

NOTICE OF MEETINGS.

THE FOURTH ANNUAL CONVENTION

Of the State Association of Spiritualists, of Minnesota, will be held at Faribault, Rice County, Minnesota, Oct. 27th, 28th, and 29th. Delegates will please be sure and notice the following:

On first division of St. Paul and Pacific railroad Delegates will find Convention tickets in the hands of conductors on the train, of whom only they will purchase.

On the St. Paul and Milwaukee R.R., round trip excursion tickets can be bought at all the offices Oct. 27th and 28th, at 60 per cent of full fare both ways.

On St. Paul and Sioux City R.R. will purchase round trip excursion tickets Oct. 26th and 27th—good for six days to enable all to return.

On Lake Superior and Mississippi R.R., Stillwater included, parties will return free on certificate of Secretary of Convention, that they paid full fare in going over that road to Convention. Tickets good till October 31st. Arrangements are being made to keep as many free as possible, but accommodations can be had at hotels for 75 cents to $1.00 per day—perhaps cheaper.

Now, friends, notice carefully the above rules, and come one and all, and let us have a meeting that will shake old orthodoxy to its very foundations. Everybody invited to come.

HARRIET E. POPE,
Cor. and Rec. Secretary.

STATE CONVENTION.

There will be a State Convention of Spiritualists at Lawrence, Kansas, on Friday, Saturday, and Sunday, Nov 3d, 4th, and 5th.

Convention meets here by invitation of the Children's Progressive Lyceum, and will arrange all details. We are instructed to publish a call under the name of State Association.

Officers.—Mrs Emma Steele, President, and M. D. Horton, Secretary.

The best speakers are invited, and a glorious time anticipated.

OUR LYCEUM meets every Sunday, at Eldridge Hall, at 3 P. M. A. B. BRISTOL, Conductor of C. P. L.; Amelia R. Bristol, Guardian; Mrs. Partridge, Secretary; Mrs. Cutler, Musical Director; A. Jones, Librarian. Social every Thursday evening.

MEETING IN MICHIGAN.

Oakland County Society of Spiritualists, will hold their Anual Meeting at the Town Hall, in Milford, Michigan, on October 14th and 15th.

G. B. Stebbins and other speakers will be in attendance.

MORTON LAPHAM, President.
JULIA MCCAIN, Secretary.

SPIRITUALIST MEETING.

The Spiritualists, Liberalists, and Friends of Progress, will hold their yearly meeting in Lycsim Hall, Richmond, Indiana, on Friday, Saturday and Sunday, the 6th, 7th, and 8th of October.

Giles B. Stebbins, and other good speakers, will be present.

Lyceum Exhibition on Saturday evening. Friends of free thought are cordially invited.

HANNAH A. EVANS, Secretary.

Appointments for Dumont C. Dake, M.D.,

The Analytical Healer of Chicago,

For the months of September and October.

MICHIGAN.

Jackson, Sept. 1st, to the 12th.
Albion, Albion House, Sept. 14th.
Marshall, Sept. 15th.
Battle Creek, Sept. 16th and 17th.
Kalamazoo, Sept. 18th to the 27th.
Three Rivers, Sept. 28th.

INDIANA.

Goshen, Vincennes House, Sept. 30th.
Elkhart, Oct. 1st and 2d.
South Bend, Dwight House, Oct. 3d and 4th.
Laporte, T. Garden House, Oct. 5th.

ILLINOIS.

Chicago, Madison House, Oct. 6th, 7th and 8th.
Wheaton, Oct. 9th and 10th.
Rockford, Holland House, Oct. 11th to 15th.
Joliet, National Hotel, Oct. 17th and 18th.
Bloomington, St. Nicholas Hotel, Oct. 19th and balance of the month.

BOARDING HOUSE.

Spiritualists visiting Chicago will find a good Boarding House, kept by Mrs. C. M. Gale, at 127 4th Avenue. Terms reasonable, and only ten minutes' walk south from the office of the Religio-Philosophical Journal.

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An Entirely New Proposition.

We now have in press, and will be ready to fill orders before this notice reaches our readers a splendid new book, entitled THE SUNDAY QUESTION, and SELF-CONTRADICTIONS OF THE BIBLE.

This work consists of 123 large, closely printed pages. It is an exhaustive review of the so-called *Sunday question*, and self-contradictions of the Bible. The work shows the so-called divine authority for the supposed-holy day, to be the cunning device of designing priests rather than the *inspiration* of an *Infinite God!* This work, which we sell for the low price of fifty cents, and send the same free of postage on the receipt of the money, we will send to any old subscriber on receipt of seventy-five cents, *together* with the RELIGIO-PHILOSOPHICAL JOURNAL to any *new subscriber on trial for three months*; or, we will send the same work and the JOURNAL for *three months on trial* direct to a new subscriber, on the receipt of *seventy-five cents.* For *one dollar*, we will send for a new subscriber, the JOURNAL three months and the above-named book, together with that very remarkable book called LIFE'S UNFOLDINGS, *or The Wonders of the Universe Revealed to Man.*

We hope that every subscriber to whom we are now sending the JOURNAL will avail him or herself of this generous offer, and thus secure these books, as well as to thus aid in doubling the number of the subscribers to the JOURNAL.

Address S. S. Jones, 189 South Clark street Chicago, Ill.

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WITH

Criticisms on its Opponents,

AND A REVIEW OF HUMBUGS AND HUMBUGGERS, WITH PRACTICAL

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[illegible]Y IN DISEASE—HOW TO
AVOID ALL DANGER,

THE PHILOSOPHY OF ITS CURATIVE POWERS;

How to develop a good Clairvoyant

THE PHILOSOPHY OF

SEEING WITHOUT EYES.

THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM—EVIDENCES OF MENTAL COMMUNION WITHOUT SIGHT OR SOUND, BETWEEN BODIES FAR APART IN THE FLESH—COMMUNION OF SAINTS, OR WITH THE DEPARTED.

BY SAMUEL UNDERHILL, M. D., L. L. D.,
LATE PROFESSOR OF CHEMISTRY, ETC., ETC.

Price $1.50. Postage 12 cents. The Trade supplied. Address S. S. Jones, Chicago, Ill.

MEDIUMS.

MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium

148 Fourth Avenue, Chicago.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be: remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well who the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms:—Diagnosis and first prescription, $2.00; each subsequent, $1.00; Psychometric Delineation of Character, $3; answering Business Letters, $3. The money should accompany the application, to insure a reply.

DR. SAMUEL MAXWELL,

MAGNETIC PHYSICIAN,

TREATS the sick by **magnetic touch**, and the use of appropriate **magnetized remedies**. Also examines clairvoyant examinations. Patients at a distance by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to, or address,

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72 SOUTH SIXTH ST., RICHMOND, IND.
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GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL hours, at **117 Wabash Ave., Chicago**, where he will be happy to receive calls from his old friends and patrons, and all who may require his services

v9 n8 tf

A. B. Severance,

The Well-Known Psychometrist,

Will give to those who visit him in person, or from autograph or from look of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc.

TERMS—$2.00 for full Delineation; brief Delineation—$1.

A. B. SEVERANCE,
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CLAIRVOYANCE.

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Criticism on the THEOLOGICAL IDEA OF DEITY,

Contrasting the Views Entertained of a Supreme Being by the Ancient Grecian Sages, with those of Moses and the Hebrew Writers; and blending Ancient Judaism, Paganism and Christianity into a Common Original.

BY M. B. CRAVEN.

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Original Essays.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS AND RAMBLINGS.

By F. B. Dowd.

THY is the watchword and the key-note to success in any direction.

What can't a man do if he will only try? The world is reveling in ignorance and blind idolatry to ideas of the past; bowing down and worshiping graven images, carved by master minds of the olden time, and called the word of God. Under the name of religion, men have become blind to the fact that they are doing the very thing that Moses forbade the Jews to to do—*i. e.*, are worshiping graven images. An image is a picture or representation of something real, or a conception of the mind, and may be chiseled in stone, painted upon canvas, or pictured in words drawn by the pen.

Anything we consider holy and sacred we love, and that which we love, we worship. The orthodox worship the Bible, which they consider the word of God, and no man is more devilish or unholy in their estimation than the man who lays his polluted hands upon this sacred book to weaken or destroy its influence. It is equivalent to laying hands upon God and destroying his work among men. They reserve to themselves the right of interpretation, and deny the right to all others. That man is an infidel who says it was written by man, and hence must be man-made as any other book, and consequently has no claim or right to the word HOLY or DIVINE.

To say that it was written by inspiration, is only an excuse to inspire awe and frighten the timid from questioning their interpretations. How much inspiration does it require for a man towrite a history or tale of the past? How inspired one becomes in perusing the history of God's dealings with the Jews! Old Judah and his daughter-in-law by the wayside, or the writer of the story, may have been inspired, but where is the moral—where the lesson to be learned? What a glorious and soul-edifying picture of God is contained in the passage where he sends the Jews to sack a city, and put all the males, little children and mothers to the sword, but to save the *virgins* alive for their beastly lusts!

What a *God-like* family Lot'smust have been, who just after the awful destruction of Sodom, from which they were rescued by an angel of the Lord, indulged in a drunken debauch which would put to shame the most depraved inmates of modern brothels! Yet this, too, is sacred, and these the chosen of the Lord. But again I ask, where is the moral? Are we to do likewise?

It is a law of our nature and of our inmost being, that we become in very nature, mentally and spiritually, like the thing we love and worship. Indeed, our conception of God's character is the limit of our growth; our aspirations are all centered in the desire to be like our God. Hence, if we love soulless things, we become soulless also, for we are giving our souls, our lives, our affections, our all, to things that can give us nothing of real value in return. Thus we become empty and vacant, inviting disease, unrest, and discord, as vacuums invite the tornado.

An angry God creates angry people. Why? Because we have a right and are commanded in the Bible to be like God. God hates and takes vengeance on his enemies, and we have the same right. The orthodox are consistent in this, but forget the truly inspired utterance of him they murdered 1800 years ago, and are crucifying to-day, who said: "I say unto you that ye resist not evil." Go to now. "The world moves!" People are waking up. The ungodly are thinking, and religion is slowly resolving itself into a system of charity. Already the churches are accepting our grand doctrine of progress here and hereafter. Now is the time for work! What can't a man do if he will try!

Bro. A. E. Cram, a poor man in this world's goods, but rich in soul, and desire to do good to those around him, residing in Marshall County, Iowa, ten miles north of State Centre, wrote me some time since for my terms for a few lectures in the country. Upon ascertaining my terms, he went to work among "the *ungodly*," and by subscription raised the necessary funds to give some free lectures where no Spiritual lectures had ever been heard. The people turned out, orthodox and all, coming in wagons for ten miles around, to hear, out of curiosity, something of the monster Spiritualism. I led them gently, as a mother her tripping child. I let their castle alone, but showed them a gorgeous palace, and spread therein tables loaded with dainty and strong food whereat they nibbled. At the close of my first lecture, an orthodox begged for more lectures, and for that purpose secured the church, where I dispensed the gospel of peace. At the close o one lecture a gentleman (who I afterward learned was their minister) shook my hand and asked:

"Do your people admit the inspiration of the Bible?"

"Some portions of it—yes. But we make distinctions between imaginative and real soul-spired and inspiring utterances, which are rarely ever penned by the utterer. It needs no inspiration for a man to write what he has heard or seen; and hence the fallibility of human nature, manifest in the weakness of memory, must of necessity mingle with the real and the true, in this book as in all others. We only claim what you do, namely, the right of interpretation."

Much more I said, for which the gentleman thanked me and went his way.

At this church and at Chester Schoolhouse, Hardin County, eight miles distant, I spoke nine times to good and constantly increasing audiences.

Without wishing to "blow my own horn," I will say this, that there were none asleep at my lecture, and if Dame Rumor speaks truly, the orthodox got several morsels to digest which while they fail to sicken, are good for healthy thought. Thinking and discussing was the order of the day, in and out of the church. At the latter place I had the pleasure of making the acquaintance of Bros. Bambo, A. Woodward, Thos. Henshaw, J. Tostevin, and others whose names I now forget—all bold, earnest thinkers, open and avowed Spiritualists. I almost forgot to mention good old Father Lundy. Born and bred among the Quakers, he has been a staunch pillar of this sect all his life, till now, in his declining years, because his great soul could not go down to feath—offered it a sparrow creed, his children in the Lord turned him out of the sanctuary where he loved to worship in brotherly love "as the spirit moved." But this he feels to be a great good, for, as he expressed it to me: "I feel free now."

The last Sunday I spoke there two loads of the Friends came from Iowa Falls, distant twenty-five miles, among whom were Brother and Sister Bump,—the latter a trance medium of rare powers,—and Brother and Sister Stevens; the last named a conscious clairvoyant, whose gifts are destined to do much good as she arises out of too much diffidence and distrust in her own self. I cannot speak in too high terms of these noble-hearted friends and *liege* of the true life. It was not like going among strangers to me, but more like a reunion of kindred spirits after long separation, and my muse suggests that we have met and worked together as brothers and sisters in the dead past.

The friends at Chester Schoolhouse, four miles from Union, on the Iowa Central Railroad want the services of a good trance lecturer and test medium to follow me.

I have opened the way for much good, brother and sister lecturers, in that place. Give them a call. You will be welcome to rest and work as you like. Write to Charles Henshaw, Union, Iowa, or call in person. As for me I wait and work, only asking to be kept busy in just such places as this last place. To this end I wish to make the acquaintance of Spiritualists in Northern Missouri. My address is Wellsville, Missouri.

Written for the Religio-Philosophical Journal.

CLAIRVOYANCE.

By Wm. B. Fahnestock.

HENRY T. CHILD, M. D.,—DEAR DOCTOR: In your remarks upon clairvoyance, you say that there are three sources of knowledge to persons in that state. "First, that which is mixed with knowledge of the individual. Second, the impressions of positive minds upon the spirit which is in a negative condition, and is unable to distinguish between these and its own impressions. And thirdly, sympathy, which has been supposed to be a part of clairvoyance, when in reality it is only a physical condition."

There can be no doubt that in clairvoyance-as well as in the powers of the other senses, it is the soul or the spirit of the individual that perceives, hears, tastes, smells or feels, and that as the spirit is combined with matter, or is in a perfectly normal condition, so will the power of seeing, hearing, tasting, smelling or feeling be less clear-minded, simply, because it requires that the faculties of the individual should be in a state of statuvolence to do so at all, and as that condition is perfect or not, so will the power of seeing, etc., be perfect or not—and the more completely the soul is enabled to separate or abstract itself from the physical body, the more perfect will its clear-minded powers be.

Secondly, I must also insist, that when ideas are received from the minds of men or from spirits out of the body, that the faculties of the individual are *not in a negative condition*. On the contrary, they are active, and to see, hear or feel, etc., at all, they must be so.

The faculties may be passive, without being negative, and must be active when they are receptive.

Thirdly, I must also insist, that if the faculties are clear-minded at all, there can be no use for sympathy. The chord of our musical instrument, effects another by *absolute aerial vibrations*, and not by sympathy, which is only another name for animal magnetism.

It is true that pain felt by one individual may be experienced by another, who is clear-minded, or whose sense of feeling, feels what is felt by another (as in tasting, they can taste what another tastes, by reading the mind), but the faculties of the same person can also feel pain where none is felt by others, and if they can feel as well, where none is felt, it cannot be sympathy in any case, and must be a power in the sense of feeling to obtain knowledge or feel, as the clairvoyant perceives an idea, by reading the mind. This proves that they can feel what they create, as well as they can see what they imagine, but their creating the one or seeing the other thus, does not (when their mind is properly directed) prevent them, *from truly seeing* or feeling that which is real.

With respect to cultivating the power of memory, or of bringing the consciousness of one state into the other, I have but to say, that if the mind is determined to do so, all that transpires in the state of statuvolence can be remembered when the individual comes out of it, and if you were requested, when in the condition to remember all that had transpired in your previous sittings, you would certainly remember all that you had ever experienced or seen in your various rambles throughout space or in the spirit world.

A proper direction of your mind while in that state *once*, would hold good ever afterwards; that is, after that, you would always remember, simply because the necessity of doing so would be familiar or known to you in both states.

There can be no doubt (when persons are in this condition) that spirits can communicate, impress, or present scenes or ideas to the faculties of the statuvolist, but it is no *psychological power in them, but a power in the faculties of the individual to attend to, perceive, judge, reflect upon and remember*, what has been presented. The power of presenting scenes or pictures belongs to spirits, and like men they may present ideas, which the faculties of the statuvolist may recognize if he desires to do so, but, under no conditions whatever (when he has been properly taught) must he do so, if he does not wish to.

An examination of the lady's case (referred to in your article) could have been made at a distance if the necessary conditions had been present, but, as they perhaps were not so at the time, the spirits presented a picture of the lady's stomach, and as you could see the picture, and hear any suggestions that were made, you could of course use your own judgment as to what might be proper in her case, independent of any imaginary psychological power.

This is especially the case with persons when they have been taught the true nature of their condition, but under other circumstances, they generally only see, hear or act, as they have been taught or *believe that they must*.

Lancaster, Penn.

SPIRIT PICTURES.

Letter from Mrs. E. A. Blair.

BROTHER JONES:—While I was in Manchester, N. H., I wrote you in reference to our intentions of visiting the West this fall; but now I see no possible way to reach that section for the present. We are still in Maine, working for the good of humanity. In one small village, I and husband were invited to stop with the family of a staunch Methodist, a class leader, whose object, no doubt, was to learn of what material mediums were composed, for my husband is one as well as myself. We remained two weeks, giving perfect satisfaction to all,—no one going away without spirit friends being described and names given.

I found the Maine people far more progressive than those of my own State, Vermont, and they are kind, generous and hospitable, and as we pass from one town to another, we find many friends whom we leave with regret. Mr. Mansler, three years ago, could be called the only artist who would take spirit pictures. Now they can be counted by the dozen, and in a variety of phases. I wish to give you an account of a spirit picture taken by Samuel Moore, of Ellsworth, Maine,—my husband sitting. Black Eagle, my Indian control, told Mr. E. A. Blair (my husband) that Nettie wanted him to go and sit for her face." He went as requested, and no less than seven watched him prepare his plate, it being a tintype. The face appeared, but not as distinct as we wished, and the next morning we were invited to sit together. We started, and when on our way from Lawyer Burnham's where we were boarding, the spirit of my husband's mother said to me, "Return to the house, for you are wanted there, and if you go you will not meet with success." With more than unusual reluctance, I turned back, feeling how small I was,—not even could I have individuality to go when I pleased for a little recreation, and on returning, I found an old lady had walked three miles to have a sitting with me —but age seventy-eight years, and a Calvinist Baptist in belief. The result of the sitting was this. She said, "Mrs. Blair, John lives and has come to me, and has brought the other children, giving all their names." The picture represented herself, spirit husband, and living children, by the number of roses and buds. Many other friends came and were described, giving their names and the business here in earth life, and the diseases they passed away with. I will send a printed extract written for the *Monitor* that will save time in writing, and will tell the results of Mr. Blair's sitting at Mr. S. Moore's gallery. He can take the faces of a friend with out their being present, and has done so many times. He often calls people from the street, and tells them that a friend has asked them to come, and sit for a picture. As yet he has taken no pay for his work. I have never seen so perfect a face by any other artist as the one taken by S. Moore. There is not the least shadow of deception on his part, for he will allow from one to a dozen to watch the process of preparing and developing his picture.

Dexter Maine, Sept. 19, 1871.

But a short time since, Mr. Mumler of Boston, was the only artist who could take pictures of persons who have passed into spirit life. Now they are coming all over the country, not only in photograph saloons but in windows. Last week in Ellsworth, Me, Mr. E. A. Blair went to Mr. Moore's saloon to have a picture taken. When it was developed there was found upon the plate, a *perfect likeness* of a young lady friend of Mr. Blair's, who died many years since, and of whom no likeness was in existence until this was given. While recognizing the picture, Mr. Blair felt dissatisfied because the young lady used to wear her hair flowing in her neck, while in the picture it was done up. Upon going home, before he had spoken of having the picture at all—his wife, entranced by *Black Eagle*, spoke to him saying, "Nettie thought she would have her hair done up before she had her picture taken." This satisfied Mr. Blair. Can more convincing proof immortality and of communion of spirit be furnished? And yet the Reverend Clergymen in their pulpits, dare to call our loved ones "devils."

Communications from H. S. Johnson.

I am pleased with the position you take in regard to mediums. You advise people not to report, or believe mediums bad, until they are tried, and if mediums, themselves, would take the position you do, not finding fault with one another, for all mediums are fallible, and more they are the Christ's bearing the burdens of the people and are not understood. If mediums would live according to the light they receive, which is peace on earth, good will to man, the year of jubilee would soon appear; and now in regard to the "Search after God." Is" there an omniscient God? *Is there an All Power?* Is there a God that has aught to do with this planet? Does God answer prayer, directly or indirectly? In the first place, we will give you the experience of a spirit, who went into the Spirit World a High Priest to the Sun, before the font of an European ever pressed American soil. He entered the Spirit World and found his friends standing by him. He asked a very dear friend, "Where is Deity? His friend responded to his desire, gave him to understand that he had not yet seen him; but he had seen that which would very much please him. He and his friend traveled from place to place, until they came to a very exalted sphere. Here they asked the inhabitants, if they could point them to Deity? They answered that they had not seen such a personage in form, yet there evidently was such in existence. They still continued their journeyings, until they came to those who had the control of the atmosphere, and those who had charge of agriculture, and those who had the control of the sciences. Finally, they came to those who had congregated to form a Congress for the government of this planet, and they asked them, where Deity was. The Congress of spirits told them, they had not seen Deity in form; yet there evidently was such a personage. Then they saw a little to one side of this Congress where it parted them—there was a large gathering of spirits of great intellect, spirits with comprehensive thinking powers. Either one of these, if seen by the earth children at the present time, would be considered the Lord God of the Bible; spirits who understood all earthly science and the science of the spheres up to their present condition. They were distressing for the evidence of a Deity. One party said, there evidently is a God, the other party said, we see no evidence of a Deity—with all our investigations up to the present time we see no evidence that one exists. The other party said, "In *all* our investigations up to the present time we find conclusive evidence of a Deity. This spirit's dear friend said to him, "What shall we do now? Shall we give up our investigations? He answered, "As for me I endorse the party who say there evidently is a Deity—for I can see the evidence of one in the lowest strata of earth, on up to the intellect of man." These two friends traveled from this planet to other planets. They found on the planet Jupiter, intellects whose capacity for thought was so much superior to their own, they could not comprehend their meaning. But they heard those lofty personages, whose heavenly countenances was beyond expression,—whose knowledge was beyond the comprehension of man, say, there was a Deity behind these revolving worlds who upheld and sustained them. Then these friends went back to their own sphere to do the work that was allotted to them, which was to elevate the race of man from destroying one another, and the upbuilding of harmony. Now the question, Is there an omniscient God? In response to this we will say that the laws of nature seem to be perfect. If you throw the cork into the water it will rise to the top. If you throw a pebble into the water, it quickly goes to the bottom. If a man severs an artery, the blood soon flows freely from the body and the chemical composition soon dissolves and the spirit readily enters the sphere he has labored for. If you try to put it too high, it will sink; if you put it too low it will rise—like the pebble and the cork. If an individual transgresses any law in the minutest part, he receives the penalty. If an individual walks according to the laws of nature, he receives according to his walk, even to the minutest part; therefore, there evidently is an omniscient God.

ITEMS.

From Lois Waisbrooker.

BROTHER JONES: I think you could not have received my last "Items," or you would have noticed Brother Whiting's resurrection. I wrote you immediately after the funeral, and as the friends there knew it, they will be surprised to see nothing in reference to the new birth of this faithful worker in your columns. The friends here at Almont after looking through your last issue, began to hope that the report they had heard was a mistake. On Sunday, Sep. 3rd, Brother A. B. Whiting came on to the ground near Albion where the annual pic-nic was held, in company with his mother and sister, just before the time for the afternoon lecture. They were warmly greeted by the friends, who had feared that Brother W. would not be able to be present at all. In reply to a request that he would make a few remarks, he said, "I can not talk more than five minutes," but he did speak at least, fifteen, closing with a poem, the burden of which was, "It is only a question of time." His words were full of hopeful courage for our cause, and I heard him say afterward that he felt none the worse for the effort. On Monday, Sept. fourth, about half past two o'clock, he passed with scarcely a moment's warning to the other shore. His funeral was held at the house on the Wednesday following, attended by a large concourse of friends, Miss Susie M. Johnson giving the discourse, followed by remarks from Parker Pillsbury.

WHAT SPIRITUALISM HAS DONE?

This gentleman said that Spiritualists had done what no other class of people had ever been able to do; they had caught death, bound him and robbed him of his sting. That if the world could not look to Spiritualism for the saviors of this age, he did not know where it could look; that they had more vitality than any other one class, and he did not know but more than all other classes put together.

NOT A SPIRITUALIST.

And, at the same time, said that he was not a Spiritualist, had never associated himself with them. Still he is speaking for a Spiritualist Society, is being paid out of Spiritualists' pockets —well paid at that.

YOUR TYPE

made a mistake in giving the name of the inventor of that Grain Binder. It is Lotteridge instead of Hottridge. I lay it to the typo, because Mrs. Andrews is too well acquainted with the gentleman to mistake his name, and in my last article my first name is spelled Louis, instead of Lois, thus putting me in the condition of the Irishman who did not know whether it was "he self or his brother." I would not mind it, only I don't wish to be mistaken for a man, that I don't; so please tell your readers that its myself and not my brother. Now don't think I am finding fault, for I wonder that typo's do as well as they do.

I LIKE

Wilson's department this week, for it does seem sometimes as though Spiritualist's were willing to be kicked by their *inferior superiors*, if they can only get an occasional pat on the back. Familiar pats from *assumed* superiority are simply insults; real superiority does not deal in such patting. I sometimes feel as though Spiritualists loved to pay a premium on cowardly meanness. The slightest suspicion that one has a secret leaning toward Spiritualism, is enough to secure the patronage of three, if not of four fifths of the Spiritualists everywhere; (I of course mean the everywhere's that have come under my observation) for instance, a

"FEMALE DOCTRESS"

that is what she called herself, came to Charles City last summer. I suppose by that, there must be male doctresses. Well, she was evidently a medium, but an unreliable one; that is she made some egregious blunders, and did some cures. She claimed that Jesus gave her the power she possessed, and in answer to prayer, utterly repudiating Spiritualism, becoming indignant if it was even hinted that she had any such proclivities in that direction; but what did Spiritualists do and say. "Oh, she's a Spiritualist, but if she owned it she could not get the church people's custom." This is what they said, and as to doing, of course I do not know positively, but have good reason to believe, from what came under my observation, that they paid her twice as much money as they would have done had she declared herself a medium. And I feel quite certain that they, in that case, would have criticised her blunders more sharply, and at half the rate of charges, would have called her mercenary. But this is not a pleasant picture to dwell upon, if it is a true one, so I will turn to a fairer. I had the pleasure of listening to

[illegible]UPPT SMITH

in Port Huron last Sabbath. I hope to have that same pleasure renewed many times in the future; for she is an able and interesting speaker as is well-known to all who have heard her.

"Where the share is deepest driven,
The best fruits grow."

Letter from H. S. Brown, M. D.

DEAR JOURNAL:—I have had a conversation with Mrs. Carrie B. Wright, of 440 East Water Street, in this city, who recently visited Chicago, and says some things of the mediums of your city that I think worthy of note. She went to the room of Charles A. Rose, the spirit artist. She had her picture taken by him, and on the same plate are the pictures of two persons; one of them she recognizes as that of a sister who is in the Spirit World. Mrs. Wright saw the two faces before the plate was removed, and after while her husband could not see them when requested to look by her; but when the pictures were developed, there were the two faces, the same as she saw them in the camera. She considers this a good test of spirit presence as well as of Mr. Rose's honesty regarding the taking of spirit pictures, and a test also of the tangible presence of spirits, that all the verbiage of theologions can not overcome, because there is her spirit sister's picture, that is plain and unmistakable to her and the artist could not have obtained it only by spirit power.

Mrs. Wright also visited Mrs. Maud Lord at the hospitable house of Mr. Eaton, on West Madison Street, where the most pleasant and satisfactory results of spirit presence were manifested; and we hope to see her in this city, as she spoke of visiting Milwaukee soon. Everything about the seance was as fair as it could be, and the manifestations were so vivid and varied, that all honest skeptics would be convinced of spirit presence, or a power that is unknown to them making the manifestations. It was impossible for Mrs. Lord to make them.

Mrs. Wright's visit among the mediums and friends of Spiritualism in Chicago, was one of delight to her, and will long be remembered with pleasure. I should judge by her description. Hoping that we shall have an outpouring of the divine spirit in Milwaukee soon that will make all true hearts glad, I remain yours in the bonds of love.

Milwaukee, Wis., Sept. 12th, 1871.

Voices from the People.

PRINCETON, IND.—M. Morris writes.—I will now say that the dear old JOURNAL has been my most highly prized and welcome visitor,—bringing food to my mind, joy to my heart and light to my spirit,—so that amid all my affliction, I have been happy in reading it.

HAMILTON, NEB.—Mrs. Annie Bush writes.—I value the JOURNAL above all other papers I have ever taken. Did not see the first few numbers containing good Brother Francis' "Search after God," therefore, it you publish it in book form, I must certainly have it. The "Search" suits me exactly. I had long since discarded the orthodox God, and was trying to find one that I could better comprehend. Am following Brother Francis' "Search."

BYRON, ILL.—George Sherman writes.—Please find three dollars inclosed for your excellent paper for the current year. I should be lonesome without it, having virtually been a Spiritualist for forty years. Spiritualism is the oldest and really the foundation of all kinds of religion, but the world is loth to acknowledge it. We get no knowledge of a future state, except through it, and were it not for it, I should be a skeptic of the deepest dye. I claim to be a wayside preacher, but not moved perceptibly by any spirit power. Can believe more of the Bible than I could before becoming a Spiritualist. Am now seventy-three years of age, and hope to live and die a philosopher.

OAKFIELD, CENTRE, WIS.—S. S. Rosier writes. You will find three dollars inclosed for my last year's subscription, which expired the first of July. Had thought I should not be able to take it another year, but now feel quite up, for it is my meat and drink; and without it I should be lost. I am an old man, can not work much, and look for your valuable paper as a child looks for food when hungry. My means are very limited, but think I can take it another year and will pay in six months if I can; if not, will at the expiration of the year.

GRATTAN, MICH.—Mrs. Jennie Story writes.—For three months the JOURNAL has visited me—a light to my pathway it has proved to be; it has brought beautiful thoughts to mind; it has driven doubts away which I can not again find.

STREETSBORO, OHIO.—L. Russell writes.—I like the paper for the bold and independent stand it takes in favor of liberal principles in general; and above all, for its liberality in spiritual and religious matters. The doctrine of the spirituality of the soul is now attracting the attention of the most studious and apt thinking minds throughout the civilized world, and I am satisfied, is worthy of the most serious consideration of all who desire a happy and glorious immortality beyond the confines of this life.

NEPHI CITY, UTAH.—T. J. Schofield writes.—I thank you for your kindness in sending me the paper on credit, and assure you that I would not like to be without it on any account, although some one steals some of the numbers out of the mail. Have just got number twenty-three this afternoon, but have not got number one, number twenty one and twenty-two for the two weeks previous. Am very much interested in the "Search after God," and feel quite disappointed when a number is missing. Think it is the best of any paper that I take; to me it contains the best of life every week, and as long as it continues as good as at present, shall continue to love and pay for it. I would inform you that Spiritualism in Utah is slowly winding its way into the hearts of the people. I hear of circles being formed in Mormon families, for spirit manifestations, both north and south, in this territory. A Mormon sister told me last Sunday, that she, with her husband and family had been on a visit to her sister, near Ogden, W. T. Her sister, she informed me, was a medium, had held circles and received many manifestations; was communicated to from a boy of hers that died in Southern Utah some time ago; and had seen a stool dance and spin on the floor without human aid, and lifted upon her knees. She said that she had found out that both her husband and herself are mediumistic, which she did not know before. As for myself, I am a thorough convert to the Harmonial Philosophy.

PORTLAND, IND.—D. C. Baker writes.—Am ashamed of myself for not sending pay for the paper when my three months expired, but "better late than never" they say. I have been, and have been, taking the *Banner of Light* for several years, yet it is almost impossible to have too much of a good thing, therefore I send you a money order to pay for the JOURNAL and one dollar for widow's fund for the paper coming free.

NEWPORT, OHIO.—T. Gregory writes.—Find inclosed three dollars to apply on my subscription for one year. If this does not reach you in time to get number twenty seven, send it to make the connection. I do not want to miss a number on account of the "Search after God." It is light—that worth the whole price of the paper. Have but one paper on hand, having distributed them among my neighbors, and will still circulate them, and see what I can do the way you do. I have been a Spiritualist for the last twenty years or more.

CENTRALIA, ILL.—J. Evarts writes.—The dark clouds of superstition still encompass the pyramids of Modern Egypt; yet a ray of truth occasionally makes its way through the dense fog. Old theology is waning, and a new and better one is in many other places, only that its seams are closer and its fit more perfect, that is, "it hath ears and hears not; it hath eyes and sees not." But it has a sword that will stab in the dark, and a tongue as forked and venomous as a serpent. The light of Spiritualism has shown at times with much brilliancy upon this place; but not with power to penetrate the dark places and unite the scattered particles of the progressive element. But there is much of plastic mind here waiting for an impression of higher and better thought. The theories of Spiritualism have been well displayed before the people here, by Wilson and others but the clamor is still unabated, and where is your proof? I am constrained to bring restrictions upon the advertisement of Doherty and Pursell. The style of the advertisement alone is quite sufficient to cause strangers to say (as I have) "I'll not waste time to send a picture, but does not say what kind. It says to parties at a distance to state "the day and hour they wish a trial"—but does not say what is required of them. "Money refunded if no result is obtained." Now, what would "no result" be? If they send me my picture with a shadow by it, must I receive it, whether recognized or not? This is indefinite, and has the ring of irresponsibility; and a few such failures as this will make money without better assurance of security. I speak in brotherly kindness, and for the advancement of truth.

Remarks:—Those who eternally peck away at the outside of the shell and cry out "humbug," seldom get at the meat within.

We suppose that spirit friends are sufficiently near to those who send for likenesses to often know of such desires and are on hand at the hour fixed upon.

One would naturally infer that the artists refer to the photograph of the party who sends for the spirit likeness. We understand that the spirit artist means by "a result," a *spirit likeness*, but they do not pledge themselves that it shall be identified.

Of that they could not have any evidence. They guarantee a spirit picture or *no pay*, as we understand it.

Mediums have rights, as well as patrons. A genuine spirit likeness is valuable to have in one's possession, even if it be not recognized. All the artists can do is to develop and send such likenesses as appear on the plate. They have no power to say what spirit likeness shall be taken—then why not pay him for such a result? "Is not the laborer worthy of his hire?" He supports his gallery, furnishes chemicals, plates and time, pays postage, etc., etc. All should look at the business department of mediumship, and do unto mediums as you would like to be done by under similar circumstances.

Brother Evarts, we perceive, calls out these remarks for the benefit of that class who are eternally finding fault with something—professional mindfinders.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books named, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price	Postage
Age of Reason and Examination of the Prophecies,	.75	16
Artificial Somnambulism. By Dr. Rohnstock,	1.50	20
A Revelation of Departed Spirits among the Shakers,	.75	08
After Vale, a Story for the times, by Lois Waisbrooker,	1.25	16
American Crisis, by Warren Chase,	.50	08
Answers to Questions Practical and Spiritual. Double,	1.50	20
Apocryphal New Testament,	1.25	16
A Peep into Sacred Tradition, by Rev. Orrin Abbot, Paper,	.50	08
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Paper,	.50	04
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Rail-Roads.

SUMMER ARRANGEMENT.

ARRIVAL AND DEPARTURE OF TRAINS.

Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street

Ticket Office, south-east corner of Clark and Lake streets.

	Leave.	Arrive.
Cedar Rapids Passenger	9.30 a. m.	6.30 p. m.
Pacific Past Line	*10.45 a. m.	8.50 p. m.
Rock Island Express	10.30 a. m.	*8.00 p. m.
Pacific Night Express	†10.00 p. m.	†7.00 a. m.
Rock Island Night Passenger	†10.00 p. m.	†7.00 a. m.
Dixon Passenger	*4.00 p. m.	*11.10 a. m.

Prospect Line.

Prospect and Dunleith Pass	*9.00 a. m.	*7.15 a. m
Prospect and Dunleith Pass	*2.45 p. m.	*2.20 p. m.
Rockford, Elgin, Fox River and State Line	*4.00 p. m.	*11.10 a. m.
St. Charles and Elgin Passenger	*5.15 p. m.	*9.15 a. m.
Junction Passenger	5.30 p. m.	8.30 a. m.
Lombard Accommodation	*6.10 p. m.	*7.40 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie sts rel.

Milwaukee Mail	*8.00 a. m.	*10.10 a. m.
Day Express	*9.45 a. m.	*4.00 p.m.
Evanston Accommodation	*1.00 a. m.	*2.00 p. m.
Rose Hill, Evanston, and Highland Park	1.00 p. m.	3.40 p. m.
Afternoon Pass	*2.45 p.m.	*7.40 p.m.
Kenosha Pass	*4.05 p. m.	*9.10 a. m.
Waukegan Accommodation	*4.30 p.m.	*8.20 a. m.
Waukegan do	*4.00 p.m.	*7.15 a.m
Milwaukee do	11.00 p. m.	7.00 a. m.

Kenosha and Waukegan trains leave from Wells street Depot.

Wisconsin Division—Depot corner of Canal and Kinzie street

St Paul Express	*10.00 a. m.	*7.15 p. m.
Night Passenger	*9.00 p. m.	*9.30 a. m.
Janesville Accommodation	*2.00 p. m.	*1.00 p. m.
Woodstock Accommodation	*5.00 p. m.	*10.10p. m
Barrington Accommodation	*5.15 p.m.	7.45 a. m.

GEO. L. DUNLAP, General Superintendent.
H. P. Hamwood, General Ticket Agent



on, Gen'l Pass. Agt., 64 Clark st., Chicago.

Michigan Central Railroad—Union Depot, foot of Lake street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

Mail Train	*8.30 a. m.	*8.05 p. m
Past New York Express	*2.00 p. m.	*4.05 p. m.
Day Express Eastern (daily)	†9.15 a. m.	†6.05 a. m.
Night Express	†9.00 p. m.	†6.50 a. m.
Kalamazoo Accommodation	*4.10 p. m.	*12.00 1 m

Cincinnati and Louisville Trains

Day Express	*9.00 a. m.	*5.20 p. m
Through Express	†4.30 p. m.	†4.30 a. m

for St. Joseph via New Buffalo.

Day Express	*9.00 a. m.	*11.30 a. m
Accommodation	*4.30 p. m.	*1.10 p. m.

HENRY C. WARNWORTH, Passenger Agent.

		*8.15 p. m
	17.30 a. m.	8.40 p. m.
	*10.40 a. m.	*4.10 p.m.
	*1.45 p. m.	*6.30 p. m.
	*2.20 p. m.	*6.40 a. m.
	*4.00 p. m.	*9.40 p. m.
	*6.30 p. m.	*9.30 a. m.
Hinsdale Accommodation	*4.15 p. m.	*10.30 a. m.
Pacific Night Express	19.00 p. m.	17.00 a. m

ROSSER HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in St. Cent. Depot

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*9.30 a. m.	*7.45 p. m
Cairo Express	*4.30 p. m.	*7.30 a. m.
Kankakee Day Passenger	*2.30 p. m.	*7.45 p. m.
Kankakee Night Passenger	*6.30 p. m.	*7.00 a. m.
On Saturdays this train will leave at	4.45 p. m.	
Chicago Passenger	*4.00 p. m.	*9.35 a. m.
Hyde Park and Oak Woods	*9.30 a. m.	*7.45 a. m.
" " " "	*2.00 a. m.	*6.27 a. m.
" " " "	*12.15 p. m.	*3.45 p. m.
" " " "	*2.00 p. m.	*6.15 p. m.
" " " "	*6.10 p. m.	*7.58 p. m.

(St. Louis through Trains.)

Day Express	*9.30 a. m.	*8.15 p. m
Fast Line	†6.15 p. m.	†7.00 a. m

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Mail	*8.30, a. m.	6.25 p. m.
Day Express	*9.00 a. m.	6.00 a. m.
Atlantic Express	8.15 p. m.	8.00 a. m.
New York Express	8.00 p. m.	9.00 a. m.
Valparaiso Accommodation	5.30 p. m.	9.30 a. m.

W. G. CLELAND, Gen. Ways Pass. Agt., 66 Clark st.

Cleveland and St. Louis—Depot, corner Kinzie and Canal sts

Express Mail	*8.15 a. m.	*8.00 p. m.
Valley Accommodation	*4.40 p. m.	*9.45 a. m.
Night Express	16.40 p. m.	16.00 a. m.
Lightning Express	9.00 p. m.	*3.25 a. m.

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With the Gods.

We are sad to-day, but will not complain, at the loss our cause has sustained in the apotheosis of our brother, A. B. Whiting. He was with us but the other day, and made our souls leap with joy, as his inspired brain overflowed with song, poetry, and argument. To-day, he is with the Gods, meet companion for the great souls of the Spirit World. We knew him well, and in knowing him, we learned to love him—not that we agreed on all points of doctrines and law, but in the fact that we were brothers in a common cause.

Brother Whiting leaves behind him a clear, consistent record in Spiritualism. True as the the needle to our cause, faithful in his obligations as a speaker, and never stooping to chicanery as a medium, he has passed on in a halo of glorious light to a happier and better life.

We last met Bro. Whiting in Louisville, Ky., at the house of Bro. Turner; it was in Dec., 1870. It was a dark, stormy day. He was sick, —very sick, and yet with a mighty will power, he was doing brave battle with his disease. He was cheerful, and yet there was a shadow on his brow. We then felt that our brother was not to be with us long. During a few moments of private conversation, he said in answer to a question, "I shall soon be about again, and if not, I have no fear—all is well. I shall not tarry in the grave, but beyond, where the green fields of the Summer Land are, you and I will meet again."

Then came the hand shaking and the final good-by. We parted, dear brother, to meet no more in the form; but we shall meet again,—you and I,—in the great world of spirits. May we meet to continue our earth acquaintance into an eternal spiritual friendship.

Brothers, you of us who are in the field as teachers, one of our number has gone on to the spheres, and in his report of progress here below, let him say that we are as one man, working in harmony for the good of all. Once before I held out the olive branch of peace and good-will—some did not respect it, and now I hold it out once again over the safe in which we have deposited the body of our dear Brother Whiting, and in the presence of his enfranchised soul ask you to respect it. We will not be the first to mar the dawning happiness of our brother's new life.

To his dear sister and sorrowing friends, we send greetings. Your loss of his physical presence is his eternal spiritual gain.

And now in this hour of our solemn gladness, let us exclaim,

Too sacred is that shade for hate:
Heaven's rainbow in his heart is shrined
With an unselfish joy, that Fate
From earth hath taken one more of our kind.
Nor is the shade with robe and crown,
In such world-blessing love alone,
For Whiting and hosts bown down
In thanks before the great Just One.

Our Second Visit to Iowa and Minnesota, Aug. 18th, 1871.

To day we leave for Maquoketa, Jackson County, Iowa. Maquoketa is a fine little town, with railroad connection with the C. & N. W. Iowa Branch Junction at Clinton. We reached there at six o'clock in the evening, and then rode six miles into the country to the farm house of Brother Bradway, remaining with him Saturday and Sunday, the 16th and 20th, lecturing four times in Estate schoolhouse to as many human beings as could well pack themselves into the building. On Sunday we lectured in a grove to many people. We gave one matinee that was well attended. During our stay we gave many fine tests and readings of character. A family group of four spirits came to an elderly lady with words of cheer. They were described and fully identified. We believe the woman was an Adventist.

We made the acquaintance of many true and warm hearted friends, of whom we remember the Bradways, the Stevens, Grays, and others with pleasure. Herald, the last a soldier friend. Major Belden, now editing a paper in the town of Maquoketa. God grant that his life may be smoother, and his lines cast in more pleasant places than when in the army.

Mrs. Stevens is a very fine medium, and one who, if she could take her place in our ranks as a seer and speaker, would rank with the best of us before the world.

There is a very fine cave, with picturesque scenery, two miles from Estate schoolhouse, well worth a visit from all who go to Maquoketa. There is also a very fine natural bridge of rock connected with the cave, that in the future will command the attention of pleasure seekers.

Monday, Aug. 25th, we left by stage for Dubuque at six o'clock, rode forty-seven miles, reaching Dubuque at six o'clock in the evening. Stopped at the Tremont House. We suffered severely from the bill of fare presented us by the mosquitoes—social and musical guests of the Tremont House.

Tuesday, August 22nd, we left Dubuque at seven o'clock, for Independence, Iowa. Here we lectured and gave tests three evenings, to small but intelligent audiences.

We found many old friends here, whom we were glad to take by the hand. We lectured in Wilcox's New Hall, a fine one and cleanly, with a gentleman janitor. Made our home at the house of Brother and Sister Patrick, of whom we can say that Spiritualism has none in its ranks truer and more faithful than our good Brother and Sister P. They were both absent during our visit, but their places were well and worthily filled by Walter and Carrie, son and sister of Mr. and Mrs. P. How well we fared and enjoyed ourselves at Independence—it is only just to say we went away satisfied.

Friday, August 25th, we went to Cedar Falls. Tarried with Brother F. A. Crause. Lectured to full houses four times. (Gave one afternoon matinee to one hundred and forty people.) We gave fifty tests, fifty-nine of which were identified on the spot.

The cause of Spiritualism is gaining ground in Independence and Cedar Falls. Few places in Iowa hold forth better inducements for investment of capital than Cedar Falls. Situated in the midst of a fine agricultural and grazing country, with one of the finest water powers in the State, it can not fail of becoming an important point. There are three railroads running in and out, making it a fine railroad connection with East, West, North and South.

Monday, August 28th, we left Cedar Falls for Shell Rock, situated northwest of Cedar Falls, on the Shell Rock River. It has a good water power, well improved. There is a new railroad, just completed to this point. The Spiritualists are organized here and are doing a good work. May they continue in well doing.

Here we lectured four times to good audiences, save on the first night, when the audience was small; it being a dull, rainy night.

We gave many tests here, and made some failures, or what may be called failures. One or two tests given at the time, dated: Subsequent-ly proved to be correct, we do not think we did as well at Shell Rock as at the other places we had visited.

August 31st, we left for Waverly at ten o'clock in the evening, in an open wagon, over the prairie on our road to Minneola; up all night. At Waverly we rested an hour or two with Brother Colvers, the host and chief mover, president pro tem Society of Spiritualists in Shell Rock,—a nice man.

Friday, Sept. 1st, 1871, at half past seven o'clock in the morning we found ourself, in company with a dozen others, obliged to lie over five-and-a-half hours, to accommodate the monopoly of the great contending railroad companies, the Iowa division of the Illinois Central, and the Minnesota division of the Milwaukee and St. Paul R. R. These two great companies, largely endowed with land grants and money gifts, have little in common with the interests of the people. The time, however, is not far distant when the people will take measures in to their own hands, and right these wrongs! We, the people, know well the necessity for railroads, and we also know that capital is a mighty power, but we also know that whirlwinds, deluges and earthquakes are not in the habit of respecting the rich or poor, and never halt to count the cost. So with the whirlwinds of human passions, when let loose, and from the signs we meet and see all over the land, we opine that there is a whirlwind of human passions brewing, that will sweep down upon these monopolies one of these days, that will make them feel that the people are something besides serfs, to be crushed beneath the Juggernaut of capital.

At twelve o'clock and forty-five minutes, the train from Mason City, Iowa, for St. Paul, Minnesota, came in sight, and at twenty minutes past two we were off, changing care at Austin and Farmington; we reached Lake City, situated on Lake Pepin, Upper Mississippi, a most beautiful sheet of water, twenty-five miles long. This lake affords one of the finest fishing grounds in the northwest. The lake proper is an expansion of the Mississippi River, from three to five miles wide, is dotted with islands, and surrounded by bluffs from two hundred to three hundred feet in hight. From the highest of these bluffs we have a fine bird's eye view of one of the finest landscapes in the world. There lie spread out before us, forests, hills, promontories, bluffs, prairies, streams, the Father of Rivers, dotted with steamers, sail boats, rafts and the canoe. Along its west bank the railroad, with its mighty trains of cars freighted with the commerce of the world!

The most prominent landmarks are Sugar Loaf on the west, and Maiden Rock, on the east side of the river. Maiden Rock has an interesting and romantic but sad story to relate to each passer-by, a true tale of Indian life:

Winona, a beautiful girl of Wabasha's tribe, loved a young hunter and promised to become his bride. Her parents, like too many in Christian lands, were ambitious, and promised her to a distinguished young warrior who had smitten masefully the hostile Chippewas. The maiden refused the hand of the brave, and clung to the fortunes of the hunter, who had been driven to the wilderness by menaces of death. The family were encamped on Lake Pepin, in the shadow of the great rock. Starting like the frightened fawn at the cruel announcement, she swiftly climbed to the summit of the cliff, and there, with bitter words, reproached her friends for their cruelty to the hunter and her own heart. She then commenced singing her dirge. The relenting parents, seeing the peril of their child, brought her to come down and take her hunter lover for a husband. But the maiden too well knew the treachery that was hidden in their promises, and when her dirge was ended she leaped from the lofty pinnacle and fell among the rocks and shrubbery at its base, a martyr to true affection.

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Mr. D. W Campbell, a respectable merchant of Albany, has, within the past seven years, been robbed of about $20,000 by his confidential clerk, Mr. Ira B. Schuyler. Mr. Schuyler, having been detected at last, has refunded about one-third of the money. He was considered a most amiable and religious person, and at one time held office in that admirable society known as the Y. M. C. A.

The *saving ordinance* of Christianity does not change the propensity to steal—"it is a means of grace," that serves as a passport to an orthodox's heaven. "Morality," they say, "is dangerous."—It is only "the love of Jesus that can save from endless perdition." It is a remarkable fact that almost all the convicts in various prisons in the world are devout believers in a *Devil*, Hell-torments, and the blood of Christ as a means of salvation—hence "they roll sin as a sweet morsel under their tongues" until the last moment, when the accounts can be balanced by a simple ejaculation, "O Jesus—God have mercy on my soul!" "Consistency, thou art a jewel." Common sense is never consulted in the making up of church dogmas and creeds —"Great is the mystery of godliness" is their motto.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, OCTOBER 14, 1871. VOL. XI.—NO. 4.

Nineteenth Annual Report of the First Association of Spiritualists of Philadelphia—Read at the Annual Meeting, Oct. 1st, 1871.

During the past year, we had the services of the following lecturers: Thomas Gales Forster, Juliette Yeaw, Elwd. S. Wheeler, Moses Hull, Nellie J. T. Brigham, Susan C. Waters, James M. Peebles, E. V. Wilson, and Henry T. Child, M. D.

They have given one hundred and fifteen lectures.

At the expiration of our lease of May last, we gave up Harmonial Hall and have had no meetings during the Summer months. We have leased the large hall, known as Institute Hall, North East corner of Broad and Spring Garden Streets.

The receipts for the past year have been:

Subscriptions and donations	$1 357.64
Collections at meetings	231.46
Receipts at festivals	201.87
Rent of Hall	155.19
Total receipts	$2 796.16

Expenditures:

Balance due the Treasury	$ 415.83
Rent of Hall	1 000.00
Compensation of speakers	950.20
Janitress	96.00
Gas and fuel	167.63
Expenses of festivals, celebrations, advertisements, and printing	166 03
Total expenditures	$3 795.69
Balance in Treasury	$ 47

We have engaged the services of the following speakers for 1871. Cephas B. Lynn, October; Francis Kingman, November; Anna M. Middlebrook, December; Mr. E. V. Wilson, January; 1872. C. Fannie Allyn, February; N. J. T. Brigman, March; James M. Peebles, May.

The term of office of five of the trustees expires at this time namely—James M. Shumway, Wm. H. Jones, Mary Beans, A. May Wise, and Asa Rogers.

We recommend that the meeting nominate persons for these vacancies and appoint tellers.

By the charter the time for the election is fixed for the 1st Monday in October, and we suggest that the polls close to-morrow afternoon at 6 o'clock.

Signed on behalf of the Board

HENRY T. CHILD M. D. Pres.

JAMES M. SHUMWAY. Sec.

The Crucible.

We are glad to learn, is in a flourishing condition. We clip the following from the number of Sept. 30th:

With this number commences volume two of the *Crucible*. We make no promises for the present volume, only that we shall as in the past, do the best we can. We hope that experience will prove a teacher so that each volume can be an improvement on the past. We, editors and printers, shall do all we can to give you a paper which is not only thoroughly alive to Spiritualism, but to all the reforms of the age, as well.

We have made a few changes in the management of the *Crucible*, deciding that a cosmopolitan journal should all be *cosmopolites*, we have taken out the North-Western Department, and have invited its editor to become an assistant editor of the whole paper, and fire away with the same zeal that characterized his editorials during the last volume. D. W. Hull's Corresponding department, has also been removed and he enters the arena as an assistant editor. Last though not least, the other half of ourself, Evira L. Hall, who bears the burden and heat of the office work of the *Crucible* has entered the editorial corps. That old proverb, "Honor to whom honor is due," we cannot forget, and remembering it we could do nothing less than make the changes we have.

Any one wishing to know the particular editor that writes a particular article will find out by looking at its close as the initials of the writer will be put at the close of every important article. Olla Podrida is a dish in which all the editors will dip in common without being personally known. As the meaning of the word is, *melange*, we will make it such in more senses than one.

Hoping that our patrons will continue to cooperate with us, we introduce to them number one of volume two of the *Crucible*. M. H.

A. B. Whiting.

It is with great pleasure that we give place to the following resolutions:

WHEREAS, The physical body of A. B. Whiting has yielded to the ravages of disease, and the beautiful soul that once animated it has, taken its flight to a purer clime and a higher life; be it, therefore,

Resolved, That this Spiritualist society have always entertained the highest regard for his talent, and appreciations of his labor, and realize that in his transition the cause of Spiritualism has sustained an irreparable loss.

Resolved, That the spiritual society of Penn Haven do hereby tender to his bereaved mother and sister, an expression of our sympathy and heartfelt regret.

Resolved, That a copy of these resolutions be forwarded to his mother and sister, and that the spiritual press be requested to publish the same.

J. S. NEWELL. Pres.

S. D. PAGE. Sec.

Spiritualism in St. Joseph, Mo.

BROTHER JONES:—A few intelligent and zealous Spiritualists in this city deeming an organization necessary for the good of our cause and that of humanity, issued and circulated the following:

DECLARATION.

We, the undersigned, citizens of St. Joseph, do hereby form ourselves into a Society, to be known as PROGRESSIVE SPIRITUALISTS for mutual benefit and the dissemination of truth, and agree to be governed by such Constitution and By-Laws as may be adopted by a majority of its members, and to pay, on the first Monday of every month, the sum set opposite our names, towards defraying its expenses.

Individuals may become members of this Society who are seeking after truth, with a desire to elevate and perfect their natures, and to promote their present and future happiness.

All persons becoming members of this Society will be required to live a good, moral, temperate, truthful, and virtuous life, and to do unto others as they would be done by—otherwise they may be expelled by a vote of two-thirds of its members present at any regular meeting. A member may withdraw at any time by notifying the secretary to that effect.

After a sufficient number of names were obtained, and the requisite amount of funds subscribed to insure its permanent success, they organized by electing the following officers, viz: John C. Binder, President; O. F. Smith, Vice President; John B. Harder, Recording Sec'y; Dr. Daniel White; Corresponding Sec'y, and George Seifert, Treas.

Regular meetings will be held every Sunday, at their Hall.

Our Society has opened under the most favorable auspices. Our worthy president proposes to donate a Melodeon, and the necessary number of "Spiritual Harps" to establish a good choir. The Spiritualists of St. Joseph, are composed of men and women whose moral character are above reproach, and having tested the truths contained in our beautiful philosophy, they desire to impart them to others.

Truly thine,

DANIEL WHITE, M. D.

St. Joseph, Mo. Sept. 23-d, 1871.

AMERICAN ASSOCIATION.

Official Report of the Eighth National Convention of the American Association of Spiritualists; Held at Troy, N. Y., September 12th, 13th, and 14th, 1871.

[Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL, by Henry T. Child, M. D.]

Address by Mrs. Sophronia E. Warner:

THE CHILDREN'S LYCEUM AND ITS WORK.

MRS. President and friends: The subject I have chosen for our consideration at this hour,—the Children's Lyceum and its work, is fraught with deep interest. Our friends who are interested in building up the various religious denominations of the land, see if they would have their children unfold in harmony with their ideas of right, that their Sunday school must not only be kept alive, but be imbued with a healthy growth. In this they act with a keen discernment of what constitutes their strength and safety as religious organizations. How much more should we, who believe that true religion is manly and womanly growth, realize the importance of this idea. It is evident that if we are to have healthy men and women,—healthy in body, mind and spirit,—we must create a right education for our children. If children are left in ignorance of the laws that govern them, they will from necessity trespass on those laws. True education is salvation. As Spiritualists, we take the ground that salvation cannot come through belief in the atonement of Jesus. We must *work out our salvation*. We must grow; but this we cannot do without we have the means of growth. Humanity in one sense may be called the tree of life. So far as this state of existence is concerned, men of us are but dried trees. But if we have left the germs from which new buds are to expand and blossom into existence, they must be fed with all the elements necessary to perfect them if we expect from them health and beauty.

Our children are to become the fathers and mothers, the law makers, and business men and women of the future. Their sentiments will be noble, temperate, and humanitarian—breathing justice, purity, and truest freedom; or they will be the reverse—carrying devastation, sorrow and death in their train.

The Children's Progressive Lyceum, in harmony with home education, must be the schooler of our darlings. To make it truly and efficiently so, work is before us. Our first business, as parents, conductors, officers and leaders of groups, is to acquire as far as we may, a knowledge of the laws which control our bodies; for we cannot have healthy minds without healthy bodies—the body being the medium through which the mind unfolds. Having this knowledge, we can impart it to our children. We should have the means of exploiting the physical structure, and what is needed to secure for it a harmonious growth. We find that ...ity unfolded through proper ex-

We therefore regard it as highly ... the Lyceum should establish the best system of gymnastic exercises, not to be taught merely for a few brief minutes each Sunday in the Lyceum Hall, but to be practiced profitably each day by every member who can obtain the time to do so. The system must be such as to give variety of movements, so that the eye may be pleased and strength given. Now there can be no grace of movements which cannot be made with the free use of every muscle and fibre of the body; and certainly we can not be rounded into symmetry and strength, unless there is perfect freedom in every motion. We must secure such instructors in this branch of our Lyceum as *understand*, and feel the importance of the work. As it is now carried on in all the Lyceums I have attended, there is a lack of interest manifested by the larger number of our girls and women, for the simple reason that as they are dressed they can derive no benefit from the exercises. Their dresses are too long on the shoulders, and too tight about the waist to permit any freedom or grace of motion. To such the ex rcises are practically a farce. They are ignorant of the reason why it is so; and they are not conscious that their is any greater freedom of breath and motion, for the fashionable practice of compressing their waists commenced by their mothers at too early a period for them to remember. I am aware that this is a hackneyed subject; but it is of such importance that it will bear discussion not only every day, but every hour of the day, until our mothers and sisters are thoroughly informed in this respect. No language can express the amount of misery and immorality growing out of the indecent practice of tight lacing. It is a part of our work to impress this truth on the minds of our members, and through them reach humanity at large. I know I am treading on dangerous ground if my object was to obtain praise; but a higher motive moves me than to seek applause at the expense of truth.

We have declared that true education is salvation, and that our Lyceums must be the educators. Our young girls must be the mothers of the succeeding generations. Shall they be prepared to give to the world healthy children in mind and body? or shall they, following the example of the past, bring forth subjects for drunkenness, insanity and the hangman's rope? Subjects who revel in the cesspools of crime, where all honor and purity are lost.

The office of breathing—of filling the lungs with pure air—purifies the blood, and brings health and happiness, and our children rise up and call us blessed, and we are blessed in them. But children born of mothers who were enslaved beneath cords and false supports, cannot be healthy in organization. Their blood is necessarily impure. Poor mothers, how they need the world's love and pity! They seek their happiness and gratify their propensities, as they come on the active scenes of life in artificial stimulants, and thus go down to misery and death.

My friends, we must inculcate temperance in its highest sense in our Lyceums. We must strike at the *cause* that produces

"The waste, the woe, the misery and the tears
That thick with terror all the rolling years."

Make all the laws we will—they may be good as far as they go. While the demand exists for alcoholic drinks, it will be had in spite of law, and until we can educate women above the practice of abusing their bodies, and men above the demand for alcoholic drinks, and the disgusting and equally pernicious habit of using tobacco in every form, we shall have crime, misery and degradation in the future as in the past and present.

Our children must have it proved to them that pure air, proper exercise, plain nutritious food, and nature's pure drinks, will promote health, happiness, and purity of character; and that the opposite of these will produce disease, misery, and all impurity of life.

With proper instruction, how much greater will be our work! The system of growth is different from that of stuffing the mind needless of its demands. Let us freely give time and money that we may make the study of physiology delightfully interesting. Let us bring to our aid the means of *scientific proof* in regard to the human structure, and what is needed to support it in health and beauty. Without this, all our preaching falls to the ground; for let me repeat it, without healthy bodies, we cannot have healthy minds or good religion. The person diseased in body cannot be the wise and gentle husband or wife, brother or sister, parent or child, that the same person could be in perfect health. We all understand, of course, that whenever we exercise any portion of the physical frame, more blood is carried to the part exercised; and if not overtaxed, that part becomes like the blacksmith's arm, developed and strong with use, while the young man who uses his muscular system but little, and his brain a great deal as a general rule, will live out but half his natural life. So he who alone cultivates the body and pays no attention to his mentality, will become dwarfed in intellect.

It is important then that officers and leaders of Lyceums, should aim to understand the natures and peculiar characteristics of their pupils. We must no longer do as we are now doing, and as the promoters of other systems before us have done: stimulate to greater mental activity those whose brains are already too active for their bodies. We must hold them back, while we urge on the bilious and lymphatic temperments to greater diligence. If we do not, our bright ones will die early, or live poor, debilitated unhappy beings, and our dull ones will fall far short of what they might have become under our fostering care.

With proper instruction for both classes, we shall unfold a beautiful and healthy variety of ability. We must not urge little ones of four, five and six years of age to commit poems or long articles of prose to recite, because they can not do it without injury to themselves; and we also discourage those of slower intellect by so doing. It is in this way our Lyceums die.

Every member, old and young, should be required to take part in all the movements of the Lyceum, for in this way we give the most variety, and we cannot die. Working with and for each other, we grow in beauty and symmetry, and present a scene not unlike the worlds of stars with which the Father of all Life hath adorned his footstool. Each one is a flower perfect in itself, and differing from all the rest; and yet we feel that all this variety of shapes and color, and fragrance, speaks more of grandeur, strength and beauty, and the boundless capacity of the All Father, than one simple flower alone, however beautiful it may be.

As we want cultivation in variety of talent, so we must have a variety of exercise, and not the same round of movements every session. To Mr. Davis, the founder of our system, we owe a debt of gratitude. We must love him for his help, and while we retain the central ideas he has given us, we ought not, nor can we suppose he would desire us, to confine ourselves exclusively to his Manual, or any other; but use *all* that we can make serve us, and adapt our exercises to individual cases. Brother Davis' brain is too large, his soul too generous to desire us to confine ourselves to his book just as Sunday schools have been confined to class books. His design is to aid in spiritual growth; and if we would grow, we must use all things as *aids*, not as authorities.

We must have interesting reading matter for our children.

No family connected with a Lyceum can afford to do without the *Lyceum Banner*. Instructive, interesting books, free from cant and creed, must be with us. And a very important thing is not to hold our sessions too long. Our exercises should be short and spicy. Our officers and leaders must be united, and lovingly supported by the members. Those who have charge of children must love them. We must speak to them in love, or no matter how wise we are, we cannot reach them. Societies and Lyceums should work for one interest. Such speakers alone should be engaged as will work with us, and the Societies should be just to them. No speaker can be just to himself, lecture twice and work in the Lyceum all in the same day. Where there are Lyceums, one lecture only should be given to the people or society on the day of its meeting, and an address of any fifteen or twenty minutes to the children. I would limit it to ten minutes rather than exceed twenty. No warm discussion should be permitted before the Lyceum, or in presence of the children. Where differences of opinion arise among officers and members, they should be presented in a style kindly suggestive, and not in the form of disputa such as apt to be elicited in regular debate. It is to be supposed that each one has the good of the cause at heart, and seeks no personal aggrandizement; and all remarks intended for the benefit of the whole, should be couched in such language the least child present can understand. The exercise of each separate group of course, will be conducted in harmony with the necessity of its members.

We cannot make the Lyceum a success in one week or one year. But if we work with loving, self-sacrificing hearts, through heat and cold, sunshine and storm, letting nothing divide us, we shall see our garden, which now looks all too barren, blossom with beauty and all that brings spiritual light and love. Our darlings of to-day shall become the noble men and women of the future.

On our faithfulness in this work depends our growth into healthy Spiritualists. We have no time to build up. We have *humanitarian* work to be done. Let us then study ourselves, and know the difference between perverted demands and natural ones. Let us not forget that we are to prove scientifically what kind of food best supports life. We surely know that blood, bone, muscle and tissue are made from the food we eat. It we sin, we must suffer the penalty. There is no escape. "Facts are stubborn things, and must be met." Only through obedience to the laws of our being can happiness be born. In view of all this, shall we be indifferent to the Lyceum work? Shall we not rather endeavor to convince every half dozen or more Spiritualists, who can be gathered together in one neighborhood, of the necessity of planting a Progressive Lyceum in their midst? Shall we as fathers and mothers, attend meetings at our halls to hear spiritual truths, while our children are in the streets, or being falsely and wickedly educated in orthodox Sunday schools? Shall we give money for seats in Christian churches while we let our Lyceums die for want of support? Good men and women of earth, and loved ones gone to the Better Land, are waiting to know whether we will do the great work of helping our children to a harmonious growth in manly and womanly graces, or whether we will write our own doom, and see our work given to another people.

I pray you come to the rescue. Make the Lyceum meet every demand of education. Aid in its steady growth, until we can have art and science taught our children until they shall have such a practical knowledge of themselves, that they will not stumble in darkness as have their fathers and mothers.

Oh, noble work to be done! How my heart throbs with conscious interest for the clasping of hands, and the union of loving souls, who will cast aside antagonism, and in solid masses move on, on, until we shall stand on the other shore, feeling that we knew our work and did it well.

Do this and no death itself will ever be sounded over a Lyceum. Every Sunday must find leaders, officers, members at their posts. And at stated periods, officers and leaders will hold meetings for consultation, for in the exchange of thoughts and friendly counsels we grow.

In conclusion, I ask that all here present, will pledge themselves anew to this important work.

WEDNESDAY—AFTERNOON SESSION.

Song by the choir.

MRS. WOODHULL'S ADDRESS.

I scarcely know how it has come about that I am on this rostrum, in the midst of a Spiritualistic convention. I have been a Spiritualist and a recipient of heavenly favors ever since I can remember, but for reasons never explained, I have not been known to Spiritualists, nor they to me. In my humble way I have been an earnest advocate of the principles of the spiritual philosophy, while to me its truths are quite as real as are the facts of material existence; and all my hopes for the future of humanity are founded upon the inauguration of a complete unity of purpose between the two spheres in all things upon which the good of humanity depends. I thank this convention for its hand of fellowship when so many others are set against me. If I have faults and errors, they have come from a misunderstanding of Him to whom I owe all that I am and who in my childhood taught me of the angels, in my youth smoothed the stony paths I trod and in maturer years instilled in my heart a love for all humanity, and to be whose servant is still all my ambition.

I propose to speak briefly of children—a subject which, though comparatively ignored, is to me one of the most important. I believe that Spiritualists have an interest in all kinds of reform, and therefore must have in this, which lies at the basis of all others, since a perfect humanity must come of perfect children.

We have often wondered that, among all the medical authorities, there have not been more who devoted some part of their professional writings to the sole natal care and treatment of children. No more important addition could be made to our system of social economy, nor to our pathological literature, than a strict analysis of foetal life for popular circulation. While so much has been said and written regarding children's care and treatment after birth, that part of their life previously has been entirely ignored. It would be just as proper to ignore their life after birth until some still future period, say three, five or seven years of age, as to do so before birth.

Today a good foundation for a good life, it is required that the proper care should be bestowed upon it from its very point of beginning. The tiller of the soil exercises special care and his best wisdom in the preparation for the future harvest. He knows, from oft repeated experience, how important it is to have the very best seed, of the very best variety. He knows that seed thus selected, planted side by side with unselected seed, and receiving no more care, will yield not only larger harvests but also that they will be of choicer quality.

Having the best seed possible, his next step is to have the ground properly prepared, into which at just the proper season, he deposits it. All these preparatory measures are a part of the process by which our fruits, grains, and vegetables have been brought to their present state of perfection. Everybody knows that fruits and vegetables which grow wild and are poisonous, are capable of being brought by cultivation to be delicious articles of diet. Everybody knows that by study and care our most celebrated breeds of horses and other stocks of domesticated animals have been obtained. Everybody knows that deep scientific research is constantly being made in almost every department of production, and that those engaged in the respective departments eagerly apply every new fact which science makes clear. It is an admitted fact that the future character of what is to be produced, can be very nearly, if not absolutely, determined by those who have charge of the process. Even the color which the herdsman desires for his cattle can be obtained; and what is true regarding color is just as true regarding all other indices of individuality.

Notwithstanding all these accepted facts which are coming to be the rules and guides of people, when we approach the subject of making the same rules and guides so general in their application as to include children, the world stands aghast and with one united effort, frowns it down.

Nobody denies the importance of the subject, but those who speak at all argue that it is one of those things which we are not prepared to meet. Not prepared to meet! And the whole Christian world has been preaching regeneration these eighteen hundred years! which they tell us is the one thing necessary. All the importance claimed for regeneration we willingly admit; all badly produced persons require regeneration; but as it is better the mole-hill may be dug to detour. If *regeneration* is an important matter, *generation* is still more so. It is to the consideration of this fact, as demonstrated and practiced in all departments of nature below, that the human must come and acknowledge itself a proper subject of. Just so far as science can demonstrate and humanity will put its demonstrations to practice, just so far can the necessity for regeneration be done away.

It is too true that the courage to face this question is generally wanting and when it is attempted, all society pretends to be outraged. Are human beings, then, to be always considered of so much less importance than the things they make subservient, that they should forever be left to come into this world's existence as individuals at random? We know the obloquy that has fallen upon all who have ever attempted to hold the mirror so that society would be obliged to contemplate itself; but, notwithstanding all this, we feel there is not a more noble object. We have considered all the bearings of this matter, and have determined to stand by the flag we have thrown to the world—"Children their Rights, Privileges, and Relations," and we shall maintain it argumentatively, if possible; defiantly, if need be, against all opposition, let it come from whence it may, or let its character be what it may. Argument we know we shall not have to encounter. Scientific hindrances we know we shall not find in our path. Common sense we know will offer no ground of rejection. We shall, however, encounter heavy-headed bigotry, blind intolerance and fossilized authority—and we are prepared.

It is held down as an undeniable proposition, that the human race can never even approximate to perfection until all the means of which

men make use to produce perfect things are also made use of in their own production. Let those who decry the proposition turn to their so much-revered Bible and read: "Ye cannot gather figs of thorns nor grapes from thistles"—and learn wisdom therefrom. It must be remembered how great an "Infidel" was he who first demonstrated Arterial and Venous Circulation, which has come to be of such importance in diagnosing diseases. It is generally true that those truths which result in the greatest benefit to humanity, meet with the most blind and insane opposition in their first struggles for recognition. If this subject of children to be judged by this rule, it is to develop into a question of importance than any which has yet occupied the human mind.

But it is said, How can this be done? It cannot be done immediately to the fullest extent, but the recognition of its importance can be forced upon humanity, and the practice of its evident deductions can be attained by degrees. Once let it become divested of this awful idea of "in propriety," and humanity will begin to practice its teachings. It is only required that reason be exalted to its proper place and influence, and analogies, with which nature abounds, will become the great teachers.

The difficulty with which we shall be met at every step is, that it is nearly impossible to make people real in their lives before they are far any other or higher purpose than for each of them to acquire for him or herself the greatest amount of personal gratification. They cannot yet sufficiently realize that each individual is made one of the means by which the whole of humanity is advanced. They cannot yet be brought to reduce to practice what all admit, that hope of the greatest man of the world is he who does the most for humanity; nor have they more than an undefined belief that in doing the most for humanity, they do most for themselves. Yet this has been the logic of the doctrine of Christianity nearly two thousand years.

The teachings of Christianity are well enough, they have been taught perfectly. But we have now arrived at that age of the world which demands adequate results as proofs of the validity of its most positions. The Apostles taught that "error in signs" should follow those who believed. Do these signs exist within the heart of the professed representatives of true Christianity? By their fruits shall ye know them. We do know them by their fruits, which are not to perfect as to warrant the conclusion that humanity has passed from being "professors" into being "possessors."

Human life may be compared to a military campaign, in which no amount of valiancy and good generalship can overcome the defects of an imperfect organization of the "body" with which it is to be made. We may as consistently expect a badly organized army to make a good military campaign as to expect a badly organized child to make a good social campaign. To this the very beginning of organization should all reformers turn who expect to produce any beneficial results, which shall be ultimate and lasting, and which shall mark the perfecting process of humanity.

Women by nature, are appointed to the holy mission of motherhood, and by this mission, are directly charged with the care of the embryotic life, upon which so much of future good or ill depends. It is during this brief period that the initials of character are stamped upon the receptive, incipient mentality, which, expanding first into childhood and on to manhood or womanhood reveals the true secrets of its nature.

The babes of children, then, as individuals, begin while yet they are in fœtal life. Children do not come into existence by any will or consent of their own. With their origin they have nothing to do, but in after life they become liable for action which perhaps was predetermined long prior to their assuming personal responsibility. In youth, children are virtually the dependents of their parents, subject to their government, which may be either wise or mischievous, and is apt to be the latter as the former. But, having arrived at the proper age, they step into the world upon an equality with others previously there. At this time they are the result of the care which has been bestowed upon them from the time of conception, and whether they are to be of power to the world, or to be useful members of society, or whether they go into it to prove a constant annoyance and curse, seems to be a matter which cannot be made into such personal responsibility as to make it a subject of their own determining. At this period they find themselves possessed of a body and a partially developed mind, in the union of which a harmonious disposition and character may have resulted. Respectively, they are possessed of all shades of disposition and character, from the angelic down to the most demoniacal; but all these are held accountable to the same law; are expected to govern themselves by the same form ula of associative justice, and are compelled by the power of public opinion to subscribe to the same general customs.

All people are obliged to meet the world with the characteristics with which they have been clothed, and which they had no chance in selecting. When all things which go to make up society are analyzed and formulated, it comes out that society holds its individual members responsible for deeds of which it is itself indirectly the cause, and therefore responsible for.

It is a scientifically demonstrated fact that the mind of every individual member of society is the result of a continued series of impressions, which are continually being received by their senses, and transmitted to and taken up by consciousness, which becomes the individuality of the person. If any one doubt this, let him listen to what Prof. J. W Draper, President of the New York Medical University College, says upon this subject:

"There are successive phases * * * in the early action of the mind. As soon as the senses are in working order * * * a process for collecting facts is commenced. These are the first of the most homely kind, but the sphere from which they are gathered is extended by degrees. We may, therefore, consider that this collecting of facts is the earliest indication of the action of the brain, and it is an operation which, with more or less activity, continues through life * * * * Soon a second characteristic appears—the learning of the relationship of the facts thus acquired to one another. This stage has been sometimes spoken of as the dawn of the reasoning faculty. A third characteristic of almost contemporaneous appearance may be remarked—it is the putting to use facts that have been acquired and the relationships that have been determined. Now this triple natural process * * * * must be the basis of any right system of instruction." It appears, then, that constant and constant intercourse with external manifestations is not only necessary for the production of thought and its collaterals, but that to retain the consciousness which makes thought possible such manifestations must be continuously impressed upon the individual. This seems to be conclusive that mind is the result of the experience of the manifestations of power.

Without these premises children would grow up simply idiotic. The "Professor" says, emphatically, that "acquisition of this process must be the basis of any right system of instruction position can be profoundly [illegible] in surrounding them [illegible] and facts as will present upon them those effects which will tend to develop them toward our highest idea of perfect men and women.

The chief difficulty about these things is that their direction has been assumed by the professors of religion rather than by scientists. Science is eminently progressive; religion is as eminently conservative. Science, in its analysis of the facts of the age, comes in direct conflict with the theories of religious sects. Happily, these things are now undergoing changes, and they who once taught that the world was created out of nothing in six days and nights, of twenty-four hours each, have given way to the demonstrations of geology, and are forced to admit that their previous belief was founded on an allegory.

The common practice of the world, in all things which it desires to modify or remedy, is to begin at the extreme, where the effects are found, and from them to work backward toward the beginning. The whole course of the world regarding crime has been to punish rather than to prevent it; to work with the effects of education. What men or women are at the time they become recognized as sinners, society makes them. They are its production, as much as the apple is the production of the tree. If the apple is a bad apple, it is not its fault; that lies in the tree. If men and women are bad men and women when they arrive at legal age, it is not their fault, but it is the fault of society in which they are born, raised and educated.

It is scientifically true that the life which develops into the individual life never begins. That is to say, there is no time in which it can be said life begins where there was no life. The structural unit of nucleated protoplasm, which forms the center around which aggregation proceeds, contains a pulsating life before it takes up this process. The character of the nerve stimulus of which this is composed and which sustains this evidence of life, must depend upon the source from which it proceeds. In other words, and plainly, the condition of the parents at the time of the conception is a matter of prime importance, since the life principle with which the new organism is to begin its growth should be of the highest order.

Cases of partial and total idiocy have been traced to the beastly inebriation of the parents at and previous to conception. On the other extreme, some of the brightest intellects and the most noble and loveable characters the world ever produced, owed their condition to the peculiarly happy circumstances under which they began life, much of the after portion of the growing process of which having been under favorable circumstances. May not mothers trace the irritable and nervously disagreeable condition of their children to their own condition at this time.

We are aware that these subjects are almost unanimously ignored by society; also, that society pretends to blush at the mention of them; and well it may blush, for the abortions of nature which it is continually turning upon the world to be its pests, its devils, its damnations and their own worst enemies, are sufficiently hideous to make all humanity blush with well-founded shame.

But the time must come wherein they will not only be discussed, but when a full knowledge of what pertains to conception, fœtal life, birth and growth to full manhood and womanhood will be an important part of every child's education.

Virtue nor modesty does not consist in the avoidance, the ignoring or ignorance of these things, but true virtue, true modesty and true general worth consist, in part, at least, of a complete knowledge and practice of them. It is full time that we have done with the sham modesty and artificial virtue with which humanity has been cursed.

It is required that we begin at the very root of the matter, and that lies in the condition of persons about to become parents. And just to this point is where the woman question leads. It is the important question of the age, and it will rise to be thus acknowledged. All present humanity demands of the present its right to the best life which it is possible to have under the best arrangement of present circumstances which can be formulated. And there are those who will not permit that their rights be much longer ignored. There will be "John the Baptists" preaching in the wilderness to prepare the way, and humanity must and will heed them. Such is the prophecy of the present; and the present will do well to listen to its teachings.

The New York *Tribune* asserts that the cause of half the vice among us is the ignorance of parents of the fact that certain nervous and cerebral diseases transmitted from them tend to make of their children from their birth criminals or drunkards, and that only incessant and skillful care can avert the danger. The editor then goes on to philosophize in this way:

"A man may drink moderately but steadily all his life, with no apparent harm to himself, but his daughters become nervous wrecks, his sons epileptics, libertines, or incurable drunkards, their hereditary tendency to crime having its pathology and natural laws, precisely as scrofula, consumption, or any other purely physical disease. These are stale truths to medical men, but the majority of parents, even those of average intelligence, are either ignorant or wickedly reckless of them. There would be a chance of ridding our jails and almshouses of half their tenants when our people are taught to treat drunkenness as a disease of the stomach and blood as well as of the soul, to meet it with common sense and a physician, as well as with threats of eternal damnation, and to remove gin-shops and gin-sellers for the same reason that they would stagnant ponds or uncleansed sewers. Another fatal mistake is pointed out in the training of children on the system of cramming, hot-house forcing of their brains, indecent parity by the unhealthy, feverish ambition and struggle that mark every phase of our society, and parity for the short time allowed for education. The simplest physical laws that regulate the use and abuse of the brain are utterly disregarded by educated parents. To gratify a mother's silly vanity during a boy's school days, many a man is made conceited and self-useless. If the boy show any sign of unusual ambition or power, instead of regarding it as a symptom of an unhealthy condition of the blood vessels or other cerebral disease, and treating it accordingly, it is accepted as an evidence of genius, and the inflamed brain is taxed to the uttermost, until it gives way exhausted."

When a paper, which so religiously ostracizes so much which is involved in the principles of general reform, as the *Tribune* does, comes so near to the "root of the matter," it may be seriously considered whether the time has not arrived in which to speak directly to the point.

There seem to be two duties devolved: first, and mainly, to prevent the union of persons addicted to bad practices; second, to endeavor to reform those who are already united.

A positive assertion is here made. No two persons have the right to produce a human life and irremediably entail upon physical and mental bad [illegible] in the nearest [illegible] of drunkard, or the sins of his or her parents. It is the most superficial nonsense and the purest malice to curse the bad fruit which grows in your orchard because you do not take care of the tree; but it is no more so than it is to curse and punish children for the crime of their parents.

Marriage or the union of the sexes is a natural condition of the human race, and whatever relations they may sustain to the children they produce, these which society and a whole physique take to them are broader and more comprehensive. The parents are but parts of society, and their children are nothing less, so that while they, by present social systems, are for a long time left to the special control and guardianship of their parents, it can be considered only as in trust for society.

The relations which should be considered as the foundation of society are those which exist between society and marriage in its special function of reproduction, which thus far has been utterly ignored. When two are about to form a marriage union, does society in its legitimate functions of promoting and protecting the public welfare ever stop to ask what the results of the union are likely to be? Instead of this question entering into the consideration, the only one that has been thought of is: How shall these two be compelled to live out the remainder of their natural lives together, utterly regardless of the higher thought of children.

It is a well established fact among the medical profession that nearly all the consumption which hurries on many victims through life has its source in hereditary syphilitic taint, which, for delicacy, has been christened scrofula. Now what business or right has a man or woman, who knows that his or her system is loaded with this diseased poison, to become the propagator of the species? Ten cases in every time of all other diseases and damnations which can be transmitted, and not more of those which pertain to the purely physical than of those which relate to the mental and the moral. When the world shall begin to act upon this deduction, it will have commenced a course of advancement which will never be intermixed with retreats.

Education in matters which refer to these vital points should be one of the first steps to be taken by society. They have been foolishly and criminally ignored upon the false premises that to instruct children in them would be to lead them into unfortunate conditions, whereas the very reverse is the truth. If there are dangers to be avoided, the very best way to prepare children to avoid them is to give them a perfect understanding of what they are. In knowledge there is always safety. In ignorance there is always danger.

Let these truths be adopted in the education of children, regarding their duties as the future parents of society, and one-half the ills with which society is inflicted would disappear.

If our houses of prostitution were searched and their inmates questioned, none would be found whose mothers had the good sense to teach them the objects and functions of their sexual systems. It is the ignorance of these things which fills these blotches upon the fair face of humanity.

There is a law common to nature by which these things that are best adapted to each other are brought and held together. There is a chemistry of the social, intellectual and moral sentiments as well as of the material elements. Education should include a perfect knowledge of this chemistry, so that compatibles may be apparent at once to all people of both sexes. Open the fountains of knowledge, so that all may drink of the waters of a true life.

Children, by the little things they so readily gather about the difference of sex, are made curious to find to the extent the means of satisfying that curiosity is diffused, and they pursue these means by stealth whenever and wherever possible. This results in producing a morbid condition of the mind about it, and encourages all kinds of secret vices, which are sapping the very life and beauty of the coming generation. No one can doubt this who will give it the attention it merits, to be one of the saying evils of present systems of education. If instructions were begun in these matters at or about the age when curiosity is developed, and it is made a matter of course, is it not plain that it would produce artificial results?

We are aware that "*conservatives*" will decry this plain way of treating this subject, and make use of the usual method of manifesting their condemnation; nevertheless, the proposition to us is a simple one, over which we have spent many weary hours. A secret attracts everybody's attention. When it is a secret no longer it ceases to attract attention, and becomes reduced to its legitimate and natural uses. We assert that one half the sense results would follow were the relations of children in sexual matters; knowledge would succeed curiosity, and healthy action of the mind.

We now approach a part of the subject which is of supreme moment, and that is the care which embryotic life demands. During this period, every influence to which the mother is subjected, be it ill or good, produces its effect upon the embryo. Whoever is an adept in these matters can go through society and from each individual tell what circumstances his or her mother was surrounded by during her pregnancy. Mothers of humanity! yours is a fearful duty and one which should in its importance lift you entirely above the customs of society, its frivolities, superficialities and deformities, and make you realise that to you is committed the divine work of perfecting humanity.

Under our systems the interests of children are utterly ignored. No matter how ill-mated people may be, children will result. It will be their misfortune to be born where actual hate exists, and not find children. What can be expected of children generated, born and raised under such influences? There are numerous instances constantly being made public where mothers are even brutally treated during pregnancy, and oftentimes because they are pregnant.

Just the life the mother leads will she prepare her child to lead. Just what the mother desires to make her child she can mould and fashion it to be. What a condemnation these considerations are upon the practices of fashionable society. How utterly worthless are the lives of so many mothers, and how devoid of purpose. Just so are their children. In the insane desire for dress and display, which characterizes so many women, lies the base of life for their children. The cold heartlessness of the woman of fashion contains the germ of destruction for her daughter and the seeds of vice for her son. No warm-hearted, generous-souled children can spring from such soil.

Abortion is also a practice which spreads damnation world-wide. Not so much, perhaps, in those cases where it is accomplished, but in those much more numerous cases where it is desired and attempted, but not reached. When a woman becomes conscious that she is pregnant, and a desire comes up in her heart to shirk the duties it involves, that moment the fœtal life is the unloved, the unwished child. Is it to be wondered at that there are so many undutiful children—so many who instinctively feel that they are "accidents" rather than the beautiful necessities of love?

What true mother's heart but bounds with pride and joy when she sees the spontaneous results of her constructive work? Why should she not also feel happiness when she realizes that she is performing that constructive process? Is it to be wondered at that so many children are left to grow up like Topsies in themselves and so foolishly difficient that it follows them through life, when we consider the conduct of women during pregnancy? It should be the pride of every woman to be the willing the next via, the contented mother, and if she be so under the guidance of the knowledge we deem [illegible] to regret. All [illegible] ner of [illegible] by every [illegible] to wisely and perfectly mould and fashion the life which they shall give to the world.

But we must pass from ante-natal life to that which has so generally been considered the beginning of it, and here a startling question will develope itself for us to be approached in the most reverential manner. How little natural attention or acquired knowledge there is in regarding the early care of children, their immense death rate clearly shows. It seems one of the most sorrowful things of life to see the merest babes drop off by thousands, for the reason that mothers do not know how to rear them.

If wives will become mothers without the knowledge requisite to fit them to perform their duties to their children then they should themselves be put under the care of some competent authority, so that the life they have been instrumental in organizing may not be uselessly thrown away. We are arguing, pleading, urging the rights of children; these rights which shall make every child, male and female, honorable and useful members of society.

Whether in acquiring this right all old forms, all present customs, all supposed interests are found to be standing in the way, matters not, the question is: What is for the best interests of children, not merely as children, but principally as the basis of future society? Scarcely any of the practices of education, of family duties or of society's rights in regard to children are worthy of anything but the severest condemnation. They do not have their inherent rights at all in view. They consult the affections to the exclusion of all reason and common sense. They forget that the human is more than an affectional being; that he has other than family duties to fulfill and that belongs to humanity, which is sought to be met by all present practices.

Let the father and mother of every family ask themselves: Are we fully capable of preparing our children that no other means could make them better citizens and better men and women? And how many could conscientiously give you an affirmative answer? The fact that children are born and grown to be citizens, and not to remain children of the parents simply, is ever-lasting.

We are aware that this, if intended for any considerable and comprehensive application, would be regarded as a startling assertion. Many true things when first announced startle the world which thought differently so long. For ourselves we make the distinct assertion that we are thoroughly convinced that fully one half the whole number of children now living, between the ages of six and fifteen, would have been in a superior condition—physically, mentally, and morally—to what they are, had they been early entrusted to the care of the proper kind of industrial institutions.

We hold it to be an absolute and fundamental right that every child male and female, has, that when they are received into society, as determining powers, they shall be possessed of the required capacity and experience to take care of themselves, and to perform what may be required of them. Those who are best prepared to fulfill the duties which can by any possibility devolve upon them as members of society, are the best citizens, and give unanswerable evidence of having been the recipients of the best means of growth and education.

To make the best citizens of children, then, is the object of education, and in whatever way the end be attained, that is the one which should be pursued, even if it be to the complete abrogation of the present supposed rights of parents to control them. It is better that parents shall not be able to look with pride upon their children grown into maturity, as youthful citizens by the assistance of the State, having been unable to make them thus themselves, than to commit the sentiments of the heart, by having them constantly under their care, and by so doing allow them to grow into maturity in form and grace, yet lacking the necessary elements to make them acceptable to, or to be desired by, society. One of these is the result of the existence of wisdom; of affection, guided by reason; the other that of selfishness in which the good of the child is made the subject of self-love, regardless of consequence. No reasonable person can question which of the two is the better for all concerned for children, for parents and for society.

The weight of our proposition, that society is itself responsible to children for the condition in which they are admitted to it as constituent members of itself, must be taken as important, so far as they are concerned up to the time they are not responsible. This being self-evident, is it not also self-evident that they can not, with any consideration of justice, be held to account for that which is the legitimate consequences of, and which is positively determined by, that condition?

We trust that the time is near when the rights and privileges of children will be duly accorded and guaranteed to them by society, and when their true relations to society will be scientifically analyzed and understood and properly enforced.

Then will the prophecies of all ages have reached consummation; then will commence the earthly reign of the King of kings and Lord of lords, as prophesied by all the holy prophets of the world; then old things shall pass away, and all things become new; then The Word shall sit upon the throne, and upon his incensured fountain of love, justice shall continually flow over all the earth, "as the waters cover the sea."

As vanish the heavy mists of the morning before the radiance of the rising sun, so will vanish the clouds that hang around the minds of men, and shut out the rising spiritual sun, for whose "star in the East" wise men are constantly watching; the sun that will rise higher and higher, and extend its rays wider and wider, until it shall enlighten the minds of all mankind, until the icebergs of ignorance, tradition, and superstition are dissolved which now float in the ocean of progress—society, with its cankered, festering heart; commerce robbed of its legitimate function; labor of its remuneration, and religion of its spirituality, education lacking wisdom, marriages forming disunions, and women without their rights.

All the false forms of the present must yield their sway to God's commands—"Let there be light." The laws of God are never changed—though old as creation, they are ever new—ever sufficient for all the vicissitudes of life; they never fail of wisdom, justice, and love; they are written all over the face of creation, in the bosom of the earth, and in the heart of man; they are uttered by the raging tempest that rocks the mighty ocean; in the terrible mutterings of the earthquake, in the fury of destructive battle, when hosts are buried on hosts in fratricidal strife; through all these the voice of God proclaims—"Let there be light," and there is light.

We also hear its whispers in the gentle zephyrs that stir the bursting buds, and in the blooming flowers that lift their heads to drink the falling dew; in the gushing fountain; we see it in the symbols of the babbling brook; in the mother's love for the new-born life; in the father's pride; in the outspoken joy of the maiden's soul, leaping to its first waves of conscious love; in the magnetic ties of human sympathy which bind all mankind in a common brotherhood, and in the dawning light of heaven brought to earth by the angelic hosts to usher in the reign of universal justice, peace and love.

Dr H B. Storer, of Boston, submitted the following resolution, which was unanimously carried.

Resolved That this Convention is honored by the participation in its deliberations of Mrs. Victoria C Woodhull, whose selection of the fundamental subject of reform, has been fully justified by her able statement of its importance; and that our thanks are hereby expressed to her for the comprehensiveness, plainness of speech, and true delicacy with which this eminently radical subject has been treated by her.

A. A. Wheelock on behalf of the Committee on Lyceums reported as follows:

WHEREAS, It must be apparent to Spiritualists and all friends of the Children's Progressive Lyceums, that this beautiful system of education, indispensable to the development of children into a full-grown manhood and womanhood of spiritual freedom, has not attained that permanency and efficiency the merits of the system and the hopes of its earnest friends would justify;

Your committee, in the brief time allotted them, has earnestly endeavored, in part at least, to analyze the numerous causes of failure to carry forward successfully Lyceums already organized, which varied and numerous causes, though they do hinder and retard the growth and efficiency of Lyceums, as well as preventing to a great extent the organization of new ones, still these causes belong to the local conditions of the different Lyceums, which may be termed the minor causes of failures, and having their origin in local surroundings, must find a remedy in the superior intelligence of those creating them; the wisdom of those who conducting the different Lyceums.

We do not deem it essential to enumerate here the minor causes of failure. We do think it most essential that this Convention earnestly consider the major and minor causes of these failures of Lyceums, which your Committee believe to be the unfortunate practice which Spiritualists have adopted, of making two local organizations, wherever they have attempted to do anything practically to advance the cause,—one known as a "Spiritualist Society," and the other as "The Children's Progressive Lyceum."

Besides the increase of labor, time, and money to sustain two organizations, the general experience thus far has been, that more or less of rivalry, jealousy, discord, and disharmony have been created, causing the final and practically speaking, the utter failure of the object of both.

We recognize but one purpose in all true reform,—the good of humanity,—and knowing that in unity only can there be found sufficient strength to realize success in organization, your Committee respectfully suggest that Spiritualist every where commence a radical "New Departure" in organization.

First—That all the objects involved in the practical work of Spiritualists, be concentrated in one organization for each locality.

Second—That organizations, local, State, Territorial, and National, shall be adjusted to harmonize with this idea.

Third—That all local organizations be known as "The Spiritualist's Progressive Lyceum," and that in all localities for local organizations, Spiritualists are earnestly requested to bring all their energies and means to the support of the Lyceum movement, and its legitimate outgrowth.

Fourth—That regarding the Lyceum system a holy ministration of the angels to humanity, it was not intended in principle or practice, to embody a system of instruction for one seventh of the time only, but that in its genius and scope, it is designed as the basis of a method of progressive education for all humanity, alike applicable by the necessity, to all days and all time.

Fifth—That we may realize something practical in the interest of education, Spiritualists are requested to rally to the Lyceums everywhere, and to so adjust their local and other organizations with the requirements of legal statutes, as to enable them to become the guardians or recipients of such bequests as may be left by generous, wealthy Spiritualists to support the cause.

Sixth—That regarding the continued education of young and old; the constant gaining of wisdom by all while remaining in the body, the great work Spiritualists have to do, we deem it of the first importance, that immediate measures should be taken to establish one or more advanced Lyceums or schools, where the speakers and teachers of Spiritualism may receive the highest culture, and all the benefits a complete scientific education can give.

Seventh—That considering the Lyceum system, when fully understood and intelligently and faithfully carried out, of sufficient breadth and scope to do all the practical part of Spiritualism within the broad, generous, just principles of that organization, we regard with great satisfaction the action of one of the Lyceums of Baltimore, in the institution of an annual Lyceum movement, "The Young People's Spiritual Association." The by-laws of which say:

"The Committee on Lyceums shall take measures for opening and sustaining new Lyceums, visit those already established, and endeavor to increase their number and efficiency."

The Report was discussed by A. A. Wheelock, Mrs Woodhull, Edward G. Granville, and Edward S Wheeler, who offered the following as a substitute:

Resolved, That we earnestly recommend the formation of union local organizations of Spiritualists Societies and Lyceums among those in sympathy with their philosophy wherever any such may be, such societies to have for their objects the consideration of matters regarding the number and disposition of those connected; the equal spiritual, mental, and physical education of both sexes and all persons, and the union and fraternization of all State, National, and International Associations, for the general purpose of procuring an orderly freedom, and aiding the evolution of progress. In pursuance of this purpose, we would also recommend that our Board of Trustees take into consideration the gradual and healthy development of the work of this Association, as set forth in Article 2d of its Constitution, and put into action a system of questions and suggestions inviting answers from all persons interested in the issues involved. After that said Board shall call a General Meeting of this Association, make such recommendations for action by that meeting as in their judgment shall embody measures to the end desired.

After further remarks by Dr. Child, Freeman J. Gurney, Mrs Abby K. Cutler, Dr. Robt. T. Halleck, J. K Bailey, Dr. H. B Storer, Peter P. Good, Dr. L. K Coonley, and Wilson Miller, the matter was made the special order for Tuesday morning, 9 A. M.

LYCEUM EXHIBITION.

The exhibition of the children of the Progressive Lyceum was one of the finest miscellaneous entertainments ever given by the children in this city. The choral singing by the entire body of children was quite spirited, and seemed to be the result of careful training. The silver song by Master [illegible] a duet, with tro[illegible] by Misses. Gill and Young, were all very meritorious, and elicited the genial applause

[Concluded on sixth page.]

Arts and Sciences.

BY.....DR. T. A. CARR.

SOUTHERN DEPARTMENT.—Papers can be obtained and subscriptions will be received, by T. A. Carr, M.D. Address Lock Box 288, Mobile, Ala.

Potassium—Its Discovery Appearance, and properties—Its Action on Fire, Decomposes the Compounds Containing Oxygen—Oxygen and Potassium Considered as Representatives of their Classes—Potash or Protoxyde of Potassium their First Compound, its General Importance and Uses—Fluoride Chloride Bromide and Iodide of Potassium Sodium, Lithium Calcium, Glucinium etc.—Potash as the Representative of Salts Embodying in its Compound Nature the Positive and Negative Elements of the Elements of which it is Composed—Repulsion and Affinity Depending upon Similar and Dissimilar Polarity's or Life Measures of Condition—General Rule may be proved by the Seeming Exceptions when properly Analyzed and Understood—Oxygen and Potassium and their Reciprocating Compounds—Chief Sources of Potassium in the Mineral Vegetable and Animal Kingdoms—The Vegetable and Animal Economy Elaborates of Potassium Superior to Chemical Reagents—Carbonates, Nitrates and Chlorates of Potash—Sulphur and its Compounds Returning Affinities from whence ever most Important Chemical Disideratums are Derived—Mathematics of Chemistry.

POTASSIUM sodium, barrium, strontium and calcium were discovered by Sir Humphrey Davy of England, in 1807, thirty-three years after the discovery of oxygen, from which the modern march of chemistry may be said to have begun.

These electro-positive elements (as already stated) were obtained by subjecting their salts, or salts containing them, to the affinite suspending supervision of a powerful galvanic current. Potassium, which is the most positive or highest electrical life-measure, comes on as the chief representative of the more positive alkaline earths and metals in the same ratio as oxygen leads the more electro-negative acids and oxyds. So strong and universal are the affinities of potassium for everything containing oxygen that it is never found in an uncombined state, and requires the utmost skill of the chemist to obtain it and preserve it in its purity, which, however, is usually done by dissolving the carbonate of potash with sulphur and at an exceedingly high temperature, after which it is kept in naptha oil, free from any approach of oxygen.

Potash as the first compound of the two polar extremes, may be said to bind the more extreme salts, such as the fluorides, chlorides, bromides, iodides, sulphates, selenates, tellurates, nitrates, and phosphates of potassium, all of which, as well as other salts of potassium too numerous to mention now, are of invaluable importance to the arts, sciences, and, in fact, almost every vital interest and pursuit of human life.

As already suggested, potassium decomposes many compounds containing oxygen at ordinary temperatures, and nearly all compounds containing oxygen at a high temperature, as well as under the affinity suspending supervision of a powerful galvanic current. So strong are the affinities of potassium, that if thrown upon water, which is composed of oxygen and hydrogen, it being 17 degrees more positive, or possessing that much more electrical strength than hydrogen, sleeps upon the oxygen with such avidity as to decompose the water and set the released hydrogen on fire.

Potash, which results from the polar extremes or measure of perfection or imperfection of electric condition, as already observed, stands at the head of the salts. It dilutes the most powerful acids, re-acts on litmus, changes acid red to alkaline blue, vegetable yellow to brown, and often decomposes vegetable and animal matter, converting ulcers, cleansing old sores, forming soap with oils and, in fact, answering, as chances serve, the most important demands of every-day life. Hence, since it is impracticable in an article of this kind to more than glance generally at the main points bearing on the great question, as to the true chemical source of motion in matter; suffice it to say, that all of the elementary combinations, with potassium are marked and important in their place.

While we remember that oxygen has no affinity for fluorine, its next-door neighbor,—must potassium has no affinity for its next-door neighbor sodium, and that the same rule applies in the polar or elementary sense, to all next-door neighbors, it should be equally remembered that any element, after advancing a few degrees from any polar standpoint, will silence advances in either direction toward the negative or positive pole, to reciprocate mutual affinities with its most inviting neighbor. Oxygen, for instance, has no affinity for fluorine, but has some for chlorine, more for bromine, more for iodine, and still more for sulphur, and so on, growing stronger and stronger, degree by degree, until it reaches the electro-positive, potassium. The same in turn may be said of potassium, as it jumps over its nearest neighbor, sodium, and advances, degree by degree, toward the electro-negative, oxygen. The same in ratio may be said of the nature and character of all elementary affinities depending on polar condition for their ever-changing motion in matter so called. The mineral source of potassium is the felspar of the rocks on the granite stratification, in which from two to three per cent. is found. No easy nor economical means has yet been observed by which to free this percentage of potassium from the silicic acid with which it is combined in felspar. Plants, however, in their electro magnetic affinity corresponding or life assimilating power, can and do through their roots go down into these rocks and earth-soils, decompose them, and bring the once alive potassium up, as if into a renewed, and perhaps a still more active life again.

Among the many important compounds of potassium is the carbonate of potassium, from which gunpowder, percussion caps, matches, etc., are manufactured.

Hoping the interested reader has become sufficiently familiar with the premises to follow our deductions with profit, we will now turn to a brief consideration of some of the allotter ranges of affinity from which we derive our greatest advantage, prominent among which are sulphur and its compounds. It will be remembered that sulphur is only removed six degrees from oxygen in the electro-negative direction, and consequently has a strong affinity for it, and may be more plain, if possible: sulphur being the first element far enough removed from oxygen to have a manifest affinity for it, must, by reason of a similarity of electrical life measure, occupy a similar, and hence a weak affinity for oxygen, and *vice versa*. When it is remembered that oxygen has seven times stronger affinity for every element beyond sulphur than sulphur has itself, we can readily see why sulphuric acid, composed as it is of four proportions of oxygen to one of sulphur, should so readily give up its oxygen to oxygen's more extreme affinities, and combine itself with the leavings of all oxygenous combinations, thus forming its wondrously curious, extensive and useful scope of inside combinations, or combinations inside of the polar extremes of oxygen and potassium.

Sulphur burns with a bright blue flame, is a non-conductor of electricity and poor conductor of heat. It is found in abundance in a free and combined state, in and near the localities of volcanoes and volcanic springs, as well as the mineral, vegetable and animal kingdoms generally, and is otherwise too well known to require a more special description. Many of the sulphates constitute the leading articles of commerce. The physician, scientist, artisan, manufacturer, agriculturist, mineralogist would now be seriously incommoded without them.

Gypsum, plaster of Paris, or alabaster, so extensively used as a cement, as well as for moulding statuary and stone-work, and for fertilizing the soil, is found in rocks and caves in great abundance, and is but a sulphate of lime. The well-known glauber salt is a sulphate of soda. Epsom salts is a sulphate of magnesia. And the sulphate of aluminum with a mixture of potash constitutes the alum of commerce. Many of the medicines are sulphates, such as the sulphate of quinine, sulphate of morphia, and other sulphates of pharmacy too numerous to mention.

Fearing that too careless a confidence may be placed in the electrical range of the elementary polarities enumerated in our table, it must be remembered that chemistry is now as little understood, so revolutionary, progressive, and unsettled, as to preclude absolute precision; yet sufficient is known, and is plain to be observed, to prove the nature and character of the laws of force measuring, and operative in, matter so called.

As observers we may err, yet there is an unerring system of mathematics in chemistry regulating its affinities, elective affinities, adhesions, cohesions, and attractions of gravitation, as much as there is in the wondrous realms of astronomy. The selfsame forces are operative in each sphere of condition, from the humblest ranges of microscopic to the more immeasurable ranges of telescopic existence; and to observe, compare, analyze, and study these spheres and their governing laws, is to be truly profited by the researches of true science, and profit others in the profit thus derivable to ourselves.

We know by special analysis that water consists by weight of one proportion of hydrogen to eight of oxygen, and when combined in these proportions produces water and nothing else. We know potash by weight consists of 39 parts of potash to 8 of oxygen, and that they combining in these proportions will produce nothing but potash. We know common salt, or chloride of sodium consists by weight of 35 proportions of chlorine to 23 proportions of sodium, and that they combining in these proportions will form but the chloride of sodium.

These well-known, well signed, and well established facts are as fixed as figures, and suggest that it is our duty to search out the problem underlying them as the cause of the motion, thus definitely measuring the proportions in and through which their chemical affinities manifest themselves.

The rocks of the interior earth, the mountains and the valleys, the ever-varied soil beneath our feet, the wondrous kingdoms of organic and inorganic life, and all the grandly balanced relations, of "earth, air, fire and water," are all necessarily pervaded by the same ruling spirit of unity in diversity.

The elements of coal, drawn from the sun through the vegetable and animal life, give forth in the process of their combustion, the ratio of elements elaborated from the magnetism of electricity in motion, or the sunlight and heat of other years, nothing can escape the numerical forces of polar causation. Yet to learn its precise nature and character is the great deliberation that has thus far called forth a statement of these facts and suggestive observations, which each mind must compare, weigh, and judge for itself.

ILLINOIS.

Cambridge Convention.

[Reported for the Religio-Philosophical Journal.]

Pursuant to the call, the Convention met and was called to order at 2:30 P. M., September 9, 1871.

Dr. J. Allen was elected President, and C. H. Doty, Secretary.

After debate a Committee, consisting of C. H. Doty, E. S. Roberts, Isaac Paden, Mrs. Abbe Lyrd Palmer, and Mrs. Wm. Sackbouse, were appointed to report a plan of organization. They reported the following resolution:

Resolved, That we as Spiritualists and friends of progress, organize according to the Act of the Assembly of the State of Illinois, approved February 24 h, 1859.

After debate, the Resolution was adopted, and the Committee ordered to prepare a Constitution and By-Laws in accordance therewith, to report at a future meeting; but afterward it was reconsidered, and they were ordered to report the following day.

Mrs. Addie L. Ballou having been secured as speaker for the occasion, lectured in the evening, upon the subject, "Spiritualism, its claims, aims, etc."

SUNDAY—MORNING SESSION.

A love feast, or conference, was held at 9½ o'clock. It was participated in by many, with very happy effect.

Mrs. A. L. Ballou again lectured at 10½ o'clock, upon the subject of "Development, or Growth." The scientific and elocutionary beauties of this address were too good for description, and had a telling effect.

SUNDAY—AFTERNOON SESSION.

At 1½ o'clock P. M., the Convention again convened, when the Committee on Constitution and By-Laws made the following Report, which was adopted.

CONSTITUTION.

ARTICLE I.—*Name.*

Sec. 1. The Society shall be known as the Henry [illegible] Association, to be incorporated for the term of twenty years.

Sec. 2. The Officers of this Society shall consist of three Trustees, a President, a Vice-President, and a Secretary, to be elected annually.

Sec. 3. Officers of the Society shall provide for holding four Quarterly Meetings, within the limits of the County, at such places as shall suit the wishes of the members.

Sec. 4. When any vacancy shall occur in the offices aforesaid, the officers shall have power, and it is their duty, to fill the same until the next Annual Meeting of the Society.

Sec. 5. The funds of the Society shall be raised by voluntary contribution.

Sec. 6. The Trustees shall hold all moneys and property belonging to the Society, and pay out of the same all necessary expenses of the Society.

Sec. 7. This Constitution and By-Laws can be amended by a majority of the members present at any Annual Meeting of the Society.

A Committee reported the following names for permanent organization under the Constitution:

For President Ryron Allen, of Cambridge; Vice-President, Mrs. Robert Bowsbark, of Geneseo; Secretary, C. H. Doty, of Andover; Trustees E. S. Roberts, of Cambridge, Dr. Jonathan Allen, of Geneseo, Jacob Emery, of Galva.

A brief but touching poem and address was given by C. H. Doty, at 3½ o'clock, on the subject of "Love;" followed by a lecture from Mr. Palmer.

The evening lecture was again given by Mrs. Ballou, on the topic, "What shall we do to be saved?"

The Society then adjourned to meet at Geneseo on the last Sunday in November.

Taken in every sense, the Convention was a decided success. We all feel satisfied, and confident in our work. We feel as though we have set an example of healthy brevity, and wisdom in our organization. None is trammelled in the least in his faith. We have combined on a *financial* basis, for fiscal and united work. Every one is exhorted to send names to the Secretary to attach to the Constitution.

C. H. DOTY, *Sec.*

PERSECUTION IN VIRGINIA.

Letter from J. M. Barnes.

DEAR BROTHER:—Some weeks ago I sent you a specimen of Virginia law concerning agents soliciting subscriptions to papers published out of the state. I also sent you a copy of the assessment served upon me by the assessor of this township, amounting to $10 75, including assessor's fee, (assessment notice is below), he being a Methodist preacher, very zealous in the cause, and watchful of heretics. [illegible]

Our court sat on the 29th of August, at which time I applied for a free license on the ground that the JOURNAL, and the *Index*, of Toledo, were religious papers. I was sworn twice (he did not like the book) before I was allowed to give in my testimony that I took the papers, read and circulated them as religious papers. Next, we called upon one of the stewards of the Methodist Church, whose testimony corroborated mine. He asserted that he had read the JOURNAL to some extent, and the *Index* regularly, and considered them as religious as the *Baltimore Methodist* or the Westminster Confession of Faith, (position to the Presbyterian lawyers) that he did not believe all in any one of them, or either one of them, yet he thought there was truth and good in them all.

The judge fined and sustained the assessor, and made me pay the $10 75. While I am thus unjustly taxed, all other preachers can go free when acting as agents, selling books etc. Am not quite crushed or subdued yet. Shall continue to do all I can for the JOURNAL, and am confident that I can do much more for it during the coming year, and perhaps send you forty subscribers, instead of twenty that I have sent during the past year.

The people in this county understand that I am taxed for such malice, or spite, or through prejudice to my religious opinions, so I do not begrudge the assessor his seventy-five cent "fee, or his glory in it any more than I begrudge old Judas his thirty pieces of silver, and his glory among the pious old Jews.

Remarks:—Poor contemptible old theology—every liberal soul must despise her bigoted devotees. If they had the power, they would crush out every liberal paper. They would apply the rack, the burning fagots, and all other implements of torture that she was wont to do, to destroy "Heretics" in past ages. Poor old Virginia: how long is ignorance and intolerance to crush thy fair land?

Go on, good brother; present to the few who will receive the truth of spirit communion, such words of consolation and hope as the angel world shall inspire you to utter, and when you find one anxious to receive the truth, but too poor to pay for this paper, report the case to this office and the names shall go upon the Free List.

Acts and Joint Resolutions Passed by the General Assembly of Virginia at its Session of 1870-71.

Schedule A. No. 187.—Book agents. Any person who shall receive subscriptions for, or shall in any manner furnish newspapers, books, maps, prints, pamphlets or periodicals, other wise than by sale, printed or published beyond the limits of this state, shall be deemed to be a book agent.

Any person desiring to distribute or sell any religious books, newspapers, pamphlets or periodicals, may apply to the judge of the court or corporation in which he may desire to distribute or sell the same, and such a judge, upon being satisfied that the person applying is of character and a proper person to whom to confide the trust of selling or distributing such books, may direct the assessor to grant him a license, with nominal tax only.

Any person violating the provisions of this section shall pay a fine of not less than fifty dollars, nor more than one hundred dollars for each offense.

Virginia Montgomery County.—To-wit, I hereby certify that I shall this day assess the license tax imposed by law on James M. Barnes to be tax collector, for the privilege of circulating papers from the 1st of May, 1871, to the 30th of April, 1872.

Under my hand this 4th of August, 1871. Fee 75 cents.

M. V. SMITH, A. A.

THE LAW OF MARRIAGE,

BY O. L. JAMES.

An exhaustive argument in favor of liberal divorce law reform. For sale at this office, price 25 cents, postage 2 cents.

HOUSEHOLD MAGAZINE contains in every number one complete tale at $1.00. Forty pages of other matter. Sold by newsdealers, or 10 cents per copy; 1 volume, $2.00 each to be accepted for prize. Sample copy free. Address S. S. WOOD, New York.

EXPRESS!

THE [illegible] and other Rubber Goods

MEDIUM'S DIRECTORY.

The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory giving the place of all professional mediums, so far as advised upon the subject. This will allow better facilities for investigators to learn of the locations of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep the list of residence correctly registered.

☞ It is a fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are their especial friends. The names of such persons will be dropped from this Roster so soon as we have evidence sufficient of their indulging in such unkindness.

It should be borne in mind that professional visiting mediums must carry reputations with the "manifestations" to open all—which old or decrepit the "manifestations" to open all—which old or decrepit the "manifestations" to open all—which old or decrepit the spirits to [illegible] of confidence and correctly register.

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CHICAGO.

Boogs children, 227 S. Morgan St. ‡
Mrs. Alice Brown, 108 W. Washington St.
Dr. C. A. Bayley, 701 W. Monroe street. *
Miss Lizzie Burns, 256 W. Monroe street. ‡
Mrs. M. A. Brann, 315 S. State street. †
Dr. W. Cleveland, 511 Wabash Avenue
Mrs. C. Dr. ohey, 178 W. Madison St. *
Mrs. S. E. Coles, rear of 591 Clybourn av. or Victoria Ave. ‡
Mrs. De Wol, 195 West Madison St. ‡
Mrs. S. Compton, 140 Milwaukee av. Chicago.
Dr. L. P. Grigg, 194 So. Clark st. *
Mrs. Temple, 98 Lake St. and 29 Monroe Block. ‡
Mrs. M. Hale, 158 W. Van Buren street. *
Mrs. J. T. Lewis and wife, 70 Throop street. ‡
Dr. S. L. M. Ford—and wife, 156 W. Washington St. *‡
Mrs. Hall, 93 Butterfield street. * †
Mrs. Prof. Collis Hammond, 66 Mo. Halsted st. * ‡
Mrs. A. J. Hammond, 140 Fourth Avenue * ‡
Mrs. Hatch, 143 S. Clinton St. *
Dr. Sargent, 74 Third Ave. †
Dr. M. L. Sherman and Wife, 147 West Van Buren St. *†
Dr. Sam. Goode Hill, 180 E. Ohio street. *
Mrs. F. Wiley, 293 Indiana Ave. ‡
Dr. J. Wilbur, 56 W. Randolph st. *
Mrs. M. S. Weeks, Rm. 16 & 60 Haven Block, Chicago.

BOSTON.

Dr. H. B. Storer, *†
Mrs. Julia M. Friend, 110 Harrison Ave.
Mrs. A. P. Hickson, 238 Tremont St.
Dr. Main, 220 Harrison Ave. *
Mrs. A. C. Watson, 302 Washington St.
Dyamond, Hatch & Bowker Place.
Mrs. L. W. Leech 97 Salisbury St. †
Mrs. Marshall 48 Edinboro St.
W. F. Mc Jay, 170 W. Springfield street. †
Mrs. A. E. Eldridge, 1 Oak St. ‡
Mrs. M. M. Harey, 135 W. Concord St. ‡
Samuel Grover, 56 Dix Place.
Mrs. J. C. Beaser, 328 Tremont St. ‡
E. C. Littlefield, 36 Hanson street, Boston, Mass.

PHILADELPHIA.

Mrs. Sarah A. Anthony, S. W. cor. 7th & Columbia st. ‡
Miss A. M. Baker, 1518 So. 11th st. ‡
Mrs. A. Reynolds Beaver, 1420 No. 8th st. ‡
Peter Bellet, 229 No. 13th st *
H. F. Baker, 514 do 10th st. *
Mrs. Mary M. Beckwater, 1917 Mt. Vernon st. ‡*
David S. Castlehurst, 1005 Race st. *†
Miss Emily Dick, 820 Race st. ‡
Mrs. Frances Dunn, 1712 Warnock st.
Miss Leede N. Dowdal, 1516 Chestnut st. ‡
Mrs. Annie Goodfellow, 414 Enterprise st. ‡
Mrs. Gilbert Hallowell, 1020 Callowhill st. ‡
De Witt Clinton Hough 918 Race st. ‡
Mrs. Mary Lamb, rear of 1317 No. Front st. ‡
Mrs. Maxwell 1015 So. 6th st. ‡
Mrs. Mills, 717 Arch st. ‡
Mrs. L. V. Mas. ; 240 so. 13th st. ‡
Mrs. Mary McLean Polk, 1826 Federal st. ‡
Mrs. E McNeil, 1018 Richmond st. ‡
Miss Mitchell, 204 Spruce st. ‡
Mrs. G. A. Mitchell Pennington, 2027 Green st. ‡
Miss Anna Murr, 1522 Cherry st.
Mrs. Mary Millard, S. W. cor. 7th & Catharine st. ‡
Mrs. Mary Pe ens, 1430 No. 11th st. *
Joseph S. Patzon, 1027 Mt Vernon st. *
Mrs. Powell, 424 Spruce st. ‡
Samuel Pink, Hammond House Girard st. ‡
J. Jefferson Reilly, 1150 so. 10th st. ‡
S. F. Richardson, 658 No. 1 th st. ‡
Mrs. Emma B. Robinson, 2126 Brandywine st. ‡
Prof. J. B. Rogers, 844 so. 7th st. ‡
Mrs. R. R. Sandland, 518 Race st. ‡
Mrs. Jane Taylor, 105 Laurel st. *
Mrs. Taylor, 105 Laurel st. *
Mrs. Xavier, 1220 Fulton st. *

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CHICAGO, OCTOBER 14, 1871.

A SEARCH AFTER GOD.

NUMBER LX.

Strange Manifestations in the Material World—The Pool of Water—An Old Man Taught an Important Lesson—The Pulse of Creation Stopped—Who Arranged the Details?

In tracing the footprints of matter in its various unfoldments, we should never neglect the main point in view—a correct understanding of the varied nature of the forces employed. The human mind in gazing too intently in one direction, is apt to overlook minor details, and fail thereby in observing the action of important principles. In solving certain problems that relate to the elements, we should ever keep in view the fact that there are connected therewith certain *passive* forces, which operate as easily, noiselessly and perfectly as the process of the germination, growth and development of the acorn into a full-sized oak.

From this manifestation of the *passive* forces of the universe, a grand lesson may be learned. Philosophers in ages past have, to a certain extent, claimed an *active* energizing principle to be connected and impregnated with *every* molecule of matter, when *in fact, it is simply passive.* In the pool of water which coolly nestles on the hillside, and is conveyed heavenward by the influence of the sun,—there forming a cloud, finally producing the shower or the hailstone,—is a beautiful example of the *passive power* inherent in matter.

In one sense the arrangement of nature is a machine; in another sense it is not. The electric telegraph, engine, etc., do not generate their own power, whereas in the departments of nature, it is right the reverse. On all sides we see evidence of unceasing operation on the part of the material world. The *passive* power of the elements, the inherent forces connected therewith, perform many wonderful operations, that are well calculated to puzzle the most careful and scrutinizing mind.

It might be well to inquire more critically into the nature of the passive forces that seem to impregnate all conditions of matter. We traced in our previous article the varied transformation of a pool of water. Now resting on the hillside, it rises gracefully from its bed, ascends the rays of silvery light, forms a beautiful cloud, hugs to its bosom the electric light, moves along on currents of air, becomes raindrops, and falls to the earth again. These varied changes teach an important lesson. This pool of water, after visiting and revisiting the heavens, finally nestles in its old bed, and an engine being near, it is placed in a boiler, and fire being applied thereto, it is changed into steam. What resemblance between the dewdrop, the cloud, the icicle, the pool of water, and the steam that is now moving the ponderous wheel? The same *passive* power is at work. It moves the train of cars and they go thundering along over the valleys; it does its duty well. It manifests power, but not as man does when he performs manual labor. The former is passive; the latter active. There is no active power in a vacuum—it approaches to nothing, yet it can cause a terrific crash in the elements.

The *passive power* which causes the seed to germinate, to produce the bud, and then the beautiful blossom, is regarded as belonging to God, and he who would assert to the contrary, woe to him!—he is an infatuated atheist! What does the passive power belong to that changes the water to steam, and then moves the ponderous wheels?

Ha! ha! the world, that living

Look at that little seed nestling [illegible] germination,—he sees the roof of its cozy resting place,—and looks forth on the beautiful world. Upward it rises, and by and by stands forth as king of the forest. Its body weighs twenty tons! There was a passive power in the elements concealed in each molecule of matter that aggregated therefrom twenty tons of material, and without levers, engines, or scaffolds, raised it high in the air. To what does that power belong? Yea, my soul longs for an answer! Pool of sparkling water,—you who have traversed the heavens, surveyed its grandeur, traveled in the gilded avenues of the body, rolled down the cheek of the unfortunate and suffering quenched the thirst of the weary mechanic and laborer,—unfold to me a lesson! What power caused you to glide on rays of silvery light to the bosom of that dark, portentious cloud, and while there shower on the parched vegetation of earth? Ah, thou art a Savior! Live for others; die for others! Who is like thee? Puny man on earth claps thee to his bosom and blesses thee. All vegetation rises gracefully up, and smiles with rainbow-tinted hues as you nestled upon it as dew drops, and who would condemn thee?

"But stop!" says the pool of water; it appears to be angry; it writhes like a serpent and seems to be vexed with all creation. It is determined to go on an errand of destruction! It chances its programme of action. It is conveyed to an engine, fire is applied thereto, and this pool of water is converted into steam, and it moves the ponderous wheels. *Passive* power accomplished all this. But while confined within the boiler it becomes angry; it bursts, and kills the engineer and fireman, and severely scalds a dozen more. We hear the moans of a little child which that pool of water has scalded, see its spirit pass away, and its body carried to the grave. Ah, this *passive* power,—it could destroy, could maim, could murder outright, the fairest of earth's children! And does it belong to a God or not? Is it under his direction when it goes on its mission of mercy, and imparts such beautiful tints to vegetation? Does he control it when it gives brilliancy to the eye, rosy hue to the cheeks, cools the fevered lips, restores the system that is racked with pain,—tell us, we are impatient. Tell us, ye believers in an infinite Principle! And when this pool of water rises to the bosom of an angry stormcloud, and manufactures hail-stones,—devils incarnate, and hurles them as missiles of destruction at earth's children, is this same passive power under the control of that same God?

Look at the golden grain that has risen from the earth in your fields—your garden is full of flowers in bloom, sending forth a heaven born fragrance! and you kneel down and thank God for it. Your prayer goes off on the breeze, and seems to die away in whispers in the very presence of God, entirely acceptable to him. You rise from your knees; your eyes are bedewed with tears of happiness, and there tingles in your veins a sense of appreciation that we admire Noble man, you have been blest, and your acknowledgements to God are grand and beautiful. That pool of water heard his benedictions, listened to his prayer, and resolved to teach him a lesson. It glanced toward the sun, at the air, at the various currents of the atmosphere, and at electricity, told them its desires, and with their assistance, off it goes, as a dark, portentous cloud! The old man saw unusual *excitement* around. A storm was brewing! Claps of thunder followed each other in quick *succession*. The wind rose, and a terrific hail-storm passed over his farm. His crops were destroyed, cattle maimed, buildings blown down, his wife and children killed—in fact he was completely ruined! The storm passed away, the clouds disappeared, and as he saw the ruin and devastation that followed, this noble old man *cursed* the God whom he had bowed down before in sweet benedictions. What a lesson he had learned! There were the two extremes! a prayer and benedictions at blessings; a *curse* when reverses followed!

Ah, child of earth, with each molecule of matter there is a *passive* power! and if God is omnipresent, he could control *it at all times in channels of mercy!*

Listen to the voice of reason, and it will teach you a grand lesson. If you thank God for blessings, thank him for *curses!* If you thank him for a bountiful harvest, thank him for famines, epidemics, and diseases. What a picture! Darkness like a funeral pall hangs over the land. Cholera in 1833 was approaching. The dying are in every house. Groans are heard in the streets. The living can not bury all the dead. The air is full of stench, and the very winds moan and sigh. Thank your God for it! Puny child, let your prayers of thanks sound off on the breeze, and enter the corridors of heaven with the wrecks of families this disease is causing! Be consistent. The pool of water which had went on its errand of destruction, had emigrated to Europe, and as it cooled the fevered brow of the dying, it rose in the heavens as mist, and was wafted to America, where it spread the disease.

This passive power, who controls it? Does it belong to God? If not, to God, to whom? But the cry comes, God works by law! Ha! ha! well what's the difference? Can the responsibility be shifted? That statement does not, can not, transfer the responsibility from him. Whether he works direct, with immediate supervision, or by law, the responsibility rests the same. If he is responsible for the sunshine, refreshing showers, and cooling breezes, he is responsible for the lightning, tornado, waterspout, and all conditions of matter in the material world.

But stop! All the elements seem at rest. The sun don't shine, the air don't move, the vegetation don't grow, all nature is quiet! No sounds greet the ear, no active life anywhere! The blood don't circulate in the veins, the eyes can't see, nor the ears hear. A vast desert waste everywhere! There is a pulse in the Arcana of Nature that has ceased its beatings! Shall we touch it, and cause the sun to shine, he eyes to see, the ears to hear, the blood to circulate? Unnumbered dead, shall we bring you back to life? Sleeping infant on a mother's bosom, shall we cause the ruddy hue of health to bloom again? Glorious old sun, shall we unlock the chains that bind you? Mighty cities now locked in sleep, shall we arouse you from slumber again? Sparkling waters, shall we allow you to move through the valley? Oh, will the illustrious dead, whose destiny we hold in our hand, answer? Yes, shall we touch this pulse again, and bring back all to life? We pause: we awaken misery as well as happiness; the tornado as well as the refreshing shower; pestilence as well as health; famine as well as prosperity and happiness. If we arouse the world to activity, we alone are responsible for all its happiness—all its misery! We can touch the pulse, or not—we touch it, and all things move in their accustomed course! Did not God—your God touch the pulse first?—yes, puny child, more than that, he had the arrangement of all the *details*. Did he arrange for that church, that house of assignation, that pool of licentiousness, that benevolent asylum—did he have any details or not? Ah! tell us. Our soul yearns for an answer. The cry comes forth that we are an atheist! Inquisitive, cool, calculating, and determined, we ask it when the pulse of creation was first touched by your God, did he arrange the details, for seasons of prosperity and adversity, for famines, and wars, and pestilence? Here, you say that when he works, he enters into minute details? Did he not arrange the system of creation? And if he did not inaugurate a system of action in the elements and among mankind, who did? Thank him, then, for details; for all conditions of life; for the plaintive cry of sorrow that comes forth like funeral train from some sad heart; for the house of assignation; for the low brothel; for intemperance, for all things!

We pause in our search. It is now dark—princely mansions on Wabash and Michigan Avenues are lighted. The bells have ceased ringing, choirs singing, preachers praying, or worshiping an unknown God. On the sidewalk below are pattering feet—young girls fair and beautiful (lost!—

"For e's nothing lost, though changed,"—so teaches our chemist seer, who preaches of Nature's plan,
And glibly praises the economy that reaches
Beyond the mental range of prying man.)

pass along like current of consciousness. Other houses are grandly illuminated. There are the fairest flowers of creation! Should we venture there, the world would condemn us. Listen, the music is fine, and at the piano one is singing "Home, sweet home," and as she sings, do angels listen, or are only devils incarnate there? The tears roll down her cheeks—ah, she, too, has tender emotions! Once a child, and with her sweet lips pressed to her mother's, little did she anticipate this life! The clock strikes ten, and we, too, as we feel of the heart of this great city, shed tears, and wonder if God arranged the *details* when he first brought the universe into existence.

[TO BE CONTINUED.]

Letter of Inquiry.

BROTHER JONES:—In your experience in the philosophy of spirit communion, does it matter whether the person receiving the communication and the medium are strangers to each other, or intimate friends; or, is it possible for the magnetism between any two men and the *medium* to become so blended as to be a hindrance to the spirit in communicating through the medium as easily and as freely as though they were merely acquaintances; in other words, is it possible for any two persons in the earth life, to become so congenial,—one being a susceptible medium,—as to make it difficult, or create a hindrance to a spirit giving reliable communications through the medium?

Yours in truth,

A. M.

REPLY:—We have often had occasion to speak from observation in regard to spirit communion. Those who go to mediums, carry conditions with them, favorable or unfavorable, for spirits to approach and control. Hence it is, that one person will get good communications through one medium, and another will get nothing through that medium, but will get reliable communications through some other medium.

The philosophy of spirit control is but little understood by the most careful observers. That there is a subtle element through which spirits control media, even as there is a subtle element through which the spirit yet in the physical form controls its own body through the nervous system, we have no doubt.

That element is strengthened or weakened by surrounding conditions or elements, which are adapted to aid, or the contrary. The elements of certain individuals and physical things interblend, and aid, or repel and destroy, the power of spirits to control and communicate under favorable conditions. Spirits can handle and move physical objects,—such as moving the stone from the sepulchre—throwing stones—carrying Home out of the fifth story window, and in at another, and many others up to the ceiling, and about rooms, etc., etc.

This element is at times stronger or weaker as different conditions exist. The science of chemistry will doubtless take cognizance of this subject. Scientists will not always be *noted for cowardice.*

Observation serves to indicate that the elements of two individuals may become so interblended, that one becomes subservient to the will of the other. In such a case, a spirit who has been accustomed to controlling the negative person referred to as a medium, seems to lose power to do so, when a commudication is desired by such familiar friend. In other cases no such hindrance is apparent. Hence we are unable to lay down any reliable rules in reference to the subject. Observation would seem to teach, that where such familiarity exists between individuals, the power to heal is proportionately diminished; and yet there are *apparently*, exceptions to that rule.

From our observation, we are inclined to believe that a magnetic element is imparted from spirits through mediums, which interblends with a similar element in a sick person, which causes a chemical change resulting in health, where disease before obtained. This result may be produced by the laying on of medium's hands, or by the positive and negative elements applied to the sick person as his disease shall require, though he may be thousands of miles away from the medium, as is daily done through the wonderful mediumistic powers of Mrs. A. H. Robinson, of Chicago.

The contact of the medium with the sick person, enables the spirits for the time being, to impart their magnetism to the patient.

Through the positive and negative elements prepared by Mrs. Robinson while under spirit control, in the form of magnetized paper for each individualized case, spirits are enabled to follow their own magnetism so imparted, directly to the sick person, and remain *en rapport* with them, accomplishing a cure so long as the magnetized paper shall continue to hold the subtle element so imparted to it. If a permanent cure is not effected before such element is dissipated, it then becomes necessary to renew it. It seems to occupy the place of a good healing medium who from day to day manipulates the sick person, with this advantage, it is a substitute for continuous manipulation, so long as were, with a perfect adaptation to each individual case—the *magnetic element* having been prepared by spirit physicians, and especially adapted to specific cases—knowledge of which is obtained through the lock of hair sent to the spirit medium, for the purpose of a diagnosis.

So little is known of the nature or philosophy of disease and cure, that no one can advance a theory with any certainty of correctness or satisfaction to himself that a little more observation will not entirely overthrow it.

Perhaps some one will be disposed to discuss this important subject more at length from his standpoint of observation. Perhaps he or she will tell us how it is mediums take a disease from patients when diagnosing their cases, as daily occurs with Mrs. Robinson, though many hundreds of miles from the sick person, she simply holding a lock of their hair in her hand, and in some cases even when the letter containing the lock of hair remains unopened on the table before her.

A case in point. A few days since, she had a case of severe salt-rheum, the patient being far away. She took the disease upon her hands *secretly* it continuing several days before it disappeared. The class of facts are of daily occurrence, and closely allied to the subject of our correspondent's inquiries. It is an important subject, and worthy the attention of the most observant. Our columns are open to its discussion.

The Index—Frothingham.

It is really amusing to see our small contemporaries around the country, bark, snarl, scold, and deride the RELIGIO-PHILOSOPHICAL JOURNAL. The last old emanates from the *Index*, a weekly paper devoted to Free Religion, and sent forth from Toledo, Ohio, and one would suppose on reading it, that its editor was an old orthodox maid, devoted to celibacy, instead of anything else. When we read this *acrid* frightful wail of hot water, potato smashers, and sundry cooking utensils, rose up before us, as if to intimidate us into his obedience. But what was our crime? Ah! it consisted in expunging from Frothingham's address on Superstition, which we published a few weeks ago, a little religious debris, or hodge offal, and sanctimonious dirt, which he had collected together, as a palatable dish to present to Spiritualists—because we expunged that from the address, the old maidish ire of the editor of the *Index* is excited. We are not in the habit of presenting a plate of religious debris for our reader to eat, and shall continue to pursue the same course, though all *Free Religionists* journals in the land deride us for so doing.

Frothingham, as a liberal man, as a profound thinker, as a gentleman of fine literary attainments, we admire,—but when we set our table for a spiritual feast, and place choice delicties on the RELIGIO-PHILOSOPHICAL JOURNAL, we do n't wish to present as *dessert*, such pastiness as his lips are capable of giving utterance to. The object of the RELIGIO PHILOSOPHICAL JOURNAL is not to publish all the foul emanations that such men as Frothingham are capable of uttering against Spiritualism. While we will freely give publicity to rare gems of thought that he may give utterance to, we prefer to leave the other extreme—the debris that can fall from his lips—to the exclusive use of the *Index*.

The *Index*, devoted to Free Religion, no doubt has a mission, but its pages are too small, its columns too short, and its circulation too limited, to be devoted to giving utterance to snarls and snaps at us because we fail to present to the readers of the JOURNAL some of the dirt that Frothingham had shaken from his lips. We purpose to present to our readers each week, a table well filled with all that is palatable, but to serve up therewith all the dirt that some illiberal Free-Religionist can collect, we can not consent to do.

An Itinerant Gospel-Vender.

BROTHER JONES:—I inclose you a slip cut from the St. Joseph *Herald*, in which the local editor describes the numerous culprits as they appeared before the recorder on Monday morning last. What must have been the condition of this "lamb of God," this "shining light," before he became regenerated?

D. W.

"Rev. David Roderick is an itinerant Gospel vender, but on the Sabbath day, when he should have been filling an appointment in the pulpit, he was around town absorbing all the liquids in the shape of "benzine" that he could get hold of, and then went about butting lamp posts and beating the sidewalks with his head, and exercising so many other little freaks of that nature that the city guardians confined him within the circumference of a very small space fearing that he might butt down something, and thus superadd no a loss to the city for repairs. The reverend gentleman's face when he appeared before the recorder very much resembled a log-cabin patchwork quilt wrought in high colors. He had a "bay-window" under his left eye, a lot of "moss agates" over the other, a "mansard roof" on his forehead, his nose was weatherboarded with divers pieces of sticking-plaster, and his whole countenance resembled a "brown stone front." Meekly did this humble and lowly follower plead guilty to the charge of drunkenness, and the pillars of the church for which he is now organ-grinder paid about $8.50 for him, whereupon he went forth to prosecute his soul-saving calling."

REMARKS:—From our inmost soul we pity the poor inebriate whose love for intoxicating drink *takes captive his very being.*

Spiritualism, *the Philosophy of Life*, points to *antemortal* conditions which in united as organism for his soul that at times runs mad, and with the *fury of a whirlwind* prostrates his external being to the very depths of degradation. Then after the terrible convulsion has passed, his religious nature, so called, which lies in close proximity to the propensities, is aroused and he goes upon the rostrum as a *revival* preacher, and thousands are "*moved by the spirit*" to "love Jesus." Reason has no lot or part in the matter in either case. It is all the work of the passions.

May good angels speed the day that *common sense*—reason—shall be the pole-star by which mankind shall be governed.

Mysterious Phenomenon.

At the new store next to Lyon's livery stable, occupied at present by Trainham & Mordrosl, stationers and book-sellers, upon one side, and on the other by Mr. ——, as a boot and shoe store, there has been witnessed, nightly, by numerous citizens of the highest respectability, the most curious and startling phenomena. Inkstands, books, and all kinds of articles are lifted from their respective places and hurled from one end of the store to the other by invisible agency; in many instances much to the detriment of the article thrown. Heavy pegcutters, shoe lasts, reaps, hammers, and other heavy articles, are thrown about with as little apparent effort as if they were feathers or straws, and all this in the presence of critical observers, and with lights burning brightly all around the room. On Tuesday night over thirty of our best citizens visited the building, and witnessed the most wonderful and startling sights and *sounds.—Daily State Journal* (*Austin Texas*).

We are indebted to General W. H. Parsons, of Austin, Texas, for a copy of the paper from which we clip the above.

Spiritual phenomena are multiplying rapidly. Spirits seize upon opportune moments, conditions being favorable, to display their power in moving tangible objects.

Such manifestations, indicative of an intelligent will, carries conviction of the truth of the Spiritual philosophy, reaching thousands of minds which would not heed theorizing, however plausible.

Despite the assertions to the contrary, by authors who write on the subject of spirit communion, phenomenal spiritual manifestations are rapidly on the increase. It is hardly necessary for us to say that this phase of phenomena is doing more to convince the world of the truth of spirit communion than all other phases combined. We say it is hardly necessary for us to so state, inasmuch as the intelligences of the spirit world adopt that method. If it were not wise to do so, they would pursue an entirely different course to make the world appreciate their nearness and powers of communion.

Why a few authors and speakers persist in saying that phenomenal Spiritualism is dying out, thus denying facts that stare every one in the face, is a mystery to the mass of observers. We look upon it as important in this light: Men and women in the past have all been *idolatrous* worshipers—worshiping men and things. They have had their *calendar of saints.* The saints in Spiritualism will find few worshipers if they continue to deny facts—stubborn facts which are daily multiplying, and coming within the observation of the masses.

Believing the day has come for *common sense* to take the place of the worship of heroes and saints, we feel rather gratified than otherwise when we read the statements of would-be-calendared saints in Spiritualism, denying phenomenal Spiritualism.

We know quite a number who take it upon themselves to denounce this journal whenever they think they can produce an effect, because it presents to its readers all phases of spirit communion. Some of these are in the millionary service!

Mrs. Mossop.

We had the pleasure of listening to a lecture by Mrs. A. E. Mossop at the hall on the corner of Randolph and Jefferson streets, on Sunday evening last. She does not seem to feel the effects of old theological bondage in the Catholic Church, as she gives utterance to inspired thoughts from the angel world. At the conclusion of her address on "Be ye temperate in all things," she described many spirits in the audience, using the most chaste and beautiful language. She repeated to one present the dying words of a spirit friend, which he, after the meeting had closed, acknowledged as correct.

She is now ready to make engagements for the fall and winter months. Her permanent address is in care of J. G. Walt, Sturgis, Michigan. She can be addressed for the present in care of this office.

Reports.

We publish this week the conclusion of the report of the proceedings of the National Convention of Spiritualists, held at Troy. The addresses will be found particularly interesting. The JOURNAL is *alive* to the importance of keeping its readers well supplied with everything relating to Spiritualism in the United States and Europe.

Donation to Joseph Baker.

Mrs. E. R. Pierce, of Alton, Illinois, donates $1.00 to Bro. Baker. Her example is worthy of imitation.

D. W. Hull.

Our good Brother D. W. Hull, gave us a call a few days ago. He is doing a good work for Spiritualism.

Personal and Local.

—Mr. O. P. Kellogg will speak in Corry, Pa., on Sunday, Oct. 15th, at half past ten o'clock in the morning, and seven in the evening.

—Selden J Finney has again been elected State Senator in California. He was at one time a prominent Spiritualist minister.

—Theophilanthropists.—Recent circumstances have brought up the name which precedes. It was a society started by Thomas Paine, and those who, like him, believed in a divinity, but did not recognize Jesus Christ as God. Their motto was, "Any system of religion that shocks the mind of a child can not be a true system; the world is my country and to do good is my religion." This society has many members in the North and great West, who are organized. In California, also, there are many members.

—T. J. Peabody, Esq., of Wallula, W. T., says: "Send me one dozen bottles Nature's Hair Restorative—prepay charges to San Francisco. You sent me a box containing eighty bottles, some time since, and I like it very much indeed."

—The many friends and patrons of Dr. J. A. Clark will be happy to learn that after a few month's absence from the city, he has returned, and may be found at his office, rooms 13 and 14, Sheppard Block, Southeast corner of Monroe and Dearborn streets. We are personally acquainted with Dr. Clark and his powers as a healer, and can cheerfully recommend him to our readers.

—Hon. Thomas Richmond, author of "God Dealing with Slavery," is at Rutland, Vt. He has been renewing his age among the Green Mountains.

—A. D. Willis, the spirit artist, is located in St. Louis, Mo.

—Mrs. Emma Hardinge lectured in Granite Hall, Chelsea, Sunday evening, October 1st, at half past seven o'clock. Subject, "The Signs of the Times"

—Prof. Chaney is now lecturing in Oregon. He is not only a Spiritualist, but a prominent astrologist.

—Drs J. C. and A. D. Howes have been successfully healing the sick in Iowa.

—E. Graves will lecture at Hannibal, Mo, during November, on Sundays, and on mid week evenings will speak at all accessible points where the necessary arrangements can be made. Let Spiritualists of all neighboring towns notice this. Previous to November he will lecture at various places in Indiana, Illinois and Iowa. The friends of free thought at Chandlerville, Ill., are arranging to have him debate the following resolutions with the Rev. Mr. Raines:

Resolved, That the book called the Bible contains a series of communications to man, made by the spirits of the departed through the living.

Resolved That various phenomena included in the term, modern Spiritualism, are recognized by the Christian Bible.

Resolved That the religion and morality taught by modern Spiritualism, is superior to the religion and morality of the Christian Bible.

E. K. Graves affirms, Rev. John A. Raines denies.

—Oswego, Labette Co., Kansas. S. A. Crane desires lecturers and school teachers—Spiritualists, to correspond with him upon the subject of teaching and lecturing in Kansas.

—We are glad to notice an increasing demand for Lola Walsbrooker's books, "Alice Vale" and "Helen Harlow's Vow."

—At the Annual Mechanic's Institute Exposition and Fair, recently held at San Francisco, the prize of one hundred dollars in gold was awarded to Solomon W. Jewett, Esq., for the best essay on the culture of cotton by actual experiment in California.

—Charles H. Read is still giving seances in various parts of the country, and is doing a good work.

—Brother Richard Walker desires to know whether or the "Brinkley College Ghost Story" is a humbug or not. We would say that the statements published in the JOURNAL were, and are now, regarded as facts.

—Bishop A. Beals has been lecturing successfully in various parts of Pennsylvania during the summer.

—Our thanks are due to many of our friends for sending us interesting extracts from various papers relating to Spiritualism.

—Brother Charles Bradway is battling for Spiritualism in Iowa, and is doing a good work.

"Hour by hour, like an opening flower,
Shall truth after truth expand;
The sea may grow pale, and the stars may fall,
But the purpose of God shall stand.
Dogmas and creeds without kindred deeds,
And altar and face, shall fall;
One bond of love, and one home above,
And one faith, shall be to all."

—Rev. W. H Milburn, the blind preacher, well known throughout the country, has acceded from the Episcopal church and returned to his first love, the Methodist. On being told he should have consulted his friends first, he replied he was "going it blind." Guess he is!

—Mrs. Addie L. Ballou starts this week for Carlyle, Ill., to lecture.

—A specimen of the wonderful plant, "The Flower of the Holy Ghost," has been successfully raised in Norwich, Connecticut. The flower is a creamy white cup, nearly as large as half an egg, and extremely beautiful, and its wonder as a natural floral growth is the fact that in this flower is a little pure white dove, with pink bill and eyes, and its head turned as if looking over its back. Its wings, feet, bill, etc., are as absolutely perfect as those of the living dove, whose counterpart this wonderful mimic bird is.

—Brother J. W. Evans is doing a g od work for Spiritualism at Centralia, Ill.

—WAS IT PROVIDENTIAL?—On Sunday, September 10th, as a party of men, women and children, in a large wagon, were on their way to a grove, to spend the day in recreation and relief from the past week's hard toil, while crossing a railroad track near this city, the horses baulked, and before they could be got off the track, a train of cars struck them, killed four of the party, and wounded six or eight more, some mortally, and others seriously. When we were young, half a century ago, serious accidents, when occurring on Sunday to pleasure parties, were considered by the pious to be judgements of the Lord on the sinful actions of the victims; and those who providentially escaped were considered equally warned of the danger of the terrible penalty awaiting sinners in the life to come; but now such excursions have lost their wicked character entirely, except when a few bigots, or weaklings, and the providences are more rare, while the accidents are largely increased. —*Warren Chase*

—Read the advertisement of that most wonderful work, JESUS OF NAZARETH.

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Philadelphia Department.

BY ..... HENRY T. CHILD, M. D

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Statuvolence.

NO. VII.

[CONCLUDED.]

How shall we enter this condition?

The profound interest that is awakened on this important subject has caused this question to be asked by many all over the land, and we will try to answer it.

First, however, we must say that no fixed rule can be laid down for all persons.

Every one who has experienced the abstraction known as "a brown study," in which external scenes and objects pass more or less completely from our consciousness, has experienced the first step of the entrance into this state.

The course recommended by Dr. Fahnestock, and the one that is frequently successful, is to sit or lie in a quiet position, and closing the eyes, endeavor to fix the attention of the mind upon some distant place where there are pleasant associations, and make an effort to see this. If the mind can thus be drawn away the person robs the state. Care must be taken not to disturb them. We should speak to them in a pleasant and encouraging manner, and if we find them going into the state, an important step will be gained. Do not continue the experiment long enough to weary the person, nor repeat it until there is a willingness on their part. If this does not succeed, we recommend the person to fix their attention upon some object; looking steadily at a point will sometimes do it; by fixing the mind upon some part of their own system a sensitive person will soon feel a tingling sensation, and the first step is introduced. It should be borne in mind that the object is to change the relation of the mind to the body, so that the will may be enabled to exercise more power over it.

Any of the numerous plans of magnetising persons may aid us in getting into this state, for, however erroneous may be the idea, the state itself does not differ essentially from these, and all that is necessary is to disabuse the mind of the errors that have been impressed upon it while in a negative condition. Every magnetiser has noticed that the subjects have passed from under their control often to that of spirits who have impressed them with the fact of their independence—if they only willed it.

We had been in this state hundreds of times, and supposed we were only able to enter it under the influence of some spirit or moral friend, and while we supposed this, we could not.

Whether we should have been able to go into this without the training and influence is a question. Our friend, Dr. Fahnestock, thinks we could. We do not, and are thankful for all the aid that has been given to us.

Thousands of persons have gone into this state ignorantly, and owing to the like ignorance on the part of those around them, have been made to suffer all that they could, although the unconsciousness of the condition has often saved their lives. We think a knowledge of the best means of aiding and directing persons in this state, especially in their earlier experiences, is quite as important as a knowledge of the means of entering it. Our friend, Dr. Fahnestock, has been imparting this knowledge to all he could, and we hope to be able to aid many. Every one who has made a subject for magnetism should be instructed in this regard to this condition, in order that they may lay aside the errors and false impressions which they have received, and enter upon the true path of investigation. Dr F. thinks we are in a minature yet. We are in search of truth, and desire the highest and best revelations of this that we can obtain. We accept nothing without evidence that satisfies us of its truth.

Where persons have been influenced by spirits or mortals, the proper plan is to ask them to remain in the state after the influence ceases to be active and to report upon them, and in most cases much difficulty in showing them that their own wills play an important part in the production of the condition, and that if they will learn to exercise them properly they can control the conditions and pleasure, and may go in and out when they will to do so.

Let there be no misunderstanding here. We have been charged with "abandoning Spiritualism," "leaving our spirit friends out in the cold," and "denying all forms of mediumship," than which, nothing can be farther from the truth. Our confidence in Spiritualism increases with every day's experience and the extension of our knowledge; our spirit friends, instead of being "out in the cold," have a warmer reception with us now that we can more readily induce the conditions in which they become to us as real as any mortals, and mediumship is valuable and practical in proportion to the perfection of this state.

From the very first stage of this condition, a person becomes subject to spirit influence, and the consciousness of the physical renders them susceptible to the influence, and so through the varied stages until there is the profound unconsciousness of deep trance, in which the spirit of the individual is gone, and that of another soul uses its organism to give utterance to its thoughts.

The fact of the separation of the spiritual from the physical body, is of the highest importance, and for this reason we have spoken of it frequently At night, or during sleep, the spirit leaves the body, and there are physical manifestations indicating the condition of the body. How often do persons waken, feeling distressing symptoms in various portions of the body, which are the result of physical irregularities or violations, which express themselves under these circumstances, but are subdued or held in abeyance by the spiritual powers during the waking condition. Every careful observer may notice these, and learn a lesson of practical value to themselves. How often do persons, on waking in the morning, find themselves but little refreshed from the night's sleep, and this is an indication that there should be something done to change and improve the physical condition.

When a person wakes and the spirit has returned to the body, the first thing should be a well directed effort to send the forces of the will to every portion of the body, and endeavor, if possible, to establish the proper equilibrium which constitutes health. If any be specially weakness or pain, or the limbs be cold, these deserve special attention, and the will should be firmly directed toward that with a resolute determination. Strengthen the weak part, or remove the pain and warm the limbs.

There are few acts in life more important than getting awake properly. It is a common saying that a person has got out of bed wrong when they are ill natured.

Statuvolence teaches that we should not only do this when waking, but whenever, during the day we find the system getting out of order in any part of it, we should pause and endeavor to set it right, just as the good and careful engineer does with his engine. Almost all the diseases that afflict humanity might thus be checked and prevented if this useful application of the will were properly understood, and the precautions of diet and regime carefully noted and related. Where individuals can not do this alone, they should seek the aid of those around them, and we should all join in producing these results, and, instead of complaining and discouraging those around us, each one should endeavor to strengthen the determination to be strong and well.

We remember an anecdote of a man who had a very positive will, who was attacked with a malignant fever. Looking into the face of the physician he said, "You need not be afraid to tell me what you think of my case."

"Well," said he, "I do not think you have one chance in a thousand to get well."

"Oh," said the patient with an oath, which we more strong than polite, "——, I will take that."

He did so, and got well.

To sum up the position, statuvolence,—a state induced by the will, making a condition in which the will is raised to perform the highest and best acts it is capable of, to all it can to make us strong and well in the waking state, and in those conditions usually known as mediumship, where the soul is more or less separated from the direct connection with the body it has been found by us that the will is the means of producing this state, and while the individual is in this state, Dr. F. has also discovered and applied the important fact that a resolution, a fixed determination, will accomplish almost any conceivable result. We have given this the human will approaches nearest to omnipotence of anything else, and by the practice of this system we shall doubtless reach more definite and clear ideas of what the will is, and how far its potency may be extended in the culture of the faculties with which we are endowed

We have given in these articles to present our views and impressions of this grand subject; we commend it to the careful study and practice of all thoughtful minds, and many hereafter present further experiences in this wonderful field.

The Cause in Philadelphia.

During the summer months we have had a vacation. We have now taken the large hall at the northeast corner of Broad and Spring Garden streets, one of the finest in our city for the purpose of meetings. On Sunday, the first of October, our young friend, Orpheus S. Lyon, of Massachusetts, occupied our rostrum. He is a graduate of the Charlestown Lyceum, and by no means a stranger to the Spiritualists of the West, and indeed everywhere where the JOURNAL and *Banner of Light* are read. He gave us two very pleasant practical "thanksgiving" lectures on the occasion of opening our meetings for the season.

It gives us great satisfaction to say that Brother Lyon did well, and we do not hesitate to recommend him to the friends of the cause as a young man of sterling integrity. We trust he may be able to speak on the rostrum all over our land, and give the "sweet key notes of Spiritualism" to the friends everywhere.

A Correction.

In our article number two of statuvolence, in number twenty four of the JOURNAL, Sep. 23rd, 1871 we say, "Sir Ashley Cooper made an important discovery in regard to the nerves of motion and sensation."

It was Sir Charles Bell, and we desire to make the *amende honorable* to him in spirit-life. It is a long time since we have referred to the history of this discovery, as recorded in medical works of the day.

When I am dead I in spirit will seek my brave companions on the Champs Elysees. Yea, Kleber, Desaix, Bessieres, Duroc, Ney, Murat, Massena, Bertier—all will come to meet me. We will speak of the scenes we passed through together, and I will relate to them the last events of my life. On seeing me again they will be inspired with renewed ardor. We will speak of the wars of Scipio, Cæsar, Hannibal and Frederick, finding pleasure in so doing—at least, he added, with a smile, "if in the world beyond they do not fear to see so many people together."—*Napoleon First on the Isle of St. Helena.*

There can not be such a chasm between this life and the next as shall amount to a non log mental continuity. If there is, the next life is not a next life, for another one appears it is, and is at once might just as well begin there. —*John Grote.*

If memory were lost, the life would be but waste, and the new man born there as new as if he had never been here. —*Ibid.*

The popular notion that a good man at death becomes a kind of inferior deity, an angel, a notion absolutely without warrant in Scripture, and imported into Christianity from a totally different system of thought, would involve a solution of continuity almost as complete as the extinction of memory. Too much would rise, not himself developed, into a new being, with a brain, for example, so enlarged that nothing done in the original life could seem of importance, so free from the limitations of human nature as to be unable to benefit by human experience. The link with the past would be broken as completely as by the disappearance of memory, every act and circumstance showing in a light so different that their old meaning would disappear, would cease to be a meaning. The man angel would be studying as he looked back, not himself, but an inferior creature between whom and him self would be no binding link except compassion. It is hard enough to conceive how identity can continue when the body has disappeared; how just could, when newly embodied, when freed from those mysterious restraints which the present body imposes on it, from the colorings of it which the faculties it, from the limits within which it confines it for instance, mental fatigue must be an accident of the corporeal medium—can retain the same mind at all, any more than a man's identity could remain the same if, being in all circumstances of ancestry, training, etc., English, he became by miracle in all these circumstances French. It is nearly as difficult to conceive of the junction, between the mind as it is at the end of one life, and the mind as it is at the beginning of another, of material sin, but devoid of the possibility of sin; between minds as we know them, and minds to which an unknown future is never present; but if, in addition to all these changes, so wide reaching in their influence, the powers are not gradually developed, but erroneously and suddenly expanded the identity would be inconceivably increased. The ageless and beautiful thought which has cheered so many bereaved ones, that separation is only for a time, would be without object; for though we should meet again, it would be in relations to which the former relations would have no relation. The love between parent and child, for example, so far as it is not the result of circumstances and physical similarity of constitution—all which circumstances and similarity must cease at death.—*Ibid*

Obituary.

Died, at New York, Sept. 26th, of paralysis, Jacob Watson Barron, formerly of the La Crosse Republican, in the 79 year of his age.

Bro. Barron was a staunch believer in spirit communion, and did not hesitate on proper occasions to avow his faith. He, when a resident in this city, took a deep interest in the cause of Spiritualism—especially in the Children's Progressive Lyceum. His son Charley was a lad of uncommon promise in those days. He will miss a loving parent. May the aiteen father be enabled to make his nearness perceptible to the external senses of his beloved son.

Passed from earth, on his 48th birthday, September 27th, A. G. Wilde, of Sanilac County, Mich. He lived for the last twenty years in Sanilac county. In the last months he carefully realized the presence of ministering spirits. He leaves a wife and four little children, who were wholly dependent on him for support, to mourn the loss of his physical presence and sustaining care. Let us hope that the Spiritualists of Sanilac County will be mindful of his widow and her father less children in their affliction. The funeral was attended by a large number of persons who were addressed by the writer.

LAURA CUPPY SMITH.

JAMES BROOKS,

After having great success in developing and receiving many letters of gratefulness for the phase of Mediumship indexed by his Instrumentality, finding so many are unable to furnish the required amount, and those who are in great want of them, we shall place them within the reach of all Instructions, $1.00, and 3 stamps. Sittings for Development, $1.00. Call and test your powers, or address 856 South Clark street, Chicago.

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NOTICE OF MEETINGS.

THE FOURTH ANNUAL CONVENTION

Of the State Association of Spiritualists, of Minnesota, will be held at Farimont, Mice County, Minnesota, Oct. 27th, 28th, and 29th. Delegates will please be sure and notice the following:

On first division of St. Paul and Pacific railroad Delegates will find Convention tickets in the hands of conductors on the train, of whom only they will purchase.

On the St. Paul and Milwaukee R.R., round trip excursion ticket can be bought at all the offices Oct. 27th and 28th, at 6/5 per cent of full fare both ways.

On St. Paul and Sioux City R.R. will purchase round trip excursion tickets Oct. 26th and 27th—good for six days to enable all to return.

On Lake Superior and Mississippi R.R., Stillwater included, parties will return from certificate of Secretary of Convention, that they paid full fare in going over that road to Convention. Tickets good till October 31st. Arrangements are being made to keep as many free as possible, but accommodations can be had at hotels for 75 cents to $1.00 per day—perhaps cheaper.

Now, friends, notice carefully the above rules, and come one and all and let us have a meeting that will shake old orthodoxy to its very foundations. Everybody invited to come.

HARRIET E. POPE,
Cor. and Rec. Secretary.

STATE CONVENTION.

There will be a State Convention of Spiritualists at Lawrence, Kansas, on Friday, Saturday, and Sunday, Nov 3d, 4th, and 5th.

Convention meets here by invitation of the Children's Progressive Lyceum, and will arrange details. We are instructed to publish a call under the name of State Association.

Officers.—Mrs Emma Steele, President, and N. D. Horn a, Secretary.

The best speakers are invited, and a glorious time anticipated.

OUR LYCEUM meets every Sunday, at Eldridge Hall, at 8 p. m. A. B. Bristol, Conductor of C. P. L; Amelia R. Bristol, Guardian; Mrs. Partridge, Secretary; Mrs. Cutler, Musical Director; A. Jones, Librarian. Social every Thursday evening.

MEETING IN MICHIGAN.

Oakland County Society of Spiritualists, will hold their Annual Meeting at the Town Hall, in Milford, Michigan, on October 14th and 15th.

O. B. Stebbins and other speakers will be in attendance.

NORTON LAPHAM, President.
JULIA MCCAIN, Secretary.

SPIRITUALIST MEETING.

The Spiritualists, Liberalists, and Friends of Progress, will hold their yearly meeting in Lyceum Hall, Richmond, Indiana, on Friday, Saturday and Sunday, the 27th, 28th and 29th of October.

Giles B. Stebbins, and other good speakers, will be present.

Lyceum Exhibition on Saturday evening. Friends of free thought are cordially invited.

HANNAH A. EVANS, Secretary.

Appointments for Dumont C. Dake, M.D.,

The Analytical Healer of Chicago,

For the months of September and October.

MICHIGAN.

Jackson, Sept. 1st, to the 18th.
Albion, Goodnow House, Sept. 14th.
Marshall, Sept. 15th.
Battle Creek, Sept. 16th and 17th.
Kalamazoo, Sept. 18th to the 21st.
Three Rivers, Sept. 25th.

INDIANA.

Goshen, Vincennes House, Sept. 30th.
Elkhart, Oct. 1st and 2d.
South Bend, Dwight House, Oct. 3d and 4th.
Laporte, T. Garden House, Oct. 5th.

ILLINOIS.

Chicago, Matteson House, Oct. 6th, 7th and 8th.
Joliet, Sept. 9th and 10th.
Morris, Hotel House, Oct. 11th to 15th.
Ottawa, Nat nal House, Oct. 17th and 18th.
Bloomington, St. Nicholas Hotel, Oct. 19th and balance of the month.

BOARDING HOUSE.

Spiritualists visiting Chicago will find a good Boarding House, kept by Mrs. M. Gale, at 127 4th avenue. Terms reasonable and only ten minutes' walk south from the office of the Religio-Philosophical Journal.

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An Entirely New Proposition.

We now have in press, and will be ready to fill orders before this notice reaches our readers a splendid new book, entitled THE SUNDAY QUESTION, and SELF-CONTRADICTIONS OF THE BIBLE.

This work consists of 123 large, closely printed pages It is an exhaustive review of the so-called *Sunday question*, and self-contradictions of the Bible. The work shows the so-called divine authority for the supposed holy day, to be the cunning device of designing priests rather than the *inspiration* of an *Infinite God!* This work, which we sell for the low price of fifty cents, and send the same free of postage on the receipt of the money, we will send to any old subscriber on receipt of seventy-five cents, *together* with the RELIGIO-PHILOSOPHICAL JOURNAL to any *new subscriber on trial for three months*; or, we will send the same work and the JOURNAL for *three months on trial* and for a new subscriber, on the receipt of *seventy-five cents*. For *one dollar*, we will send for a new subscriber, the JOURNAL three months and the above-named book, together with that very remarkable book called LIFE'S UNFOLDINGS, or *The Wonders of the Universe Revealed to Man*.

We hope that every subscriber to whom we are now sending the JOURNAL will avail him or herself of this generous offer, and thus secure these books, as well as to thus aid in doubling the number of the subscribers to the JOURNAL.

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SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

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AMERICAN ASSOCIATION.

[Concluded from second page.]

of the audience. A recitation by Grace Lodewick, and another by Mamie Laurence, were extremely interesting. A quartette, "Music on the Lake," by Messrs. Marble, White, and others was sung with excellent effect. A fine recitation by Master Joey Kapstein, was succeeded by a duet by Misses Emma Barto and Emma Wilbur, and a recitation by Master Frankie McCoy. The latter was one of the best things on the programme and was very pretty rendered.

The gymnastic exercises by a group of the children began part second, and were an excellent introduction to a really splendid series of entertainments. Miss Nettie Vosburgh's recitation and "Little Joe" sung by Josie Hatfield, were loudly applauded as was a song, not on the programme. "The Old Easy Chair by the Fire," sung by Mr Marble. An opera air by Ella Holcomb was much admired. The recitations by Alice Merritt, Carrie Brophy, J. McDonald, and Charles Gray, and another quartette by Messrs. Marble, White, and others, worthily closed the performance.

THURSDAY MORNING SESSION.

George A. Bacon in the chair. A letter was read from Agnes Cook, of Indiana. The following communication from John M. Spear was read:

To the American Association of Spiritualists assembled at Troy, New York: Brothers and brothers, permit me to say a few words with my pen, it being impossible to be with you in person. In no place west of the Rocky Mountains have Spiritualists a desire to attend a convention; and therefore I desire to present my blessed cause, as accomplished by individuals. I have lectured in California and in the Territories during the two years I have been on the Pacific coast, and have done what I could to establish meetings and societies. Spiritualism, with other themes, might be considered. In San Francisco, we have an excellent Sunday meeting, called the Lyceum of Self culture, in which the leading Spiritualists take an active part. Its officers are two men and three women.

At Salt Lake City, Utah, which is nearly nine hundred miles from San Francisco, are some earnest Spiritualists, who propose to organize a society and to receive lecturers, and to do whatever else may come before them. The Liberal Institute recently built by some liberal persons, is at their disposal. Mormonism is based on spiritual revelation, as a people, they reject Spiritualism. I have made three visits to Salt Lake City.

I noticed that the Richmond Convention revived the thought acted upon at the Cleveland Convention, of forming a World's Conference of Spiritualists at London, New York or elsewhere. Allow me to say that the committee appointed at the Cleveland Convention, did what they could, which was not much, the spiritual public mind not being then prepared to promote it. In 1869 in London, a small international Conference was held in 1869 in London, in which Russia, Prussia, Italy, France, England, Scotland, Wales, Ireland and America were represented, either by personal presence or by letter. The Russian address, written by M. Axcoof, of St. Petersburg and translated by Signor Damiani, and the American address, written by Dr. Henry T. Child, of Philadelphia, were published in the London *Human Nature*, conducted by Mr. James Burns.

I then felt that in about three years a second international conference might with profit be called, and was highly gratified to learn that Brother Peebles had visited England to promote this work, for, in my humble opinion there is no one more important work in which Spiritualists may engage than it is uniting by spiritual revelation, man with nation, and world with world, the oldest to the dawn of that glorious, long predicted and much desired day when "nation shall not lift up sword against nation, neither shall they learn war any more."

Let me add, in conclusion, that it is now twenty years since I chose fifty gave myself unreservedly to the spread of phenomenal, philosophical and practical Spiritualism; have traveled many hundred thousand miles in the Old and the New Worlds; have uttered the loss of many things I once highly valued, yet Spiritualism has done much more for me than I have for it.

Fraternally,

J. M. SPEAR.

San Francisco, Cal. Sept. 4th, 1871.

A report was received from James M. Peebles as follows:

On the subject of a world's convention we report no definite results. It seems that the general feeling is that the time has not yet arrived for such a convention.

The committee was released.

Mr. Wheelock, from the Committee on Education, appointed last year, reported that they had no plans to present. They were also released.

The report of Mr. H. F. Brown, of Iowa, with it appears he has been laboring two months, with encouraging prospects.

The report of the Literary Committee was further considered, and on motion of Mr. Gardner, the following resolution was adopted unanimously:

Resolved that the report of the Committee on Lyceums and the destitute, proposed by Mr. Wheeler, be referred to the board of trustees to digest the subject matter of the report, and prepare an address to the Spiritualists at large.

On motion of Dr Gardner, the board was instructed to have the report published in all the spiritual papers in this country.

The hour fixed for the election having arrived, Charles Holt, E. Annis Simmons, and Levi K. Gormly were appointed tellers.

Charles C. Woodhull, Henry G. Gardner, M. D., and Robert T. Hollick, M. D., were nominated.

The tellers reported that Dr. Gardner had twenty-five votes, Dr. Hallock twenty-five votes, and Mrs. Woodhull twenty three.

On motion, the meeting proceeded to a second ballot.

The tellers reported that Mrs. Woodhull had received forty two votes. Dr. Gardner thirty-six. Mrs. Woodhull was declared elected.

Mrs. Hatch introduced the newly-elected President, saying:

"Friends, we have most of us, and perhaps all of us, been looking away toward Washington, nominating the months, and before we should have the pleasure of voting for Victoria C. Woodhull: We have passed for a moment, and elected her President of the American Association of Spiritualists. I am happy to introduce her, a brave-souled woman, to stand where I have stood during the past year."

Mrs. Woodhull said:

"I scarcely know what to say in return for the honor you have bestowed upon me. When I started to come to Troy, my heart was very faint. I felt that I should meet a great many persons who misunderstood me, and I had an assurance that your hearts were in the right, and that, if I had been misunderstood, when I reached out my hand it would be received. All I have to say is, by my work ye shall know me!"

Dr. Gardner said: "I most heartily thank you for the honor you have done me."

The tellers reported that Dr. H. T. Child had received forty votes, E. G. Granville sixteen, for Secretary.

On motion, Dr. Gardner was requested to cast the ballot of the Association for Levi Weaver, for Treasurer, he being the only nominee. He was elected.

AFTERNOON SESSION.

The tellers reported that A. A. Wheelock and Lizzie M. Middlebrook had received a majority of the votes cast for trustees, and they were declared elected for the ensuing three years.

The following resol[illegible]:

Resolved that this [illegible] and re-affirm, as embodying [illegible] of Spiritualism, as at [illegible] following,

[illegible] is not endowed with [illegible] ation of Inspiration, whether in the form of [illegible] tions, platforms, or creeds, is but the expression [illegible] opinion by those who favor the affirmation

[illegible] ndard, they the interchange of thought and [illegible] ance between individuals in this life and those [illegible] have passed beyond it, as a truth established not only by our own experience, but by the concurrent testimony of all nations, in all ages of the world, so far as their records and traditions have reached.

Resolved that the "seercess" of the Bible, the prophecies and inspirations which it recites, were inspired precisely analogous to the manifestations of so-called modern Spiritualism, and hence its mediums stand in the same relation to the spiritual and physical worlds as stood the prophets, seers and apostles of a elent times.

Resolved that said ancient seers and prophets of this or any previous age, are and were, fallible human beings, who in the exercise of their mediumistic powers, were and are as rapport with human beings like themselves, and to the same natural fallibility on the part of communicated fold, reliability, may be ascribed all that heclouds the lustre of spiritual intercommunication, alike of the past and of the present day.

Resolved that the primary beard ence of Spiritualism is in the demonstration of immortality, which demonstration is the underlying fact of a philosophy of life which grows clearer, broader and more practically important as it is understood and the principles of which it is obeyed.

Resolved that it is not the propagation of a faith but the arousal of latent spiritual energies, the elevation of human aspiration, and the consecrating circles of all human powers that consummates the progress and secures the happiness of humanity; and further, that the existence of an inherent soul possibility guarantees the possession of a soul right, and the possession of a soul right involves the inalienable obligation therefore to need and will labor for that reform of public opinion and statute laws which shall recognize the same standard of right, justice, virtue, responsibility and responsibility for all persons, irrespective of caste, condition, sex, or any other darling sinful peculiarity.

Resolved, that inasmuch as the Spiritualists were among the first to give a universal recognition of the co-equality of woman in all the relations and duties of life, we hereby continue to extend our sympathy and co-operation to any woman's suffrage association, party or league whose policy is based upon the declaration that women citizens of the United States have the right to vote under the Constitution as now established by the fourteenth and fifteenth amendments.

Resolved, that the equality of wages, without regard to sex for like performance, men's our hearty approval, and that we will labor earnestly for a universal recognition of so just a claim.

Resolved that there is need of more liberal, humane and more comprehensive methods for the cure of diseases of the mind; that we recognize the possibility of great good to the human family from therapeutic treatment of the insane, and that all efforts in that direction commend themselves to the hearty support and co-operation of all spiritualists, and persons of liberal thought.

After some debate, this resolution was unanimously adopted, and the following persons were appointed to constitute the board of trustees in connection as they can in regard to it, and report to the Association next year:

Henry T. Child, M. D., Philadelphia; Henry F. Gardner, M. D., Hartford; A. Atwood, M. D., New York; Susan D. Waters, Bordentown; Snohomish Wheeler, Illinois; Andrew Jackson Davis, Orange New Jersey; Dr. Meade of Boston.

Resolved that in the address which comes to us from Utah, we find additional evidences of the power of Spiritualism to free mankind from the thralldom of unjust authority, whether religious, political or social; whether imposed by individuals or institutions from without, or by the tyranny of conscience by a warped and dark-soul intellect from within, and we cordially extend the hand of fraternal greeting to the noble men and women from that region of obstacles, and joyfully recognize them as co-laborers in the great work of human emancipation.

Resolved, that as our national intercourse with the nations has been mainly character ised by deceit, bribery and knavery, and as they have been the prey of corrupt speculators, traders and Indian agents, we reject at all efforts of the Government to inaugurate and adopt a more humane policy, and we urge the duty of self reliance, self help.

Resolved, that the fundamental basis of education is in a system that best tends to draw out the innate powers and energies of the child, and that it should unfold the physical, mental and spiritual departments.

Resolved, that all efforts of any ecclesiastical body to change the organic law of the land, which guarantees religious liberty to all, by the removal of its protecting folds, so as to incorporate in the Constitution of the United States the recognition of the Jewish Jehovah, the dogma of the Trinity, or any other theological notion, should carefully be watched and promptly rebuked, and we especially urge upon all Spiritualists and reformers to care fully criticise all candidates for office, had to give their ballots for such men and women only as are pledged by word and all such efforts.

Resolved, that the further development and future usefulness of Spiritualism requires unity of effort for the analysation of phenomena; the classification of facts and the verification of the sciences of the future by the philosophy of the higher life; in order that the progress of the intellect may ultimate in spiritual fraternity, practical co-operation, and a better life.

Resolved, that it is the duty of all Spiritualists to stand by the faith they profess; to use all the peculiary means they can spare for religious purposes, for the support of the instrumentalities by which Spiritualism is promulgated; and that those who add to the support of the various channels of the neglect of mediums, lecturers and spiritual papers, are unfaithful to their paramount obligations.

Resolved, that Spiritualism tends to purity of thought, holiness of life, and virtuous conduct; and holds all individually responsible for their character and conduct.

Whereas children have a natural right to be healthfully and harmoniously born, therefore

Resolved, that the subject of ante natal conditions and influences, as well as the influences after birth, should be a part of the education of children, and as fully and freely discussed as any other subject, being of the highest importance to the whole human race.

Resolved, that the thanks of this Convention be tendered to the Spiritualist Association of Troy for the kindness and courtesy extended to the delegates.

EVENING SESSION.

The following report we copy from the Troy *Daily Whig*:

The last session of the Convention began with an address by the newly elected President of the Association, Mrs. Victoria C. Woodhull, in which we judge to be of more interest to the generality of our citizens than the other very interesting, and sometimes very remarkable addresses delivered before the Convention, we give the following selections merely the salliest points of a very lengthy speech:

I thank the Troy *Times* for the opportunity it has given me to say a word to this Convention which has honored me so highly. Aspiration of thought is the beginning of wisdom. Hence I like it. Whatever others may think of it, I know that the social question lies at the base of all reform: it is the great question, and we can't shirk it if we would, and I would not if I could; but our friends of the press cry "Free Love!" But it does n't frighten me a bit, for I have never known any oth er love than free love; they may be married with some other kind. We have laws that give the tie to it, but for all that, sensible people know that it is the law that lies, and not love. I spoke to you yesterday of children. I now add that we can never have perfect children born in Rikelsi conditions, and we might just as well meet this question right here and now, as to delay it, since it must be met sooner or later. I have boldly proclaimed these doctrines, and am ready to defend them. The *Times* may call them "nastiness," but I call them my religion, and am ready to die for it as were the early martyrs for their religion. If prop er generation is not a good religion to preach, and will you say for regeneration, which is so widely discussed? I tell you, my friends, that they are afraid that their corruption will be gone. If I am asked, do you believe in promiscuous intercourse the sexes, I reply I do not believe in prohibited sexual it. I know that it exists to an alarming extent; and more I know that a great many of those advocates who write me down, are among its best representatives. But if you ask me if I believe in a condition a high one, I will say I think it to be that which the *Times* calls "continence." I hope it has not view my assertions to be simply colored things. I believe in the highest purity, and that every sentiment of lust for which I condemn. I know that there are all degrees of lust and love, from the lowest to the highest. But I believe the highest sexual relations are those that are monogamic, and that those are high and spiritual in proportion as they are conjugal ones. I preach, and believe that every woman who has purity in her soul, protests against all laws that would compel them to maintain relations with men for whom they have no regard. I honor that purity of life which comes from the heart, while I pity the woman who is pure simply because the law makes her so. If to hold and practice such doctrines as these is to be a deep free lover, then I am a free lover.

I ought before you to declare that my sex are entitled to the inalienable right to life, liberty and the pursuit of happiness. The first two I can not be deprived of except for cause and by due process of law, but upon the last a right is accorded to place restrictions so general as to include the whole of my sex, and for which no reason of public good can be assigned. I ask the right to pursue happiness by having a voice in that government to which I am accountable if there are women who do not desire to have a voice in the laws to which they are accountable, and to which they must contribute to support, let them speak for themselves; but they should not assume to speak for me or for those whom I represent. And others of my sex find ourselves controlled by a form of government in the inauguration of which we had no voice, and the principles involved in which are denied the right to participate, though we are a large part of the people of this country. Was George the Third's rule, which he endeavored to enforce over our fathers, less cleanly an assumed rule than is that to which we are subjected? He exercised it over them without their consent and against their wish and will, and naturally they rebelled. So men of the United States assume and exercise any less authority over women? Not one whit. No; not one whit the less. To be sure his cabinet were few, while they are many; but the principle is the same; in both cases the inherent elemental right to self-government is set down as to "other men," and we are "subject to the laws" they make. Is not Franklin good authority in matters of freedom? Again, in hearing the arguments that have emanated from Congress and applying them to the present, we discern that it is idle to show that in certain instances, the fathers failed to apply the sublime principles which they declared. Their failure can be no apology for those on whom the responsibility rests. Is it to be an apology now? Shall the omission of others to do justice keep the government from measuring it to those who now step out for it? I want to see Congress like Abraham to his king, asked for justice. Will they do it? If we do, until the exigencies of the case compel them?

The formal abolition of slavery created several millions of male enfranchised, who, a portion of the actual people of the country, were not entitled to equal rights with themselves. To get over this difficulty, Congress, in its wisdom, saw it to propose a fifteenth amendment to the Constitution, which passed into law by ratification by the States. Section one, of the fourteenth amendment declares:

"All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States, and of the State in which they reside. No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States."

Chief Justice Taney, in Howard, Rep., 404, thus defines the words people and citizens. The words "people of the United States," and "citizens," are synonymous terms, and mean the same thing. They both describe the political body, who, according to our republican institutions, form the sovereignty, and who hold the power and conduct the government through their representatives. They are what we familiarly call the sovereign people, and every citizen is one of the people, and a constituent member of this sovereignty.

I have learned that high judicial authority has been invoked to settle this question of law, and that this authority has declared that neither the fourteenth nor fifteenth amendment gave any body the right to vote. I think I give the exact words. I have also learned that the fifteenth amendment gave any one the right to vote. There is no language in either the fourteenth or fifteenth amendment which confers rights not possessed, but I will state what these amendments do say, and if it is not equal to the declaration of the right of all to vote, I confess that my perceptions are at fault, for I can not see the difference. They positively declare—and the negative—"All persons born or naturalized in the United States are citizens of the United States," and, mark you, of the State where in they reside. I am a person, one of the sovereign people, a citizen of the United States, and of the State of New York. Does the State of New York enforce any law which abridges my privileges or immunities as a citizen? Is it nothing to be denied the right to vote? What privileges and immunities have I differing from the rights of the most absolute monarch? They are subject to such laws as he sees fit to impose. Am I subject to any laws other than are imposed upon me? It does not appear possible to me that men are conscious of the tyranny in assuming to govern women. It may be mildly exercised, but it is, nevertheless, absolute tyranny. I can have what they will give. Could the veriest slave have less? Therefore, government exercises the power of New York in the face of the fifteenth amendment, to enforce laws which abridge my privileges and immunities, as well as those of every other woman who resides therein, who is responsible, taxed and contributes to the maintenance of the government.

(The want of space prevents us from giving more of the first portion of her speech; but we add a few of her closing remarks:)

I have spoken, as briefly as possible, given what I conceive to be the position which the women's rights party occupies at this time, their prospective power, importance and duties, and the dangers by which this country is threatened, from which they may save it.

If Congress refuses to listen to and grant what women ask, there is but one course left them to pursue. Women have no government. Men have organized a government, and they maintain it, to the utter exclusion of women.

Under such glaring inconsistencies, such unwarrantable tyranny, such unscrupulous despotism, what is there left for women to do but to become the mothers of the future government. We will have our rights. We say no longer by your leave: We have brought, sowed and convinced, but we have failed; and we will not fail.

If the people to govern themselves is so unimportant a matter as men now assert it to be, they could not justify themselves in interfering; if, on the contrary, it is the important thing we conceive it to be, they can but applaud the exercising our right.

We mean treason; we mean secession; and on a thousand times grander scale than was that of the South. We are plotting revolution; we will overturn the whole republic and place a government of rich'ousness in its stead, which shall not only profess to derive its power from the consent of the governed, but shall do so in reality.

In conclusion, permit me again to recur to the importance of following up the advantages we have already gained, by rapid and decisive blows for complete victory. Let us do this through the ballot-box, if possible, but by direct appeals to Congress during the next session. And I again declare it as my candid belief that if women will do one half their duty until Congress meets, they will be compelled to pass such laws as are necessary to enforce the provisions of the fourteenth and fifteenth articles of amendment to the Constitution, one of which is, equal political rights for all citizens.

But should they fail, then for the alternative.

On motion of E. S. Wheeler, the following was adopted:

Whereas, we have lost all hope in existing political parties for the purification of the political atmosphere, and the elevation of state and national governments to true republican principles and usage.

Resolved, That we hereby declare our earnest adherence to its interests, and that we will labor for the election of its very able candidate.

Mrs. Anna M. Middlebrook addressed the meeting.

Moses Hull gave a brief but stirring address, and Mrs. H. F. M. Brown closed as follows:

In these parting words I beg permission to speak of myself. When this Association was organized, I was in the world and my faith in it was still strong. I held firmly to the idea that there is power enough in this association, if rightly applied to post this sin-burdened world out where the sky is clear, and the waters calm. I still believe that by the union of hands, hearts, purses, we may build broad, free, educational and industrial institutions that will alter and educate many homeless and ignorant children; an institution that will be the gateway to the kingdom of heaven.

I joined this Association because I had faith in it. I wanted to work with the workers; wanted to aid in laying the corner stone of humanity's holy temple.

Three years ago I was elected one of the trustees, the only woman on the Board. I took my place, glad enough to work with the strong-handed apostles of good angels. But I hoped other women would join me on the Board. They came—two Friends indeed—followers of George Fox and of the angels.

The past year I have been President of the American Association. I have not done the duty I expected to do; but the means and strength, not the will, have been wanting. Collectively, the members of the Board have worked in faith, hope, and charity, having ever in view the work you have put into our hands.

In my goings and doings as Trustee, Missionary, President, I have been greatly aided and strengthened by the people where my lines have been cast, and by the members of the Board. Justice bids me add that to our Secretary I am under very many obligations; in all emergencies I have turned to him. He has been my sheet-anchor. I want to express to him, as the friend of the Board, and to all who have been ready, with helpful hands and strong words, my grateful remembrance of their blessings.

With this meeting my duties as President end. A faithful worker takes my place. In leaving you I lose none of my faith in your growing society, nor do I leave others to do my individual work. I hope and expect to labor evermore for a cause that lies next my heart.

A German poet said, "Age wants a shelter from the storm, and a well where to fill his pitcher."

I have neared life's front time; the autumn winds already suggest the end of a winter and a well I have cast about and found them in the far southwest, by the Pacific ocean. A few acres surround my cottage. I have planted the grape and fig, and by that warm sunset land shall turn by and by. I shall go enriched with precious memories, and with sweet pic ures of open doors and of generous souls.

May I not hope that soon, many of you who have strewn my way with flowers will visit me under my own vine and fig tree? So that as it may, I shall send you across the continent, by the unsensible boats, my warm heart greeting and my good will. With these sad words—leaving, farewell.

I declare the meeting adjourned till next year at the call of the trustees.

The Finance Committee reported that they had collected $228 10 at meeting, and received $71 for members. Total, $106 10.

MICHIGAN.

Spiritual Mass Meeting at Leoni, Jackson County.

FRIDAY EVENING, SEPT. 23d, 1871.

Met according to previous notice, in Good Templar's Hall, a fair representation of Liberalists from the surrounding towns, for the purpose of having a spiritual feast; in which hope and purpose we were not disappointed, for the meeting throughout was a success, and has evidently left a few visible impressions on the community.

At 7½ o'clock the meeting was called to order by Bro. Pickell, of Leoni, when the nominations and election of officers was consummated as follows: Bro. Taylor, of Leslie, President; Mrs. Vannetty, of Jackson, Vice-President; Dr. Haskell, of Leoni, Secretary—who being unable to attend to that duty, Bro. Taylor of Leslie, was requested to fill that office.

Committee on Business: Bros. Woodworth, of Leslie, Pickell, Smithworth, and Raymond, Mrs. Pickell, of Leoni, and Mrs. Welling, of Jackson.

Order of exercises.—Salutatory welcome by the President, followed with a sweet spirit song from brother and sister Fowler, of Adrian, and a speech through Mrs. Fowler, on "Immortality," and short speeches on the same by Bros. Woodworth and Taylor.

Benedic tion by the President.

Adjourned to 10 o'clock to-morrow morning.

SATURDAY—MORNING SESSION.

Opened at 10 o'clock with introductory remarks by the President.

Followed with short speeches from Bros Pickell, Woodworth, Raygood, Taylor, and a lengthy speech on "Bible Superstition," through Sister Fowler.

Bro. Woodworth then gave a short history of his spiritual visions, etc.

Concluding remarks by Bro. Taylor.

Adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Opened at 2 o'clock P. M. with an introductory speech by Bro. Taylor.

"Mental and Spiritual Development," by Bro. Woodworth.

"The Co-operation of the Intellectual and Spiritual Forces in the great Labor of Life, at the Present Time," by the President.

Sister Fowler then took the stand in a trance state, and the influence spoke well, and at some length, on the advantages of Spiritual Philosophy to humanity, which was followed by another beautiful song, and a short speech on the neglect of the use of the word "philosophy" by the churches, and the reason why, by Bro. Woodworth.

Adjourned to 7 o'clock in the evening.

EVENING SESSION.

Opened at 7 o'clock with a short speech from the President. Followed by Bro. Woodworth on "Inspiration."

Song by brother and sister Fowler.

Speech by Bro. Bansil, of Hanover, on the new religion, as he called it.

Short speeches by Bros. Taylor, Pickell, Woodworth, and a lengthy one through Sister Fowler, on the passage: "Behold what a great fire a little matter kindleth."

The speech was followed by taking up a contribution.

A few concluding remarks and benediction by the President.

Adjourned to 9 o'clock to-morrow morning.

SUNDAY MORNING SESSION.

Opened at 9 o'clock with reading a short chapter from the *Index*.

Speech by the President, which was followed by Bro. Woodworth on "Salvation."

Bro. Pickell on "The Sin against the Holy Ghost," and the theological issues of the day.

Bro. Bansil spoke on the *practical* issue of the present time, etc.

Sister Price, of Hillsdale, spoke on the beauties of Spiritualism, the another speech by Bro. Bansil on the rules, followed by a beautiful spirit song.

Then came a speech on the "Religion of Psychology," through Sister Fowler.

Closing remarks and benediction by the President.

Adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Opened at two o'clock with reading, and a speech on the law of facts as demonstrated in science, as being essential to the highest development of man,—by the President.

Song by Sister Fowler.

Short speech by Sister Price on magnetic influence.

Wordworth gave another short speech on the relation of psychology, followed by Bro. Pickell, Bro. Bansil, and Sister Fowler.

Adjourned to 7 o'clock in the evening.

EVENING SESSION.

Opened at 7 o'clock with a thanks offering or invocation, and eulogy on prayer, by the President.

A short and pithy speech by Bro. Woodworth, and quite a logical speech on infidelity, through Sister Fowler.

Closing remarks by the President.

Thus, like all meetings of the kind, presented a variety of talent, which, taken as a whole, was good, and will average in the display of good feeling, harmony, etc., with any that I have attended in the West. Our friends from abroad were treated with great kindness and hospitality in Leoni, the outsiders throwing open their doors and entertaining brothers and sisters who had come there to participate in the spiritual convocation, for which the presiding Secretary furnish a copy of the proceedings of this meeting for publication in the RELIGIO-PHILOSOPHICAL JOURNAL, which report is herewith sent.

Dr. HASKELL, Secretary.

WISCONSIN.

Genesee Grove Meeting.

The friends of Spiritualism met on the 9th and 10 h of September, in Bro. Norris's grove. The Genesee friends had provided a fine carpeted rostrum and seats, ornamented with a table richly laden with rare fruits and flowers, and a fine organ and choir to discourse sweet music to this gathering of friends.

At an early hour on Saturday, E. W. Stevens called the meeting to order.

H. B. Pitts Ellis was chosen Chairman; Augusta Loomis, Secretary; Ira A. White, Almay Patterson and Marcia A. Webb were appointed by the Chair as a Finance Committee, and the three speakers, Dr. J. H. Severance, E. W. Stevens, and J. O. Barrett, as Committee on Programme.

The remainder of the morning session was devoted to conference. Words of congratulation, encouragement, and mutual instruction were the interchange of soul with soul. This cordial greeting, harmony, and unanimity of the opening session continued to the end of the meeting.

A bountiful repast was served up for dinner in picnic manner, and for two hours the social pleasure was enjoyed by all, under the blue sky and waving branches. The pleasure of the occasion was much enhanced by the Messrs. Severance, of Milwaukee, who discoursed sweet music during intermission.

SATURDAY—AFTERNOON SESSION.

At 2½ o'clock P. M., Bro. E. W. Stevens gave a lecture on "Inspiration," full of new and startling thought,—showing up the false notions and superstitious myths concerning the subject, that have so long bided the world.

He followed in illustration of the various kinds and qualities of inspiration, with their causes and effects, closing with "The Inspiration of the Angels" in his own inspired manner.

He was followed by Mrs. Severance, recommending a higher degree of culture as a means of increasing the power and influence of Spiritualism; and Magnetism as an agent in the restoration of criminals, and in the progress of mankind.

EVENING SESSION.

The evening session was held in the large school-house. Three half-hour lectures were given by the three speakers, on the subject of "Mediumship," after which an interesting conference was held.

SUNDAY MORNING SESSION.

Opened by A. B. Severance on "The uses of Psychometry" and its power as a developing agent in society. By request he gave his views on capital punishment, showing it up as the relic of a barbarous age, that should pass away forever.

Bro. J. O. Barrett gave the lecture of the forenoon. He began by expressing the conviction that Spiritualists at their present states were unprepared for organization, and urged the necessity of getting the inner life in right condition as a means of preparation.

He brought conclusive evidence of the ability of spirits to commune with spirits, whether in or out of the body, and urged the importance of having a room in every home consecrated to spirit influence and sacred uses, where the soul can commune with the departed, and where the spirit leaving the body, may be surrounded by conditions that shall make its transit from earth to spirit life easy, pleasant and tranquil.

AFTERNOON SESSION.

The lecture by Mrs. Dr. Severance on "The Needs of the Hour," was a fine effort. She noted the progress of the world from the earliest Bible times to the present. She showed that men's ideas of God responded with their stage of development, and that every new idea has been met by opposition and persecution; that the Christ principles in the days of the Nazarene were opposed, as Spiritualism is now; that organizations are adapted to the status of mankind; that at the present day liberal ideas like magnetism, permeate all departments of literature, and the minds of the people; that political progress in all eras of the world's history corresponds to its religious development. She closed with a few pertinent remarks on equal rights and universal suffrage, leaving a fine impress on the minds of her large audience.

The meeting closed by an ecstatic conference at the schoolhouse. As a whole, it was the best meeting of the kind we ever attended. The dignified and affable manner of our honored Chairman, the hospitality of the Genesee friends, the beautiful weather, the sublime, eloquent, and inspired course of lectures, gave the happiest satisfaction, and we believe all were much better for having attended this meeting. May such seasons often be repeated.

AUGUSTA LOOMIS, Secretary.

Letter from Austin Kent.

BROTHER JONES:—I am tired and sorry to beg so much; yet I have taken the pen to ask the favor of saying to your readers, that I have over three hundred copies of a work which is admitted to be the strongest and deepest work on the radical side of the controversy, in question ever issued from the American press. It interests (and I am desirous that it should be read by) *all old and strong thinkers and deep researchers*, who are out and out friends to free discussion. I will send it freely to those who have gold me, what I know their desire for it. If others who believe they would prize it will send me 75 or 80 cents for it, they will greatly oblige. *Write your address plainly and fully.* Address: Austin Kent, Box 64, Southboro, New York.

REMARKS:—We hope our friends every where will patronize Bro. Kent. He is worthy of your sympathy. By purchasing the book, you will aid him and benefit yourselves.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books ordered, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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Frontier Department.

BY.....E. V. WILSON

CHICAGO.

Shooting among Spiritualists.

CHICAGO, SEPT. 18.—About 10 o'clock last night, just as a number of Spiritualists who had been holding a meeting at No. 145 South Halsted street, were about to go to their homes in this earthly sphere, a medium named Carrie M. Sawyer and one Mitchell, her affinity, were shot by Mr. Baker, the former husband of the medium in question. The spirits not volunteering to extract the bullets, physicians were called in. The bewitching Carrie was not much hurt, but Mitchell is in a critical condition. Baker is still at large.

We clip the above from the St. Paul *Pioneer*, of Tuesday, 8 p. 19th, 1871. The actors in this tragedy are Spiritualists, and that is sufficient reason for the papers to keep it before the public and to carefully point out the fact that "the parties were Spiritualists."

Now, we can point out the Ticknors, the Guinbys, and Rev. Hart L. Stewart, who are equally guilty of all charged against Carrie M. Sawyer, Mr. Mitchell, or the fool-hardy Baker mentioned above. We take one case from a large list of defaulting Christians we have in our possession, and give it with the above to our readers:

INCEST, FREE LUSTS AND BESTIALITY AMONG THE FREEWILL BAPTISTS.

One Peter Pettis, living in Baldwin, Sherman county, Minnesota, has a wife and family, all members of the Freewill Baptist Church, and in good standing at the time the expose was made.

Laurie Pettis daughter of Peter Pettis, had a beau, one Joshua Judkins. The father urged up the marriage of the young couple. It took place.

Five months and ten days after the marriage of Joshua and Laurie, Laurie gave birth to a full-grown child. Joshua not liking such an early addition to his family, charged his young and pious wife with infidelity to her liege lord and pious master,—for, be it remembered, Joshua was also of the Freewill Baptist faith. But this freewill offering of the young wife was a little too much for the free and easy will of Joshua.

The wife acknowledged the infidelity, and agreed to go before the proper authorities and make a clean breast of the whole affair. Laurie and Joshua accordingly came before H. M. Atkins, Esq., Notary Public, and swore that her father, Peter Pettis, was the father of her child, and further testified that her father had cohabited with her since she was ten years of age, and also since her marriage to J shua Judkins; that he frequently told her that she must not compl in of him, or tell any one of this matter, that if she did, she would send him to the state prison; that the expose and disgrace would make her mother crazy and send her to the insane asylum; that she, the daughter, would be disgraced in the eyes of the people and become an outcast.

After this fearful confession, this pious household was compromised the matter,—the pious father giving the pi us son and daughter his property, as "hush money," after which,—that is, after assigning to Joshua and Laurie his house and most of his personal effects,—he, Peter, went and sold a good part of the personal property and pocketed the money, thus adding theft to the crime of secret seduction of his own daughter, and adultery with his son-in-law's wife—his own child.

This man, Peter Pettis—pious Freewill Baptist man—could not find language that would properly express his contempt and loathing for Spiritualism and its "free love tendencies."

We prefer Carrie Sawyer and Mitchell with their "Spiritual shooting" to this old incarnate free-luster under the influence of the holy spirit.

Will the St. Paul *Pioneer* copy this Freewill Baptist article? We shall see. We herewith send the St Paul *Pioneer* a copy of our paper, so that there may be no excuse for not publishing the short-comings of the Minnesota Freewill Baptists.

H. M. Atkins, Esq., is a Notary Public for Princeton, Mille Lacs county, State of Minnesota.

Women in Heaven!—A Wonder.

An English preacher we are told, declares, as observing authority, that there are twelve times as many women in Heaven as men, and, by a parity of reasoning, there must be twelve times as many men as women in the other place not to be mentioned to ears polite. How the Reverend Briton got his information, or why he fixed upon the proportion of twelve to one, instead of twenty to one, we are not informed, but it adds a new horror to the lower hot settlements to know that when pain and anguish wring the brow there, the ministering will be scarce. We do not like to joke on serious subjects, and we promise not to, when addle-pated conjecturers will let them alone.

We clip the above statement from the New York *Tribune* of August 23, 1871. Surely there is something new under the sun. Twelve women to one man in Heaven. Whose husband shall he be?

Readers, what would the orthodox world say if Wilson, Wheeler, Wheelock, or White, had spoken the above sentiment? Would not the Christian world have hissed fairly? Yes verily, they would *hiss*.

We do hope that our brothers, whose names begin with a W, will not be offended at the liberty we have taken with their sacred names, and call on the societies before whom they have spoken to defend them from an attack.

We are getting more careful of late, we are.

Tax the Cats and Birds.

The following item we take from an eastern paper. It speaks for itself:

We begin to think that there is nothing in this world which may not be subjected to a tax through the exigencies of an insolvent government. One of the latest financial schemes in Paris is a tax of five francs each on cats, every cat, and of one franc on each bird kept in a cage. Considering that these creatures are the special domestic favorites of lone and single women of an uncertain age, we can not help seeing in this new extortion positive evidence that the tender chivalry so often attributed to Frenchmen is no more than a melancholy myth. Thank Fortune, we have'nt come to cats and canary birds yet!

"Thank Fortune, we have'nt come to cats and canary birds yet!" No, but the young men of Chicago's prostitution in our country have called to have the law so amended, that we shall be obliged to take "God, and his Christ" Constitutionally, and that amendment will require a tax, and as about everything else in our country is already taxed, to pay for the divine institution of Slavery, we may have to tax canary birds to get rid of this proposed divine (?) amendment. Beware! beware!! beware!!! of any politico-religious tinkering with our Constitutional liberties.

Forewarned, Forearmed — Signs of the Times.

Four times within two years the Catholic element has undertaken to crush out free speech. The first time in Quincy, Ill., the second in Pennsylvania, the third in New York city, the last time in Ogdensburgh, N. Y. Our Protestant brethren thereat raise a howl worthy of the days of Gregory IX, and yet they are ready to mob Spiritualism at sight. Christians, "judge not lest ye be judged."

Read the following from a New York paper:

Free speech in Ogdensburg, which has been outraged by a mob seeking to prevent the Baron de Camin from delivering a lecture on Auricular Confession and Popery, has been vindicated by the entirely citizens of the place. The Baron delivered his lecture on Friday afternoon in the Skating Rink, under the protection of the Mayor and the police.

To Keep Our Breeches up.

We clip the following from a late number of the New York *Tribune*. It is too good to be lost:

It was reserved for this age, we believe, to find out how exceedingly droll children can sometimes be; and we believe that Mr. Clarke, formerly of the *Knickerbocker* magazine may be regarded as the great discoverer of juvenile wit and wisdom. In the palmy days of his Editor's Table, he would have been delighted to save up this toothsome story of an Iowa youngster, who, being asked by his Sunday school teacher, "Why are we commanded to gird our loins?" instantly answered, "To keep our breeches up!" It would not be surprising if this lad should turn out in time an eminent Bible commentator.

That Iowa boy will make a good bishop. But will he keep his breeches up when a bishop?

TESTIMONIAL.

Mrs. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free, after using the weed over thirty years.

LORENZO MERKER.

Oswego, N. Y., Oct. 21, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 18 h, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25h, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H Robinson's Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2 1, 1871.

A Mr. R. T. Wyman, of Wankau, informs me he has used one box of Tobacco Antidote. Will you for inclosed $2.00 send me a package.

D H. FORBES.

Oshkosh, Wis., Sept. 19h, 1871.

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Those who wish to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given

Testimonial for a Healing Medium.

This is to certify that two months ago I applied to Mrs. A. H. Robinson for treatment. At that time I was perfectly paralyzed with rheumatism and general debility. I had not been able to work for four months, had spent considerable money with eminent physicians, and was getting weaker every day. Mrs. Robinson sent a diagnosis of my case, and a prescription, which I followed. I had not worn the positive papers which she sent me by letter, one half hour until I felt that there was virtue in them, and that I would be benefited by them. I have followed her advice as near as I could, and to-day finds me able to do a fair day's work without being very tired.

I would say to the afflicted, with whatever malady, apply to Mrs. A. H. Robinson, the medium, 142 6-8 avenue, Chicago, for relief.

I shall always feel grateful to her, and recommend her on all occasions.

JOHN L. KIMBALL.

Richmond, Kansas, April 27 h, 1871.

Poems of Progress.

We are in receipt of this new and beautiful book by the well-known author of "Poems from the Inner Life," Miss Lizzie Doten. Next week we shall give a more extended notice of it. In the meantime we refer our readers to the advertisement of it in another column.

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Dr. Holbrook, M.D., Editor of the Herald of Health, Dansville, N. Y.

vii1 n5 3t.

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Religio-Philosophical Journal.

CHICAGO, OCT. 19, 1871.

No. 6. S. S. JONES, Editor and Proprietor. Vol. XI.

To the Readers of the Journal.

DEAR READERS:—

But ten days since our city was enveloped in flames. Immediately after our Publishing House was burned, and while the conflagration was yet raging, we issued a miniature edition announcing our intention to reinstate our Publishing House and resume the publication of the JOURNAL at the earliest moment possible—at the same time appealing to our friends in the strongest manner to render us such pecuniary aid as justice demanded from those who are indebted to us for papers already received. And not only to that class did we present our earnest appeal for aid, but we felt at liberty, under the crushing calamity that had so overwhelmed us, to ask all readers of the JOURNAL to promptly renew their subscriptions for another year; aye, we asked for temporary *loans* of convenient sums for immediate relief, under the positive assurance that every dollar so furnished us should be *promptly paid* with interest, at such times as the friend making the loan should fix; pledging our sacred honor that all obligations thus contracted should be promptly paid.

The appeal then made we now renew, and if possible to assign a more potent reason therefor, it would be the fact that all we then promised to be done on our part has been entered upon with all the energy of our nature.

Our first business was to find new quarters for our Publishing House in the *new business centre* of Chicago. That being found quite commodious, at No. 148 West Washington Street, we next turned our face toward New York for supplies. We reached that city on Saturday evening, Oct. 14th, through the kindness of Mr. Cleland, Gen'l Sup't of Pittsburg and Fort Wayne and Penna. Central R. R. Co.'s, in presenting us with a free pass—for it must be remembered that money is very scarce in Chicago, and but for his or some other person's kindness we might not have been able thus speedily to have performed the journey.

On arriving in New York we sought for and found an especial friend, not a spiritualist—(we hope he may be some day.) He promptly placed one thousand dollars at our disposal. The next day, Sunday, we met Brother Paul Bremond of Houston, Texas, who, in the goodness of his heart, on shaking hands with us, left a one-hundred-dollar bank note sticking to our palm. We accepted it with gratitude, but only on condition that it should be considered as a loan, to be fully paid, at the earliest possible moment *after we are fully "reconstructed,"* from legitimate receipts for subscriptions now past due, and new ones in advance. Several other gentlemen and ladies cordially met us, and at the Sunday lectures in New York made us glad by new subscribers, renewals and payments of arrearages. These assurances of energetic action to obtain new subscriptions made us feel that we were truly among friends.

On Monday morning our first business was to visit the type-foundries, in view of purchasing supplies for refitting our PUBLISHING HOUSE.

How to approach these men was the question. How were we to interest them in the wants of a *burnt-out* spiritualist, one who had but little money, and that borrowed? "A bold front" was necessary; and never being ashamed to confess that we are a spiritualist, we introduced ourself as the editor and proprietor of the little sheet that was published during the conflagration, four by six inches square. We told them we had many thousand dollars due us for subscriptions to that paper; that *honest* men and women owed us money enough to pay for a new outfit; and that if they were honest, as we supposed they were, when we were sending the paper to them, they would now, in this our hour of trial, pay us every dollar due us, and renew for a year longer, paying us three dollars or more to help us make a better paper than we have ever published.

These men looked at us, and at the little paper, as much as to say, Do you call that a newspaper? We understood that an explanation was needed at that point. We made it. Again, these business men seemed to indicate that subscribers who allowed their bills to run behind were doubtful—in some cases, at least. We again took the hint, and explained that it was all right—they were spiritualists, and that it was now fortunate that we had so much due us—the debtors being poor but honest spiritualists, would make a desperate effort, and by that means would easily raise the money and help us out of our difficulty promptly.

Strange as it may seem, the argument was potent, and its effect was all that was desired. We purchased on credit! yes, on credit! and we pledged the integrity of every subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL that the debt should be honorably and promptly paid.

We ask you, brothers and sisters, to stand by this pledge. It was made in the name of Spiritualism. It was made by one who never yet violated a pledge of honor!

But it is a pledge that must be backed, to be maintained, by those whose duty, and whose sympathy may be awakened! We have an abiding confidence that every subscriber will be willing to do the fair thing in re-establishing the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, and the reissue of the RELIGIO-PHILOSOPHICAL JOURNAL.

We ask for nothing but justice and that sympathy that is potent to every feeling soul towards his fellow-man under similar circumstances. We ask not for a single dollar as a matter of charity. We will return dollar for dollar with interest.

We will give you a handsomer and a better paper than we have ever before been able to furnish.

Our stock, entirely new, is of the most perfect kind, and we feel confident of being able to get our Publishing House *reconstructed*, and our paper out within the next ten days.

We will do our part faithfully; night and day will we work to place before you a new and well-spread table of the richest viands—aye, mental and spiritual food. Again we ask you to aid us promptly.

To our correspondents and friends we appeal, and say that our "MSS" was all consumed; let us hear

from you, as you may be inspired to write. Any interesting items or other matter that you may be in possession of will be acceptable.

Philadelphia Department.

By HENRY T. CHILD, M. D.

☞Subscriptions will be received, and papers may be obtained at wholesale or retail, at No. 634 Race Street, Philadelphia.

FIRE! FIRE!!

The element of fire is pure: it burns as brightly in the cot of the peasant as in the palace of the king.

The 9th and 10th days of October, 1871, will be memorable days in the history of the world. The fire fiend held high carnival over the beautiful city of Chicago, and, though we were eight hundred miles away, the echoing notes of the groans and shrieks of terrified, suffering and dying human beings came to us over the telegraph lines of sympathy even more rapidly than the flashing lightning told of the fearful destruction. It was not the same as in the battle hours of the rebellion, when heart throbs beat loud and painfully, and yet there was something akin to it, and we felt that grand and heroic deeds were being acted that the recording angels above alone would keep.

On and on the fire fiend rolled, and as it licked up alike the cot and the palace, it seemed to mock at the puny arm of man. These terrible shocks to humanity are full of deep meaning.

They are profound lessons, which all should study.

When our Nation's heart was struck dumb, and almost paralyzed by the brutal assassination of Abraham Lincoln, how we looked into each others' faces, and drew closer together in the contemplation of the horrible deed.

Out in the country, away from city life and customs, if two persons meet, there is recognition, an interchange of thought, and a feeling that we belong to a common humanity. So, when such a fearful catastrophe rends the heart of humanity, the cold formalities of city life are for the time laid aside, the heart speaks, and man greets his fellowman in a common interest.

The most redeeming trait of the late war was the philanthropic movement of the Sanitary and Christian Commissions, for the relief of the suffering ones. It was the highest thing that poor humanity, with its war spirit still alive, could do, first maim men and then do all they could to relieve them. We look for the coming of a better time, when such commissions shall not be needed.

To-day the philanthropy of the world has been awakened by this terrible devastation and loss of life and property as it never was before; money and provisions and clothing have been given freely for these suffering ones, and, as it is always "more blessed to give than to receive," the world is being abundantly blessed.

Those who know of the thrift and energy of our people, and especially of this, the most wonderful of all cities, know that such a calamity will only fire anew the ardor and enthusiasm of the enterprising citizens of this great metropolis of the West or rather centre of our country.

Already business has revived and in a few months this will be greatly extended, and in a very few years this city, that now lies smouldering in ruins, will rise, phœnix-like, and be seen again in queenly beauty. Our readers are aware that the office of the *Journal*, with almost all its contents, was swallowed up by the devouring element.

We are glad to know that the appeal of Brother Jones for assistance has been so promptly responded to, especially in the effort to obtain new subscribers.

We repeat the suggestion, that each one of the present subscribers should resolve to obtain at least one new one, and as many more as they can, and would also propose, that those who feel able, should subscribe at once for an additional copy of the paper, to hand to some one who will read it. This is not a matter of charity, for each one who subscribes gets the worth of their money. Indeed, we know of no better way of investing small sums of money, than in circulating our books and papers, which are silent, but powerful messengers of the living Gospel to the people wherever they go.

BROTHER JONES.

We were highly gratified to see him at our office in Philadelphia, on the evening of October 18th, on his return from New York.

Never before have we seen him so calm and collected; manifesting the coolest and most heroic determination to bring order out of chaos at once, and have our JOURNAL again before the world in a very few days.

He estimates his loss at about ten thousand dollars, on which there are insurances of no value; but as you will see by his editorial in this number, and hastily written in our office, all will be right very soon.

We think if the spiritualists do the best they can, we shall have a list of forty thousand subscribers in less than a month from the day of the fire. To do this, each subscriber must obtain at least two new ones. We have pledged ourselves for a hundred, and if our friends will aid us we could easily make it five hundred.

Send on your subscriptions at once, either to the Central Office, No. 148 West Washington Street, Chicago, or to our address, 634 Race Street, Philadelphia, and we will gladly forward them.

We must be in earnest now.

This is the time to work in the East. Not only has Chicago been devastated by fire, but large sections of our country have been laid desolate by the same devouring element. Our subscribers and friends in those sections can do nothing now. Let us be in earnest then!

A QUAKER hearing a man expressing very loud sympathy for one in distress, asked him quaintly, "Did thee feel in thy pocket for him?"

Third Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress.

The Third Annual Meeting of the Society will be held in Camden, N. J., at Central Hall, corner of Fourth and Plum Streets, on Wednesday, Nov. 29, at 2 and 7 o'clock, P. M.

Victoria C. Woodhull, Dr. H. T. Child and Mrs. Kingman will be in attendance. Dr. Cooley and other speakers are expected.

All Friends of the Cause throughout the State, and other States, are cordially invited.

SUSAN C. WATERS,
President of Society.

STACY TAYLOR,
Chairman of Ex. Committee.

L. C. Draper
7486

Religio-Philosophical Journal.

CHICAGO, NOV. 1, 1871.

No. 7. S. S. JONES, Editor and Proprietor. Vol. XI.

CHICAGO AND HER DESTINY.

The Religio-Philosophical Journal.

Great even in the horrors of her recent conflagration!

For a night and a day even the stoutest hearts quailed at the fearful loss of property, and the more terrible loss of life and human suffering.

An hundred thousand human souls driven from their homes and every comfort of life destroyed! Two hundred and fifty millions of dollars worth of property destroyed! No pencil can paint, no pen can write, and no tongue can depict the horrors of those terrible hours.

It will be a theme for conversation for centuries to come. The aged grandsires and grandmothers, now little boys and girls, will tell the tale to their great grandchildren, and they will listen with awe-stricken horror to the truthful tale as it shall be recounted eighty years hence by those who were eye-witnesses of the unparalleled devastation.

Chicago—unparalleled in life and vigor—unparalleled in the devastation of life and property—unparalleled in recuperative powers—unparalleled in ability to bring order out of chaos. But eighteen days have elapsed, at this writing, since a sea of flames enveloped the heart of this city, and nearly five square miles of solid buildings, one-third of which were palatial structures, were swept out of existence.

The terrible conflagration, with its attendant horrors, aroused the sympathy of the civilized world. Every means of conveyance was brought into immediate use, and freighted with the *necessaries of life* for the homeless and destitute. A more noble example of the *innate goodness* of human nature was never manifested.

Man "totally depraved!" The sentiment is an abominable lie. The manifestation of the holiest feelings known, towards the sufferers of Chicago, by all classes of people, is evidence that the germ of goodness is found in every human soul, and only needs proper conditions to cause it to germinate and bring forth fruit.

The noble impulse of the world towards poor, suffering Chicago, has inspired every one of her sons and daughters with new zeal and courage. The waste places already show signs of speedy reconstruction. Scarcely a place remains *intact* as the flames left it.

The streets are all cleared of their rubbish. The fallen *debris* is being carefully assorted, and all that is valuable for rebuilding (brick, stone and iron) is being carted out and placed in proper condition to be re-used in building.

All over the *burnt district* new structures are being erected. Some are permanent and good—of brick, stone and iron—others are temporary, for immediate business purposes, while others are workshops and shelters to the many thousands of busy mechanics, who have come up from abroad to aid in the great and noble work of rebuilding the city of Chicago.

Our population is made up from the blood of all nations. In this the hour of these terrible trials they are not forgotten by their countrymen and relatives. From all quarters capital is flowing in, not only to relieve sufferers by free donations, but capital is seeking investment among known friends and business men to rebuild the city.

We have no hesitancy in saying that such a scene of desolation was never presented to the human eye as Chicago presented the day after the fire. No such scene of life and activity among ruins was ever seen as Chicago to-day presents.

Work will be continued throughout the winter. Every able-bodied man who may come here for work, will find employment at good wages. Our beloved city will be rebuilt with a rapidity only equaled by the activity of the element that destroyed it.

THE RELIGIO-PHILOSOPHICAL JOURNAL will appear in full size at the earliest possible moment. We stated in our last miniature edition, that we had purchased an entire new outfit for our Publishing House, and that the same had been shipped to this city. Every day since, we have been anxiously awaiting its arrival, but as yet, not a single box has come to hand. Transportation companies are taxed to their utmost capacity, and immense piles—hundreds of thousands of tons of goods are piled up awaiting their turn for shipment. We shall continue to look for them until they arrive, and then we shall make all possible haste to arrange our Publishing House and issue the JOURNAL in regular size. We confess our impatience, but, nevertheless, our philosophy tells us to *bide our time*, and not to look for *mechanical impossibilities*. It will be but a few days at farthest before we shall be fully under way in publishing our regular weekly editions of the RELIGIO-PHILOSOPHICAL JOURNAL.

To those who have already so kindly responded to our urgent calls for relief, we tender our *heartfelt* and unfeigned thanks. Gratitude, we believe, is a dominant element in our nature. The many who have written, promising renewed efforts to aid us by procuring *new, advance paying subscribers*, are entitled to and do receive our most cordial thanks. Others who have sent us remittances to aid in sending the JOURNAL to the poor, have worked in the right line. While we do not ask nor receive one dollar as a charity or donation, yet, every dollar invested in a subscription to our paper, for some poor person or friend (and there are multitudes of them), aids us very much at this time, and, at the same time is a means of *breaking the bread of life* to those who would *mentally starve* but for such charity. While the world is sending bread to the destitute of our city, will not our friends exert, and every one send,

three dollars for mental food for some starving soul within his or her knowledge? We urgently appeal for this kind of aid. It benefits us and it benefits those who will call you blessed. Aye, it will make many souls rejoice—mortal and immortal souls. Angels will look upon such deeds with smiles of approval and tears of sympathy.

If our friends would but realize the anxiety that their spirit friends have in the promulgation of the faith in spirit communion, each and every one would redouble their efforts to circulate the journals devoted to spirit-communion.

To the very many who are *yet indebted* to us for arrearages, we look for speedy responses. It is that class to whom we must look for immediate and speedy relief. *Even-handed justice* will prompt every one who owes us, to raise it at all hazards. All that is required, is a will to deal by us as they would wish to be dealt by, if they were victims of a similar calamity. We ask no one to steal to get money to pay us just dues, but we do ask them to use every honorable means to accomplish the object. Not a subscriber, thus situated, will fail to borrow sufficient to cancel such indebtedness, if he or she tells the facts in regards to the use to which the money is to be appropriated.

To that class we do most emphatically appeal; not a day should pass without the remistances being made. We have given credit freely, when our means would admit. Now is the hour of trial with us, and we in turn simply ask that which the world awards as right and just.

Spiritualists, Liberalists, Free-thinkers throughout the world, to you we look for that support which shall enable us to send forth, broadcast, liberal thoughts, based upon the philosophy of life, which are all-potent in banishing the errors and superstitions of an old and effete system of theology. We trust that we shall not look in vain.

BOOK DEPARTMENT.

We are now prepared to fill all orders for books such as we have heretofore advertised in the JOURNAL, or any other miscellaneous works. Orders are respectfully solicited. Address,

S. S. JONES, 150 Fourth Ave., Chicago.

Spence's Positive and Negative Powders for sale as usual.

MRS. A. H. ROBINSON, continues to treat the sick by letter as heretofore. See her advertisement in old papers. Address her at her residence, 148 Fourth Ave., Chicago,

The Office of the RELIGIO-PHILOSOPHICAL JOURNAL is located at 150 Fourth Ave., Chicago.

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SUSAN C. WATERS,
STACY TAYLOR, President of Society.
Chairman of Ex. Committee.

Philadelphia Department.

BY HENRY T. CHILD, M. D.

☞Subscriptions will be received, and papers may be obtained at wholesale or retail, at No. 634 Race Street, Philadelphia.

Watchman, What of the Night?

The vast tidal wave of feeling that has swept over the great sea of humanity within the past month, has been fraught with lessons of the most profound interest to all mankind, and especially to the philosopher and student, who would look beneath the surface of things to the grand causes that are operating there.

Our brethren on the other Continent have been using the term Solidarity, which Louis Kossuth introduced, and although scholars object to it as a bad word, it seems to us more expressive than our popular term, the Masses, because it means the unity of the race—the oneness of the great mass of humanity.

Mankind are one, more essentially to-day than ever before. The arteries of commerce have sent the life-blood all over the globe, and the nerves of the telegraph have given us power to feel for each other.

There are no strangers on this little ball of earth. There is not an island in the far-off oceans but holds some throbbing human heart that beats in sympathy with all mankind. From the highest to the lowest, from the most cultivated and enlightened nations to the lowest and most ignorant, this bond of union extends.

The external means to which we have referred are not all. Commerce, with its white wings and its steam; the glorious telegraph, with its flashing lightnings, do their work; but "there is a power behind the throne greater than the throne." Spiritualism has revealed and is revealing to us the fact that over and around all nations there are bands of spirits closely allied to these in interests and destiny, and that these great national bands are not isolated as they were in former times, when "Lands separated by a narrow frith abhorred each other."

To-day these national councils, great and small, of spirits, mingle much more freely than earth's children do, and they are seeking to bind all nations and peoples together, and make us one, by showing us that we have common interests and a common destiny. As the facilities for travel on earth have greatly extended the bonds of brotherhood, so in spirit-life, where the freedom of travel is much greater, the opportunities to do this are correspondingly increased, and with the more general mingling with each other, and interchange of thoughts and feelings there is a much better understanding existing.

In the recent wide-spread calamities, more terrible than anything of the like character that has ever fallen upon humanity, we have witnessed a more universal outburst of sympathy and practical benevolence, than has ever been seen on this globe. Humanity, standing on a higher plane, has taken a grander step, leading it to a diviner position: the blessings conferred and the obligations sustained, have bound together the human family more firmly and enduringly than ever before.

Those agonizing heart throes have sent a ripple over the great ocean of humanity, which will carry healing and blessings to all nations. In the light of such a scene, the littleness of selfishness and the narrowness of bigotry are for the time lost sight of, and only the better nature of man speaks. Man realizes something better than he had known in the past. A feeling has come to humanity that never can be lost; they may fall back into the old ruts, but the divine draught which they have taken will never permit them to sink so deeply again.

Every holy sympathy that is awakened, every divine impulse that sweeps across the human soul and draws out its native harmony, lifts man into a higher condition.

It is not the giving of external goods (although the obligation rests upon all who can, to do this), it is the feeling of kindly sympathy that really blesses both giver and receiver, and that all may and do give whose souls are touched with a divine impulse.

Chicago will rise again, phœnix-like, and in her resurrection will have the blessings of the civilized world, and millions of human beings who may never have heard of this city and who may not know a single inhabitant of it, will feel a live interest in its welfare.

Upon the citizens of this great metropolis rests an added responsibility which they can only fulfill by remembering the words of the blessed Jesus: "Inasmuch as ye did it unto the least of these, ye did it unto me."

AN INVOCATION.

By Mrs. N. J. T. Brigham, delivered at Harmonial Hall, Philadelphia, and reported for the JOURNAL by Henry T. Child, M. D.:

Our Father and our God! Thou in whose hands we are forever! Thou whose spirit is our breath and life. We are grateful for the light that Thou hast given us. Thou art the Infinite and we are the finite, and as all plants grow upward, climbing towards the brighter light, and as the vines cling to that which constitutes their support, so do we grow upward, upward to Thy light, and pray ever to Thy beautiful and perfect nature to sustain us. When our spirits are disappointed; when we have trusted in our own plans and they have failed us; when those upon whom we have looked as the very emblems of earthly excellence prove to us how vain are these expectations; then, oh Father, we can turn to Thee and find that Thou hast never disappointed us. For though in the grand working of Thy law of compensation, the results may come slowly to us, yet they are eternally sure. Not to-day may we see the realization of our brilliant expectations; not to-day may come the fulfillment of all the prophecies of the angels, but it comes to us gradually, as the spring-time comes, and we find at last that all we have deserved we shall surely receive. We find at last that after disappointments, that after griefs and countless troubles in this earth-life, there comes to us a beautiful manifestation of Thy loving mercy and enduring kindness. So, oh Father, we can trust Thee. Whatever comes, we can, in the weariness and weakness of our natures, lay back upon Thy Divine arm, and be rested with the magnetic life and love that flows to us from Thee. So teach us to trust in Thee when our faith grows weak; teach us to look to Thee when disappointments gather around us, so that we may always feel that we are overshadowed by Thy love evermore.

The Food of the Ancients.

Not one of us but has felt curiosity about the food of the ancients. Diodorus Siculus says that the first men ranged over the fields and woods in search of food, like the beasts, eating every wild herb they could find and such fruit as the trees produced. An ancient writer affirms that the diet of the primeval race differed according to the productions of their respective countries; the Arcadians having lived on acorns, the Argives on pears, the Athenians on figs, &c. Plutarch relates that the Argives, led by Inachus, searched the woods for wild pears to support them. Pliny laments the savage condition of the first ages, "which subsisted on acorns." Galen not only thinks these accounts are true, but he tells us that "acorns afford as good nourishment as many sorts of grain; that in ancient times men lived on acorns alone, and that the Arcadians continued to eat them, long after the rest of Greece had made use of bread-corn."

Herodotus relates that upon the death of Lycurgus, the Lacedæmonians, meditating the conquest of Arcadia, were told by the oracle that there were among them the best acorn-eaters, who would repel them, in case they attempted to carry their arms thither, as afterwards happened. Is it not strange with what perverse hallucination philosophers and poets have ever spoken of those periods in the history of the race as the "golden ages"? At length, by what steps we cannot know, agriculture, doubtless in simplest, rudest forms, began. Hesiodus ascribes this invention to Ceres, and admonishes the husbandman to pray to Jupiter and to her before he enters upon his labors. Pliny attributes still further the invention of the plow, grinding corn and making bread, to Ceres, and adds that "Divine honors were paid her in Attica, Italy and Sicily, on this account." At length, as the wonderful story goes, the Creator gave man permission to eat the bodies of animals. This is said to have been given first to Noah, in the following words:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." And, immediately, another addition was made to man's stomach indulgence. "Noah began to be a husbandman, and he planted a vineyard, and he drank of the wine, and was drunken." Of course he did not permit his family to indulge in wine until he had first fully tested it upon himself. Might it not be poison? Might it not kill? With that self-sacrificing spirit so characteristic of man, Noah first tried it fully upon himself. Beer was discovered not long after. Herodotus informs us that in the corn province of Egypt, where no wines grew, the people drank a sort of wine, made of barley. This, it is thought, is the strong drink mentioned, together with wine, in many places in the Old Testament. It is thought, by those who have given most attention to the food of the original race, that different foods were introduced, much in the following order, viz.: Fruits, seeds, herbs, bread, milk, fish, flesh, wine and ale; to which may be added, butter, honey, eggs, olive oil and cheese."—*Dio Lewis.*

THE DAVENPORTS have recently held a series of successful exhibitions in this city.

LAURA V. ELLIS is now holding seances at Mercantile Library Hall.

VEILED ANGELS, OR AFFLICTION.

Unnumbered blessings, rich and free,
Have come to us, our God, from Thee.

Sweet tokens written with Thy name.
Bright angels from Thy face they came.

Some came with open faces bright,
Aglow with heaven's own living light,

And some were veiled, trod soft and slow,
And spoke in voices grave and low.

Veiled angels, pardon! if with tears
We met you first, and many fears,

We take you to our hearts no less;
We know you come to teach and bless.

We know the love from which you come;
We trace you to our Father's home.

We know how radiant and how kind
Your faces are, those veils behind.

We know those veils, one happy day,
In earth or heaven, shall drop away;

And we shall see you as ye are,
And learn why thus ye sped from far.

But what the joy that day shall be,
We know not yet; we wait to see.

For this, O angels, well we know
The way ye came our souls shall go;

Up to the love from which ye come,
Back to our Father's blessed home.

And bright each face, unveil'd shall shine,
Lord, when the veil is rent from Thine.

Strange Event in a Sisters of Mercy Convent in St. Louis.

In the Convent of the Sisters of Mercy, corner of Twenty-third and Morgan Street, St. Louis, Mo., a wonderful cure has just occurred which has caused a great sensation, and is authenticated by clergymen, Sisters of Mercy, and reputable physicians.

Theresa Schafer, a quiet, modest, well-behaved girl, 22 years of age, was reared in St. Vincent's German Orphan Asylum until ten years of age, when she was adopted by Mr. Schafer, who was childless. For several years her health had failed more and more, until finally a great tumor appeared on her right side, in the region of the liver, causing her severe pain.

A number of very able physicians attempted to cure her, but in vain, and at last, after praying for many days, she seemed at the point of death, and was given up by the doctors, when she went into a trance, and was at once, as she alleges, cured by spirit aid. One very able doctor says:—

On the morning of Saturday, August 27th, I was consulted by the sister in charge to know if the last rites of the church should not be performed, or rather to learn if the patient was not dying, so that the Sacrament might be given. I found her in an unconscious and evidently in a dying condition. It was my impression that she might survive as much as twenty-four hours, hardly more. I left the house immediately after, and on the following morning I again visited the institution and found the patient entirely well. On Monday, August 28, she was examined by Drs. Papin, Cooper, Quries and myself; the tumor was gone, the functions of the body were evidently in a perfectly healthy condition and properly performed, and the patient was well.

M. Yarnal, M. D.,
N. Ninth St., St. Louis, Mo., Sept. 9, 1871.
Other doctors confirm this statement.

Let me say that the house of our worship is not any cathedral like St. Peter's, nor any church like St. Paul's, but in our every-day lives. The altar of our religion is within our hearts, and its consecrating fires burn brightest and best when most of truth and purity are gathered in heavenly accord. The holy flames ascending from such altars will purify all homes and keep them free from guile. I believe in home and domestic virtues—in the family and in fidelity to the love out of which it should always spring; and more especially do I believe in attaining to that love which shall be so perfect as to be continuous; with increasing years continually growing deeper and broader and nearer akin to that of angels, and which shall finally overleap the barrier of the grave, swallowing death up in an eternal and victorious joy. It is to Spiritualism as a religious faith, and to the concomitants of Spiritualism, in the various beneficent reforms which are based on its doctrine of the equality of souls, that I look for that influence which is to secure spiritual perfection in the earthly family. The popular notion that Spiritualism is a foe to and a disorganizer of society, is true only in the sense that it seeks to burn, as with fire, the gross materiality which now rules the family, and substitute for it the domination of spiritualised and intellectualized affection; and finally, it teaches that the perfect earthly family is never dissolved.—*Mrs. Woodhull.*

J. Jefferson Reilly called on us on his way to Connecticut, to fill an engagement with Mrs. E. Annie Hinman. He looks well and is in good spirits, his arm which was broken by the falling of a window sash upon it is doing well, and we are glad to know, will not interfere with his holding public circles.

Cephas B. Lynn has just closed a very successful course of lectures in the New Hall of the First Association of Spiritualists of Philadelphia, at Broad and Spring Garden Sts.

For every conflict of feeling is borne to the soul a higher revealing, drawing us up from this vale of tears to the bright homes of the angel spheres.

M. M. Jones.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn. Emerson.

Victoria C. Woodhull will lecture at Institute Hall, Broad and Spring Garden streets, on Thursday, the 9th of November, at 8 P. M.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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THE SMITTEN CITY.

BY GEORGE ALFRED TOWNSEND.

I heard a parson of the school of Baalam
Lift up the lesson of the flaming town,
And, like a pedler in the will of heaven,
Show how its sins invoked the Sovereign frown.

Thus the dead lion ever is insulted
By asses' colts, whose pity is a blow,
And fallen empires find their last misfortune
In shallow platitudes from fool and foe.

Bright Christian capital of lakes and prairie,
Heaven had no interest in thy scourge and scathe;
Thou wert the newest shrine of our religion,
The youngest witness of our hope and faith.

Not in thy embers do we rake for folly,
But like a martyr's ashes gather thee,
With chastened pride and tender melancholy,—
The miracle thou wast and yet will be.

Not merely in the homages of churches,
Or bells of praise tolled o'er the inland seas,—
Thou glorified our God and human nature
With meeter works and grander melodies

Of cheerful toil and willing enterprises,
Of hearty faith in freedom and in man;
The hoar old capitals looked on in wonder
To see the swift strong race this stripling ran.

How like the sun he rose above the marshes,
And built the world beneath his airy feet,
And changed the course of immemorial rivers,
And lapped the lakes for water cool and sweet.

How skilfully the golden grain transmuted
To blocks of sail and mercers of spars,
And, like another Noah, bade creation
March in the teeming mazes of his ark.

Yet in his power, most frank and democratic,
He roused no envious witness of his joy;
And in the stature of the prince and hero
We saw the laughing dimples of a boy.

Still wise and apt among the oldest merchants,
His young example steered the wary mart,
And amplest credit poured its gold around him,
And trade imperial gave scope for art.

His architectures passed all human splendor,
The immigration Goth drew wondering near,
To see his shafts and arches tall and slender
Branch o'er the new homes of this pioneer.

The Greek and Roman there might see rebuilded,
In vastness equal and in style as pure,
The merchants' markets like a palace gilded,
White marble walls and deep catafalques.

His two score bridges swinging on their pivots,
The long and laden line of vessels sped,
While he, impatient, marched beneath the sluices
His hosts, like Cyrus, in the river's bed.

Then, when all weak predictions proved but scandal,
And the wild marshes grew a sovereign's home,
A dozing cow o'erset an orchid's candle,—
Once more a fool fired the Ephesian dome.

The artless winds that blew o'er plains of cattle,
And cooled the corn through all the summer days,
Plunged like wild steeds in pastime or in battle,
Straight in the blinding brightness of the blaze.

And down fell bridge, and parapet, and lintel;
The blazing barques were all drifting one by one;
The mighty city wrapped its head in splendor,
And sank into the waters like a sun!

O that great master! champion of the people,
Tribune august, who e'er kept righteous court!
Long after fire had toppled church and steeple,
It stood amid the ruins like a fort.

High and serene its cornices extended,
Though scorched by smoke and of the flames the prey,
Above the vault, where grim, and calm, and splendid
The sleeping lions of its presses lay.

Till, looking round, it, in a wondering pity,—
Itself alone, erect, intact, upreared,—
Disdaining to outlive the glorious city,
With innate heat transfigured, disappeared.

Yet from the grave Chicago's wondrous spirit
Comes forth all brightness o'er the darkened town,
To say again, "Lo! I am with you, brethren,
With silver thorns I wear my civic crown!

"To die is sweet embalmed in your compassion;
Your wine and oil make life in every rest;
Oh! let me lean a little while upon you,
And walk to strength in your encouragement."

SPIRITS OR IMPOSTORS?

The Wonderful Performances at Moravia, New York.

From the Golden Age.

In regard to the singular phenomena described in the letters of two correspondents, in another part of this sheet, we offer no opinion. They purport to be visible manifestations of the forms and faces of departed spirits at the residence of Mr. Morris Keeler, at Moravia, N. Y. Similar phenomena, occuring at the same place, have been described to us by various credible witnesses—persons whom we know, respect and believe. It would be easy to mock at these strange things and laugh them away. But such is not in consonance with our journalistic habit of giving a fair hearing to all new ideas, however much at variance these may be with pre-established custom or belief. Many of the most prominent Spiritualists in the country have made a personal investigation into these Moravian marvels. The testimony of intelligent and upright people as to what they have seen with their own eyes, cannot be brushed away by the incredulous with a frown or sneer. All the witnesses with whom we have conversed—not less than six—testify that, so far as they were able to judge, there was no fraud, nor any possibility of fraud; that, on the contrary, the manifestations were what they purported to be, namely, the revelations of departed souls to mortal eyes—assuming, for the purposes of identification, the recognizable faces and figures which they possessed before death. We leave the intelligent and impartial reader to decide for himself.

From the New York Sun.

Moravia, a beautiful little village of Cayuga county, containing perhaps 2,000 inhabitants, situated on the line of the Southern central railroad, at the head of Owasco Lake, and eighteen miles south of Auburn, is just now the Mecca of American Spiritualism. In this out-of-the-way place are being produced physical manifestations of so-called Spiritual phenomena of the most wonderful and startling character, which, if not explained by scientific investigation to be the veriest humbuggery, must go far to establish the reality of the anorthodox belief in the intimate relations existing between the spirits of the departed and the dwellers upon earth. Theodore Tilton, in his romantic biography of Mrs. Victoria C. Woodhull, says that she holds daily communion with the spirit of Demosthenes, who appears to her as a matured man of stately figure, clad in a Greek tunic, solemn and graceful in his aspect, strong in his influence, and altogether dominant over her life. Mrs. Daniels, a well-known Spiritualist of Boston, claims that her spirit friends, clothed in their right mind, appear to her as visibly as when in the flesh, and converse with her. Other vowed Spiritualists claim an intimate and visible relation with the inhabitants of the unseen world. But none of these people possess the power to introduce their ghostly visitors to others than themselves. The heavenly visions are monopolized by the devout seers, who are thus subjected to uncharitable taunts of imposition by the skeptical.

FACE TO FACE WITH THE DEAD.

In Moravia the spirits are brought face to face with all seekers, whether believers or skeptics, and the long time unused voice again give utterance to the ears of all who desire to hear whatsoever the spirit hath to say. Black spirits and white, good spirits and bad, the ghost of the untutored savage, as well as the immortal part of the greatest statesmen of all times, here come unbidden, habilitated afresh seemingly with flesh and blood, to converse with mortals. Nor time nor seasons, daylight or darkness disturbs the coming or interferes with the utterances of these strange visitors from an unknown world.

The phenomenon is of recent development—that is, within a few years; and as it has not been trumpeted abroad as a catchpenny trick through the agency of extended advertising, the knowledge of it has spread but slowly, though now it is known in spiritual circles throughout the land, each pilgrim to the ghostly shrine proclaiming it to a hundred friends, and extending it, like the circling ripple that follows from a pebble dropped in mid ocean, to the uttermost bounds. And so it happens that throngs visit and commune the communion of the spirits in this modern Nazareth.

THE PROPRIETOR OF THE SPIRITS.

Mr. Morris Keeler, the proprietor of the house in which the phenomenon occurs, is a forehanded farmer of Cayuga county, owning and occupying one of the best farms in that county, situated in the immediate suburbs of the village of Moravia. His father lived there before him, and he has several brothers and other relations in the immediate vicinity. Besides cultivating his home farm, on the hills overlooking the village and the beautiful Owasco Valley, Mr. Keeler has another farm in the middle of the plain below. He is also a stockholder in the national bank of Moravia, a stockholder in the southern central railroad, and a quarter owner of the most extensive and valuable business block in the village, with other smaller properties scattered about. He is a plain, coarse, ignorant, asthmatic man, of about sixty years of age, and probably 200 pounds weight. He is as garrulous as he is ignorant, and as clumsy as an ox. He became interested in Spiritualism twenty years ago, since which time his house has been the headquarters of all the believers of that school for miles around. On Sundays especially they crowded upon his hospitality, coming on foot and in wagons, relying on Mr. Keeler for forage for their animals as well as food for themselves, until at last his friends became alarmed lest he should be eaten out of house and home and become a burden upon them.

THE FAMILY OF THE SPIRITUAL PROPRIETOR.

Mrs. Keeler is a wiry-built, thin-visaged, white-haired matron, of Connecticut origin, plain of tongue and tireless of foot, a good housekeeper and an excellent farmer's wife, devoid of all refinement, and nearly as ignorant as her lord. True to her Connecticut instincts, she worships money with a devotion scarcely exceeded by her reverence for the spirit, and to her shrewdness in this respect, perhaps more than to anything else, her husband is indebted that he is not now an occupant of the county poorhouse. Mrs. Keeler had some religious convictions in early life, and scouted her husband's faith in Spiritualism, making much fun of his table-tipping and spirit-rapping nonsense, as she termed it, when he first began to invite such manifestations. But she soon became a convert to his faith, discarding all her early religious training, and has since been as much of a Spiritualist as he.

THE MEDIUM.

Fifteen years ago, or thereabouts, a young Irish girl made application to the Keelers for employment as a maid of all work. She was young—scarcely fifteen years old—of comely appearance, though miserably clad, and protesting utter destitution. Mrs. Keeler did not want a servant, and told the poor girl so, which brought a flood of tears from the little homeless one's eyes, and a fresh appeal to take her in for charity's sake. Mrs. Keeler finally gave the girl something to eat, and also some old clothes that were more decent and comfortable than the ones she wore, and then sent her away, assuring her that she did not want any help. The girl went down into the village and secured employment at the tavern. Mr. Keeler met her in the street sometime afterward, and, on learning where she was employed, advised her that a tavern was a bad and dangerous place for a young girl. The girl replied that it was the only place she could find, and that she must either stay there or starve. Mr. Keeler then took pity on her and bade her go up to his house and stay there. She went gladly, and after Mr. Keeler's return home and explanation of affairs to his wife, she was duly installed as a servile member of the household. She early manifested an interest in the table tipping and spirit rapping that were so common in that dwelling, and, with the familiarity that exists between employer and employed in the country, was permitted to join the circles that were nightly formed to invite spiritual visitations. It then became apparent that the timid spirits came more boldly when the girl Mary was present than at other times, and so it happened in course of time that no circle could be formed without her presence, and she was finally recognized as a medium.

INFLUENCE OF THE MEDIUM ON THE SPIRITS.

Under her mediumship the spiritual manifestations became more startling, and rapid advances were made in the development of all the more generally known spiritual phenomena. Spirits wrote on paper for her; they spoke through her strange messages to those who came from abroad; they prophesied through her; discovered lost property; detected crime and criminals; directed the conduct of those in whom they were interested, and wrought all the miracle that modern Spiritualism claims as possible. Her fame rapidly spread throughout all that region, and visitors came in throngs to see her, bringing their sick to be cured by her, and their mysteries for her superhuman examination. Then it was that Mr. Keeler's friends became alarmed at the largeness of his hospitality and the excessive demands that were made upon it. But the wonder did not cease here. The spirits, speaking through the wonderful medium, made more absolute demands upon the honest farmer's purse. First he was directed to purchase a gold watch and chain for the medium, which direction he promptly obeyed. Then the spirits said he must buy a piano; but, as there was no one to play it, the mortal man hesitated and thought of his dollars. But the message was repeated with emphasis, and the piano was purchased. Again the oracle pronounced the spirit's order that the medium must be instructed to play upon the new-bought and costly instrument; whereupon a music teacher was hunted up, and the green Irish girl was put through the mysteries of one, two, three; go a little faster; one, two, three; one, two, three, mind that half note; one, two, three, and so on, *ad infinitum*, until wearying of the monotony of the work, and on the principle that misery loves company, she brought a voice from the spirit land ordering Mrs. Keeler also to take lessons. Mrs. Keeler promptly mounted the piano stool, but was soon forced to admit that even the spirits could not put suppleness into her stiff joints, and that her fingers were more at home in the bread dough or the butter tray than on the keys of a piano.

MARRIAGE OF THE MEDIUM.

In the meantime the medium married. But that so good a thing should be kept in the family the marriage was brought about with a young man named Andrews, a member of the Keeler household. Within a few weeks after the marriage a child or child-grand-child was born.

The occurrence of the events that have been so hastily narrated brought about the necessity for the growing Andrews family to look out for the future, whereupon the good spirits charged Mrs. Andrews with a message to Mr. Keeler directing him to make a deed of his valuable farm to her. The message was promptly delivered, but not so promptly obeyed. The old man thought the spirits were going just a little too fast. He couldn't doubt the verity of the message, but he did doubt his obligation to obey it, and is doubting still.

Next came a more grateful message. The spirits were not satisfied that Mr. Keeler should waste his substance in entertaining strangers, but he must charge tavern rates for their entertainment. This message was cheerfully received and obeyed with alacrity, and thenceforward visitors were charged fifty cents a meal, or a dollar a day for board with the ruling price for hay and oats for horses. Under this dispensation the spiritual manifestations have proven much more profitable to the Keelers than formerly. They do a large business, frequently having as many as a dozen or twenty human guests from abroad staying at their house at a time, while on Sundays the visitors come by the scores in their own conveyances.

FORESIGHT OF THE SPIRITS.

As if foreseeing this wonderful rush of guests, three or four years ago the spirits directed Mr. Keeler to tear down his old farm house and build a larger and more modern dwelling. To save expense in the matter, the spirits themselves furnished the plans and specifications for the building, directing its most minute features. The house was built according to these plans, and is the one now tenanted by Mr. and Mrs. Keeler and the little mysterious child-grandchild. Andrews and his wife in the mean time have built themselves a very fine house down in the village with money furnished by Keeler by spiritual direction. But the Keeler mansion is the one that most interests the reader. It is a large, square, two-story house, with a flat roof and wide cornice. On the west front, near the north corner, and facing the highway, is a square tower, rising a full story above the roof, and furnishing a splendid observatory. In the two stories below this tower forms bay windows for the main rooms, into which it opens. On these floors it is finished with three large windows, one filling its front and the others the two sides. A long wing extends back from the main building, furnishing a dining room, kitchen, washroom, wood room, and closets on the lower floor, and dormitories above. The house is painted a light drab on the outside, is furnished with Venetian shutters to all the windows, and stands on high ground about twenty feet back from the main highway leading from Moravia to Auburn.

MYSTERIOUS LIGHTS AND FILMY CLOUDS.

While this new house was in process of construction the wonderful medium developed a new power. Hitherto, it will have been observed, all the utterances of the spirits were made through her voice; that is, she would have, or pretend to have, secret or silent conferences with the unseen messengers from the other world, and then translate and pronounce the result with her own voice. But a little over two years ago she received a communication directing her to sit in a dark room with those who might desire to participate in any interviews with the spirits, when, obeying the injunction, greater wonders than ever before were manifested. Bright lights, apparently minute balls of electricity, would appear throughout the room and go dancing about in the darkness. Filmy forms, shapeless and vague, like the fleeciest cloud that drifts across the heavens, would appear moving around in the black darkness that prevailed. Drafts of cold air would strike the sitters, though it was apparent that no door or other aparture was opened to admit the air. Chairs would be rudely jostled under their occupants, and

COLD, CLAMMY HANDS

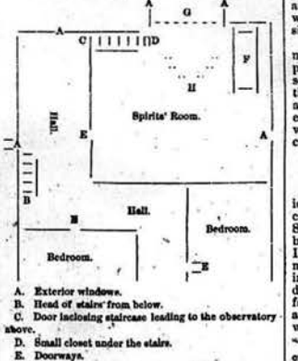
would be placed upon the faces of the startled participants in the seance. Even the footfalls of the supposed ghostly strangers could be heard about the apartment, and evidences of physical power would be displayed in the disarrangement and removal of furniture. But, strangest of all, out from the impenetrable night that filled the room would come sleep, hollow, and sepulchral voices, audible to all, professing to speak the minds of the inhabitants of eternity. No longer with the borrowed voice of the medium did the mysterious strangers make utterance, but their own proper vocal organs served them as when they dwelt upon earth.

Among the ghosts or spirits who appeared at these unseen orgies, were a couple who claimed to be immortal native Americans—representatives of Fenimore Cooper's noble savage tribes. These were a male and a female spirit, who assumed at once the position of guardian angels to Mr. and Mrs. Keeler respectively. It is not known nor is it material what names they were called by when they roamed the trackless forests of earth or paddled their own canoes on Owasco Lake; but to this day they continue their angelic supervision over the affairs of the Keeler family, and, in the advanced stage of spiritual development now to be witnessed in that house, are frequent visitors and can be seen by those who patronize the ghostly show.

We are now prepared to spread before the reader a more clear and intelligent account of the actual occurrences in that strange resort of stranger visitors, which are daily witnessed by scores of curists or interested observers, and may be seen by anybody who will undertake the pilgrimage to the appointed rendezvous.

THE SPIRITS WANT A ROOM FOR THEIR OWN ACCOMMODATION.

The strange voices and meaningless eccentricities of the darkened chamber had continued but a short time—barely long enough to impart confidence to the constant human participants—and the new house had but recently been finished, when the aboriginal *protegés* of Mr. Keeler informed him that wonderful things were about to be developed, and that all the world would be quickly converted to Spiritualism; that in this great work he and his household were to play an important part. Mr. Keeler listened and wondered. Mrs. Keeler listened and believed. The woman Mary Andrews, the medium, listened and keep silent. Then came the voice of the male savage ghost again, and gave sundry directions for the preparation of a room in the house in which spiritual visitations should in future be received. The room designated was the main front apartment on the second floor, opening into the tower, of which the annexed is a diagram:



A. Exterior windows.
B. Head of stairs from below.
C. Door inclosing staircase leading to the observatory above.
D. Small closet under the stairs.
E. Doorways.
F. Piano.
G. Board partition inclosing the tower portion of the room, and forming the sanctum sanctorum, or spirits' cabinet.
H. Position of chairs for witnesses of the angelic visitors, and auditors of the spiritual declaimers.

DESCRIPTION OF THE ROOM.

The room is about fifteen feet square, exclusive of the alcove or bay window formed by the tower, and has a single window on the north side, opposite the door leading into the hall. This is the only door in the room, with the exception of the little half-door, about thirty inches high, enclosing the small closet under the observatory stairs, and which is the only closet in the room. The tower projection is about 4 feet deep from the front of the main building, and perhaps 8 feet wide. It has three windows, as shown in the diagram, the centre or front window being double, and extending nearly across the front of the tower, and the side windows, with their casings, fill within a few inches the entire sides. The floor and ceiling of the main room are continued without break into this extension. The height of the ceiling from the floor is ten feet. The ceiling and walls are hardfinished and kalsomined. The wook work is all painted white except that of the board partition forming the spirits' cabinet, which is covered on the outside with cheap wall paper.

The alterations in this apartment directed by the aboriginal spirit, consisted merely in closing the windows and constructing the spirits' cabinet. The blinds of all the windows are shut, and the slats are carefully closed. In addition to this precaution for the exclusion of light, the windows are boarded upon the inside, and over all heavy drapery is hung, so that not a ray of light can penetrate through those channels. The door is secured with listing to make it tight, and as an additional precaution a piece of carpeting is kept in readiness to be laid against the bottom when the door is closed; so that when the room is shut the darkness of the tomb pervades it.

THE CABINET

is formed, as indicated above, by a rough board partition stretching across the interior opening of the tower, as indicated by the letter G in the diagram. This partition—whether purposely for the greater mystification of skeptics or accidentally is immaterial—is placed a few inches beyond the angles formed by the junction of the tower with the main building, so that, as will at once be seen, access to the enclosed apartment can only be had through the main room or by the windows, unless, indeed, trap doors through the floor or ceiling should furnish a means of entrance. The floor of the main room is covered with rag carpeting, so common in the country, and the same covering extends over the floor of the cabinet. In fact, the partition rests upon the centre of one breadth. A careful examination shows that this carpet is securely tacked to the floor on the remaining three sides of the cabinet; and as no break or cut in it can be discovered, it must be admitted that no trap can exist there. Moreover, the same formation of rooms exists on the floor below, and the ceiling of the room underneath the cabinet presents an unbroken surface; so that ingress to the cabinet from that direction cannot be possible. The board partition enclosing the space allotted to the spirits is but 7 or 8 feet high, leaving a clear space of two feet or more between the top of the cabinet and the ceiling of the room, which is open to the room. The cabinet is furnished with a cover of plain boards similar to those that form the partition in front. Paper is pasted over the joints of this rough woodwork to exclude the light.

THE FURNITURE.

The only visible or discoverable entrance to the cabinet, other than through the closed and boarded windows, is by a rude doorway left in the partition at the end nearest the piano. The entrance is secured, when the show begins, by an equally rough shutter or door, made of two boards held together by cleats, which is fitted into the aperture and secured with wooden buttons. Midway between this doorway and the further end of the partition, is a small aperture or window, about 18 inches square, placed about 6 feet high from the floor, at which the spirits present themselves and display their wonders. This aperture is covered with a curtain of black fulled cloth, hanging on the inside and secured only at the top. The furniture of the dark closet consists simply of a chair in which the medium sits, and a tin speaking trumpet which the ghosts whose lungs are feeble sometimes have occasion to use in order to make themselves heard.

In the main room the furniture is nearly as meagre as in the sanctum. There are a dozen plain chairs for the occupancy of mortals, some with their backs broken through the antics of rough spirits, an old fashioned settee for accommodation of visitors when the company exceeds the number of chairs, a stove, and the well used and discordant piano which was purchased under spiritual direction.

TO BE CONTINUED.

A clergyman was exhorting those with anxious and troubled consciences to be sure and call on their pastor for guidance and prayer. Said he: "To show you, my brethren, the blessed results of these visits with your pastor, I will state to you that only yesterday a gentleman of wealth called upon me for counsel and instruction; and now, to-day, my friends—to-day—he sits among us a happy husband and a father and a Christian." A young lady in the audience whispered: "Wasn't that pretty quick work?"

"A man in Davenport, Iowa, offers through the columns of a local paper, to give $50 to any man who will elope with his wife.

At a hotel at Long Branch, the other day, one little girl asked another to dance with her. "Indeed I won't," was the reply, "what do I want another girl dancing me for?"

From the London Daily News.

A SCIENTIFIC REPORT ON SPIRITUALISM.

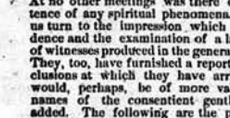
The London Dialectical Society's Investigation—A Form in Nature that has Intelligence—Pertinent remarks of the Boston Journal of Chemistry.

On the 26th of January, 1869, the London Dialectical Society appointed a committee "to investigate the phenomenon alleged to be spiritual manifestations and report thereon." The committee originally consisted of twenty-eight members of the society, but two of these gentlemen declined to sit, and subsequently eight other gentlemen were invited and agreed to join. This body of thirty-four, being obviously too large to conduct inquiries by personal experiment, was split up into six sub-committees, and these were requested to make such investigations as were possible and send in their report. This has accordingly been done, and we have here their evidence, along with a mass of correspondence and other communications, all bearing on the subject in hand. The whole forms one of the most curious volumes which have been published for many a day, and furnishes matter for the most interesting study, quite apart from the main topic of Spiritualism. We shall however, merely summarize in a very brief fashion the reports of the six sub-committees. The first of these bodies went to work in a most thorough and business-like manner, and managed to hold no fewer than forty meetings. At thirty-four of these some of the so-called Spiritualistic phenomena were observed; and the witnesses report that they have no longer any doubt about the existence of a certain force which, under certain bodily or mental conditions of one or more persons present, is sufficient to set in motion heavy substances, without contact between such substances and the body of any one of those persons. Further, they believe that this force "can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with nor having any visible or material connection with the body or any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched." Finally, they hold that this force is frequently directed by intelligence. These conclusions are cautiously worded, and scarcely touch upon the topic of communication with spirits, which is abundantly handled in the minutes of the proceedings of this same sub-committee, published in the appendix. Sub-committee No. 2, however, is less vague in its reports. Here we have detailed accounts of all manner of manifestations; which were "presumably" Spiritualistic. By the simple process of rapping, messages were brought to persons present from departed friends, important revelations made about property, and so forth. The deputies are of the opinion that they "presumably" established occasional communication with a number of spirits, or intelligences, announced to be such by themselves, many of whom stated they were connected in various degrees of relationship to certain members of our party for whom they professed a friendly regard;" and "that such presumed spirits displayed distinct individualities, each having a manner peculiar to itself, and rapping delicately, emphatically, or deliberately, as the case might be, expressing as it were character, mood, and temper." Sub-committee No. 3 met six times, and the witnesses seem to have been chiefly occupied in watching and testing the lifting of tables. Nevertheless, they had a few messages rapped out, and thus declare in report that, "besides the evidence this afforded of the presence of this not generally recognized force, we believe we have had in these experiments, evidence of an intelligence directing it—as in moving by request in a particular direction—tilting a certain number of times as required—and by tilts or taps spelling out words or sentences addressed to those present." Sub-committee No. 4 remarks, in a rather contemptuous fashion, that "nothing occurred in the presence of this sub-committee worth recording."

HOME COULD DO NOTHING.

Sub-committee No. 5 seems to have been the most important of these bodies, and forthwith addressed itself to the tackling of Mr. Home. The first seance was held in April, 1869. In addition to the members of the committee, there were present two or three persons interested in the matter, among them two noblemen whose names have been much mixed up in the reports of "communications." On this occasion the manifestations were trifling, a week afterward another seance was held. There were, as before, a few raps, and the table moved slightly; but nothing further. A week later Mr. Home again met the committee, with no result. The fourth seance, which produced only the same trifling phenomena, was the last; for Mr. Home became unwell, and the investigation was not resumed. The report states; "During the inquiry Mr. Home afforded every facility for examination, and appeared to be anxious to further the object which the committee had in view. It is almost unnecessary to add that nothing occurred at any of the meetings which could be attributed to supernatural causes. The members had fully expected that they would have witnessed some of the extraordinary levitations of Mr. Home, but he explained at the opening of the inquiry that the phenomena produced through his agency were of uncertain manifestation, and that he had no power whatever to produce them at will." The last of the subcommittees, No. 6, has to report that nothing occurred, except when a lady visitor once brought two children with her, and these being placed at a small chess table, proceeded to rock it to and fro, "to their own intense delight, and to the amusement of the company. At no other meetings was there even the pretence of any spiritual phenomena." Now, let us turn to the impression which all this evidence and the examination of a large number of witnesses produced in the general committee. They, too, have furnished a report of the conclusions at which they have arrived, which would, perhaps, be of more value had the names of the consentient gentlemen been added. The following are the propositions:

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibration accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.



2. That the sounds and vibrations often occur at the request, or to the number of taps, given by persons present, and that by a previously agreed code of communications and spell out coh
4. That the answers and
ses, for the most part, of a commonplace
facts are sometimes correctly given which are only known to one of the persons present.
5. That the circumstances under which the phenomena occur are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.
6. That nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.

A HAND IN IT.

But immediately after the report of the sub-committees comes a remarkable statement from the Chairman of the General Committee, who tells us not only that his eyes "have been a little opened by some of the manifestations which it has been his duty to witness," but that he feels bound, both on his own part and on account of other dissentients, to record the conviction that "the framing of the report, and the selection, publication, and reviewing of the evidence has practically drifted into the hands of devoted and zealous Spiritualists, who are led by skilled and successful writers." This is a serious charge to make; but, on the other hand, we find an editorial note asserting that of the five acting members of the editing sub-committees, only one is a Spiritualist, whereupon the Chairman of committee replies that he designates as a Spiritualist any one who believes in the genuineness of "mediums" and of the phenomena which they produce. All that we need say on this matter is that the "sub-editing committee," whether they are believers or unbelievers, have not endeavored to suppress certain letters from eminent men, which speak very frankly. We have Mr. G. H. Lewes writing that, "in my experience, and it has been large, the means (of producing the so-called Spiritualistic phenomena) have always proved to be either deliberate imposture, aided by the unconscious assistance of spectators, or the well-known effects of expectant attention;" while Prof. Huxley sends the following answer to an invitation:

SIR: I regret that I am unable to accept the invitation of the council of the Dialectical Society to co-operate in a committee for the investigation of "Spiritualism"—and for two reasons. In the first place, I have no time for such an inquiry, which would involve much trouble, unless it were unlike all inquiries of that kind I have known much annoyance. In the second place, I take no interest in the subject. The only case in which I have had the opportunity of examining into for myself was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the hearsel cathedral town, I should decline the privilege, having better things to do; and if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category. The only good that I can see in a demonstration of the truth of "Spiritualism" is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a "medium" hired at a guinea a seance. I am sir, etc.,

T. H. HUXLEY.

Jan. 29, 1869.

From the Boston Journal of Chemistry.

THE NEW "PSYCHIC FORCE."

Through the politeness of Mr. Colman Sellers, of Philadelphia, we received advance sheets of the *Journal of the Franklin Institute*, containing his paper, "Remarks on Experimental Investigations of a New Force, by Wm. Crookes, F. R. S." In this paper Mr. Sellers endeavors to show that Prof. Crookes has been duped by Home the "medium," and that the occurrences which took place in connection with him were nothing but *tricks*. The oscillating board experiment, and that with the accordion, described by Prof. Crookes, Mr. Sellers declares to be a very imitation, and in a manner scarcely rising to a level with the sleight-of-hand performances of traveling mountebanks. Mr. Sellers is one of the most accomplished mechanicians in the country, and he has contrived some beautiful and intricate pieces of machinery; and further, he is not only a maker of mechanical puzzles, but he possesses in an eminent degree the capability of using them skillfully. He is in short known in private among his friends as a *prestidigitateur* of the highest excellence. We speak of this, because it indicates his eminent fitness to judge of the nature of mechanical contrivances designed to deceive and puzzle the inexperienced.

So far as the experiments go which are so carefully described by Prof. Crookes, we do not regard them as of much importance. They are certainly *trifling* and insignificant, compared with phenomena of a similar nature which might undoubtedly have been observed in hundreds of private families in London, at the time of his interview with Home. The three gentlemen, from their mental discipline and experience in research, ought not to have been easily deceived; they ought not to have fallen a easy victims to the clumsy tricks of a charlatan, or one skillful at prestidigitation. Recent advices from Messrs. Crookes, Huggins, and Cox, state that continued and more diversified experiments have been made, all of which were confirmatory of the genuineness of the phenomena, and tended to fix the belief in the existence of the new "psychic force." C. F. Varley, F. R. S., the eminent electrician, has written a long letter to Prof. Crookes in which he describes what he "has seen," and urges him to continue his researches, intimating that he himself believes the disturbances to be the work of "disembodied spirits." They propose to form a Psychological Society to be composed of twenty or thirty competent gentlemen, whose special work it shall be to meet every fortnight and carefully investigate the phenomena. We do not think much will come of this, as "committees of investigation," and societies established to perform special work, are usually composed of very incongruous materials, and are apt to quarrel among themselves at an early period in their labors.

As regards the phenomena; after attempts at investigations, extending over a period of a quarter of a century, and after having been brought in contact with every phase of it, we are unable to give information as to *how* it may be "investigated." Every mechanical, chemical, philosopical appliance, so far as we know, fails to elucidate any principle or shed any light upon the nature of the phenomena, and we shall be glad to be led out of the darkness by the English philosophers. We have found it quite easy to imitate many of the mechanichal movements, sounds, etc., by the aid of electro-magnetism, chemical reactions, and mechanical contrivances. Twenty years ago we constructed an electro-magnetic device which gave the "rappings" perfectly, and by artfully arranging it in a room, we were able to deceive for a long time a wide circle of intelligent friends, and were looked upon as a "medium." The movements of small tables, chairs, etc., after the manner of the *true* "psychic force," may be readily imitated by any ingenious mechanic, give him *time enough* to construct the devices and a *proper* place in which to arrange them.

Undoubtedly we should be greatly interested in Mr. Sellers's ingenious performances, and quite possibly they are so skillfully arranged that, with all our experience, we might fail to detect his methods, or the source of his tricks; still there must be a wide difference in the *conditions* under which he is able to exhibit them as contrasted with what is seen every day in hundreds of private families in every State in the Union.

None of the performances of Mrs. Home, or the "Fox girls," or the Davenports, or any other of the professional mediums, would probably convince us of the reality of the phenomena in question.

We have often attempted to investigate them as observed in the families of our most trusted friends, families where the moral uprightness and high character of every inmate rendered suspicion impossible. It has not been our business however to permit this known condition of things to deter us from the most thorough and persistent search, and we believe, if the astounding physical disturbances witnessed had been due to secret springs, wires, electro-magnets, etc., we should have found them. No, the prestidigitation theory fails to explain the phenomena, and so do ventriloquism, sleight-of-hand, and all such tricks and devices. Science, within its present boundaries, has no methods for explaining or investigating it, and here we seem to stand at the present time. We may as well call it the "psychic force," as to employ any other term, and certainly while Prof. Crookes and his illustrious associates will probably fail to shed much light on the dark subject, they ought not to be ridiculed and abused by their equals, much less by those who are vastly their inferiors in every department of learning. In research and knowledge of physical science, Prof. Crookes and Mr. Huggins are certainly the equals of any men living.

Letter from Boston.

BRO. JONES:—I thought a few lines from the "Hub" might not be considered amiss for your readers. Boston for the East and Chicago for the West, seem to be the radiating points of Spiritualism. I have met many fine specimens of human nature here among the Spiritualistic ranks, including the editors of the *Banner of Light*, Dr. Gardner, Dr. Pike and some of the magnetic healers, who, aided by spirit power, would sometimes diagnose, heal and send away a patient before an old school physician would get through with feeling of the pulse and asking questions preparatory to a three months' treatment. There are said to be two hundred healers in Boston, which mighty spread of the newer methods of doing things, shows that the regular school has very good reason to be alarmed at their progress, and to aim to put them down. Spiritualism has become an established fact here; and after seeing the comparatively small audiences that gather to hear their speakers in many other cities, it seems quite surprising to see the thousands that pack the Music Hall here every Sunday, even to the second and third story. The wonderful and sublime looking organ seems to preside over the scene, and a quartette choir, one of the finest in the United States, gives harmony to the occasion. There are various smaller meetings and lyceums held in different parts of the city. In the John A. Andrew Hall, Mrs. Carlisle holds a meeting every Sunday morning, at half past ten o'clock, and gives addresses from various spirit friends of those present, mentioning names and circumstances which will be recognized from all parts of the audience. Such meetings are far more effective and convincing to the skeptical than any speech without tests. At the close of one of her meetings, Judge Ladd, a gentleman of high culture, arose and commended the RELIGIO-PHILOSOPHICAL JOURNAL, and several of us backed him, and spoke of the condition of things since the fire. The result was a fine subscription for your paper, taken on the spot. Among the remarkable mediums here which I have met, is a Mrs. Hardy, 125 West Concord street. She holds public circles in the double parlors of her residence every Sunday and Wednesday evenings. The parlors and sometimes halls are crowded. I was there one Sunday evening at which she gave tests to most of those present. Spirits would come and speak in their own style to their friends, showing their knowledge of the most secret thoughts and actions of those present. Children would come and call for their parents by name and talk to them in all the sweet impulsive style of childhood. A daughter came and called for her father and mother who were present, manifesting an undying love for them in such an effecting way that a good part of the audience were in tears. How beautiful is Spiritualism which can thus give us back our lost friends and prove that they are about our pathway as guardian angels even while we mourn them as having gone far away. Mrs. Hardy gave a public circle at Elliott Hall for the Chicago sufferers, at which several hundred persons were present. Many fine tests were given. One spirit came, and calling a gentleman by name, told him that "some of his thoughts were wrong, especially when he supposed he could eventually become as wise as God himself, for God himself, as the higher spirits think, is going growing on to all eternity, as well as he." He answered that he had never made use of such an expression. "I know you have not said it, but you have thought it, and I have read your thoughts." The gentleman blushed and was silent, thus virtually admitting it.

I was much interested in attending the *Banner of Light* free circle. If Mrs. Conant is not under influence of spirits, then she must be the most remarkable woman that ever lived. For a pale, feeble woman to answer so many profound and intricate questions and personate so many characters all of her own personal skill, must at once stamp her as the greatest actor and most versatile thinker of the age.

While at New York a few days since, I met with a philanthropic company of persons with Stephen Pearl Andrews at their head, who assemble every Sunday at the rooms of the medium, Mrs. Kimball, 257 West 15th street. Some grand inspirations are given at this place, and enthusiastic souls are inspired by spiritual and human counsel to aim at noble things for humanity. Stephen Pearl Andrews, a much abused man, is pronounced by those best acquainted with him, to be a pure, high-toned man with grand conceptions, and aims for human good. He is just issuing a large work called the "Basic Outlines of Universology," to consist of over nine hundred pages octavo, and to explain the basic laws of society, government, and in short, of all the universe, and thus bring to a science what has thus far been only a fragmentary affair. I have heard some explanations of his views, and if I am not mistaken, his work is going to set the world to thinking.

From every direction I hear the advancing tide of progress. Exalted spirits are prophesying a new era, a millenial glory for the human race which is rapidly approaching. Our spiritual healers shall receive a greater power than ever over human maladies, not only the physical, but the spiritual power, to heal such diseases as intemperance, tobacco chewing, insanity and many other things which sadly block the world's progress. Let us all work in harmony, then, to this great end. Talking with Mr. Colby, of the *Banner of Light*, he agreed with me that there was too much strife among Spiritualistic leaders. Is not the spirit of love and tolerance, the very spirit of heaven? It saddens me to know that a good Spiritualist should do so noble an act as to bequeath a half a million of dollars to build a liberal educational institution and then forbid a clergyman ever to enter inside of its walls. Let us grow so large in our love that we can embrace the universe. Our cause is too mighty to be tottled over by the entering of a clergyman inside of our buildings. They have been too often vanquished in debate to make them any longer terrible to us, and we shall win over multitudes of them if we are wise and truly liberal as we profess to be. We need some tornadoes and some earthquakes to cleanse us from corruption; but the sunshine is more powerful than the storm. Judge Edmonds, Epes Sargent and William Howitt, are too logical to deal much in mere assertions, and too kind to be abusive. Let me close this free talk by quoting a motto from Bacon: "When a man calls you a fool without proving it, prove him to be one without calling him so." Yours, with wishes for greater success than you have ever had.

E. D. BABBITT.

Boston, Nov. 8, 1871.

Voices from the People.

HIGHLAND, WIS.—Thomas Stanley writes.—I send ten dollars, for which you will give me credit for three year's subscription to the JOURNAL, and may each of your subscribers do likewise.

ROSCOE, ILL.—John McAffee writes.—I sympathize with you in the fiery trial through which you have just passed. Glad you do not feel overcome by your affliction, and that the RELIGIO-PHILOSOPHICAL JOURNAL will continue to pay us its pleasant weekly visits. Inclosed you will find five dollars, post office order, to apply on subscription.

ALLIANCE, OHIO.—J. R. Haines writes.—Inclosed is post office order for sixteen dollars to pay my delinquency; also to pay for two new subscribers for the JOURNAL for one year. The response to your appeal should be prompt and liberal. Every Spiritualist should be willing to testify in a practical way their regard for the JOURNAL.

PRINCEVILLE, ILL.—E. W. Hitchcock writes.—Having received your circular, and contents noted of your embarrassed circumstances at this trying hour, I hasten as quick as it has been possible with me to respond to your call, to the utmost of my ability. Would to God I were able to send you a thousand dollars, and to all others who have been afflicted in this great conflagration and destruction of the once beautiful city of Chicago,—the great admired metropolis of the world. We feel the great loss here, and it will be felt throughout the great West, but with the generous and open hand of humanity coming to the rescue, I hope the day is not far distant when Chicago, the beautiful Chicago, will rise again in more splendor than before. The man who does not feel to aid and help under such circumstances as these, is not worthy of belonging to the race of humanity.

MENDOTA, MINN.—Mrs. J. L. Lewis writes.—Inclosed please find six dollars, which pays for the JOURNAL for two years. This is all I feel able to send you at present. One year ago the 11th of October, some kind friend sent the JOURNAL to me for one year. I like it very much; hope to receive it again soon. I remain your friend and well-wisher.

MOSHIERVILLE, MICH.—D. G. Mosher writes.—For many days I have waited for some tidings of the beloved JOURNAL, and after seven days from the time of its issue, I have received the little sheet of the 9th ult., a welcome visitor, though sad its tale. I rejoice in your determination to start the paper again. Though I am called upon to aid the suffering in our own state, I will venture to send my mite of two dollars inclosed, to extend my subscription and aid you.

CINCINNATI, OHIO.—Mrs. I. F. Thirfield writes.—It was with much joy that I received the miniature copy of the 19th, informing me of your intention to resume the publication of the JOURNAL. I did not receive the first one, or you would have heard from me before. Inclosed find post office order for twenty dollars, for renewal of another year's subscription. You have my sympathy in your hour of trial. May you have strength given you from the spiritual and material worlds, to aid you in your noble work.

CINCINNATI, OHIO.—C. H. Walters writes.—Inclosed I send you six dollars to renew my subscription to the JOURNAL for two years. I gave one hundred dollars the day of the fire for Chicago, and do not feel that I can do more at present, still I can not afford to see the JOURNAL fall.

DAVENPORT, IOWA.—J. S. Stanley writes.—As I have just seen one of your issues, No. 5, since the fire, asking for all the aid which you need to establish your much beloved and cherished JOURNAL, I shall respond to the best of my ability at this time. The issue above alluded to, did not come to me, although you might have sent one. I am glad to be partial, but still in spirit, and may ever be remain, if but to enjoy the blessed company of angel hosts that follow me. I shall inclose post office order for eight dollars. I hope for the full response of all good Spiritualists to your just call at this time of your great need. I am sorry that I can do no more.

NORTH CAMBRIDGE, MASS.—John S. Ladd writes.—On Sunday morning last, at John A. Andrew's Hall, Boston, the inclosed subscriptions, $49.70, for the JOURNAL, were handed me, which I transmit, with personal sympathy for your great losses. An additional small remittance will be sent you in a few days.

JEFFERSON, WIS.—Wm. Sanborn writes.—I have raised the little sum of twelve dollars, for which please give credit.

MADISON, WIS.—Lyman C. Draper writes.—I feel for your calamity, and regret exceedingly that my pecuniary condition is so reduced that I am not aid you beyond the pittance of ten dollars, which I inclose in a post office order on Chicago. Please place to my credit. I anxiously hope you may succeed in re-establishing the JOURNAL. You must succeed. God bless you.

WILLOUGHBY, OHIO.—Sam'l Smart writes.—Inclosed find our order on the postmaster of Chicago for twenty dollars. Should you succeed in establishing your paper, you may continue to send it to me until exhausted. I charge no interest, and as I am 72 years of age, I may pay for the paper as long as I shall be here to read it. So discontinue it at that time, unless you hear from me, with further orders

GALESBURG, MICH.—Levi Wood writes.—My time for which I had paid for the JOURNAL expired yesterday, and I now inclose five dollars to pay the coming year. I have just received your last issue, announcing the fact that you, with others, was burned out, but not crushed. I think the paper will be worth five dollars for the next year, and I hope all will be prompt in coming to the rescue. May the JOURNAL live and prosper, is the wish of your humble servant.

RAVENNA, OHIO.—S. M. Day writes.—Since I received your little circular, I have been trying to get subscribers for the JOURNAL, and have succeeded in raising fourteen dollars. Hoping to soon see our beloved JOURNAL on its feet, and that you may be rewarded, both by the visible and invisible worlds for your noble labors for the good of humanity, I am truly yours in the bonds of sympathy and fraternity.

ZOAR, IOWA.—Webster Ellyson writes.—I received immediately by the circular. Inclosed you will find two dollars and fifty cents.

GLOUCESTER CITY, N. J.—B. F. Reed writes. It is with no common measure of sadness we learn of the fate of the JOURNAL. We are poor in purse, but not in sympathy. We send you five dollars.

TITUSVILLE, PENN.—J. C. Chaffee writes.—Your little JOURNAL of Oct. 9th, was received, and should have been answered before, but I could not. Inclosed please find post office order for three dollars.

UTICA, N. Y.—Mrs. A. S. Pond writes.—Please find inclosed ten dollars. I have obtained for you two new subscribers, and you will please send the JOURNAL to Charles D. Nye, 21 Court street, Utica, N. Y., and also to Mrs. Hart, of the same place. The remaining four dollars you will please accept from me as a free-will gift.

BEAVER DAM, WIS.—W. A. Hitchcock writes. I this day received your circular, and hasten to send you this year's subscription. My last year closed the 16th of Sept. last, and I would send you a little as a present in time of need, but my health is poor, and I am getting old, and can not earn much. I feel that I am lucky to be able to send you this much.

CHILLICOTHE, OHIO.—Nelson and Harriet Kellenburger write.—Your last, the 12th inst. received, and am sorry to learn of your serious loss by the late fire,—but believing that a loaf of bread is more acceptable to a hungry man than words of prayer, we inclose a post office order for ten dollars as some evidence of our appreciation of your work for humanity's sake. You will please take out the subscription that Dr. Hubbell should have paid, and accept the balance as our contribution to help you get straight again. I am a pioneer here in the cause of Spiritualism, and the JOURNAL I have received through the JOURNAL and *Banner* have amply repaid me for any sacrifices I have made, so I put my shoulder to the wheel and help you get your light shining again, and I hope all Spiritualists who can, will not stand back but each will give a little pull, we can give the car of progression an impetus that will crush all the obstacles that error can place before its wheels.

BLOOMINGTON, ILL.—Geo. W. Brooks writes. Inclosed is an order for six dollars; please credit me that amount from date; that is, from June 1st, 1870. I am sorry I can not help you more, for I know how it is myself.

ALLIANCE, OHIO.—D. G. Hester writes.—I deeply sympathize with you, and inclosed I send you draft of twenty-five dollars. I learned on yesterday that my old and esteemed friend, Clark Prescott, was in debt for the JOURNAL, and as he is a very poor man, and in very bad health, and no prospect of his being any better soon, I therefore wish to pay his indebtedness to you, and also one year in advance, and the remainder you will please accept as a donation. Although I am a stranger to you I feel pretty well acquainted with you, inasmuch as I have been a reader of the JOURNAL for several years. My wife, Sarah H. Hester, has been a subscriber for several years, and we have ever found the JOURNAL a welcome visitor. About the 4th inst. I forwarded by mail three dollars, to renew my wife's subscription one year from Oct. 7th, 1871. If you have not received my letter, together with the three dollars, please inform me by return mail, and I will forward the amount at once.

WESTFIELD, N. Y.—J. Tinney writes.—Inclosed find ten dollars, three as S. Ward's subscription for the JOURNAL one year, three to renew my subscription for 1872, and the balance please accept as a small donation from me. Would be glad to divide with the poor ones who have been afflicted in this great conflagration and destruction of the once beautiful city of Chicago,—the great admired metropolis of the world. We feel the great loss here, and it will be felt throughout the great West, but with the generous and open hand of humanity coming to the rescue, I hope the day is not far distant when Chicago, the beautiful Chicago, will rise again in more splendor than before. The man who does not feel to aid and help under such circumstances as these, is not worthy of belonging to the race of humanity.

JANESVILLE, MICH.—F. Kies writes.—I received your note last evening. I sympathize with you, being burned out myself. I send my mite to assist you in your good work. Inclosed you will find eight dollars. But I ask a small note in your great hour of sadness, that I may be able to continue your glorious work.

CARDINGTON, OHIO.—D. N. Freeman writes. I receive with heart-felt sadness and regret the news of the destruction of the office of one of the best papers in the land, the RELIGIO-PHILOSOPHICAL JOURNAL, a paper beloved by all whose souls had feasted upon the heaven-born columns, and the favorite paper of truly progressive and scientific minds. I rejoice, my dear brother, in your resolution and willingness to establish our paper,—humanity's best friend. I inclose herewith draft for three dollars, one year's subscription, commencing May 9th.

BEDFORD, IND.—J. D. Thomasson writes.—Inclosed I send you a check for twelve dollars, and a list of several new subscribers,—good sound reading and thinking men. I hope they will become permanent subscribers to your valuable paper. We have the seed sown here, and although hemmed in by church wolves, we need good mediums and lecturers.

ST. MARYS, OHIO.—Amos Benton writes.—Your circular of Oct. 9th, was received day before yesterday, and yesterday I called around among your few subscribers, and succeeded in widely working this section, most of whom I found absent from home; but I have volunteered the payment for two of them, and the other two will undoubtedly send their dues, and advance for another year for the paper, in a few days. Inclosed you will find nineteen dollars and fifty cents.

COUNCIL BLUFFS, IOWA.—Will S. Shoemaker writes.—Your circular is received. I sympathize deeply with you in your great loss. But sympathy is not what you need just now, without a practical expression of it. I am only sorry that I have not a hundred dollars to spare you. My heart is big, but my purse is light. I have paid for one year and six months, up to the first of November. I inclose you a post office order for five dollars. Please continue the JOURNAL. I will try and send you some more when I am flattened out. Hoping you will meet with such support as will enable you to continue the publication of the paper, I remain your friend and brother.

AUBURN, N. Y.—P. B. Bristol writes.—Please give me credit for the inclosed ten dollars; also receive my regrets that I am not able to make it as many thousand. I feel as much sympathy for you as enough in Spiritualists to put the JOURNAL in full circulation again at once. You may hear from me again soon.

FREMONT, OHIO.—Benj. J. Hall writes.—Your circular came to hand yesterday. Your appeal for help calls too earnestly for me to resist one single moment to assist you in your endeavor to rise above your present misfortune—and a great misfortune too, for it more or less affects us all. But I will do what I can for you. At present I will send you three dollars, to renew my subscription for the ensuing year.

FREMONT, OHIO.—M. Harris writes.—A few days ago I received the "little" JOURNAL saying you had been entirely burned out in the great Chicago conflagration, which I was sorry to hear. This "little" JOURNAL proposes to be the aid of its friends to speedily grow up into its former manhood size. We hope it will. We can not do without it. We will do what we can to aid it. The friends will help it. What I can not do in money, I shall try to do in increasing the circulation of the paper as also obtained one new subscriber for a year, and have one or two more in view that I think I shall get. You will please send to Mrs. C. L. Pero, Fremont, Ohio, one copy for one year. I will not send the money at this time, as I think I shall have one or two more subscribers in a few days, and I will send all together in the form of a post office order. I wish you abundant success.

ROCHESTER, MINN.—C. T. Shellman writes.—I suppose that every little helps; therefore I inclose you ten dollars, and you get in about as fast that you are able, you may send the JOURNAL to those who can not pay for it on my account,—enough to make it up.

REMARKS.—Many thanks, dear brother. This is the most acceptable aid we receive. Let those who are referred to in our brother's letter forward their names at once, and the JOURNAL will be sent to each for six months, free. All that will be required of them will be to aid in further circulating the JOURNAL.

CUYAHOGA FALLS, OHIO.—W. W. Moulton writes.—I inclose a six dollar draft to prepay my subscription for two years, from and after Jan. 4th, 1872, which will carry it after Jan. 4th, 1874. Please to credit, and let the yellow ticket say Jan. 4th, 1874. I am truly sorry for your great loss, but be of good cheer, brother, and all will be well.

NEW YORK.—Wood & Holbrook, publishers of the *Herald of Health*, write.—Inclosed find bill for books shipped this day. Hope you may soon recover from the disaster, and move on in a wider field of usefulness.

ELKHART, IND.—Mrs. Beebe writes.—On the 11th of September Mrs. Rosella Beebe renewed her subscription, paying for six months. The flames have canceled that. She now sends to you five dollars, as pay for one year. We would send you a thousand dollars as a gift, if we had it in our power to do so.

REMARKS.—Thank you, dear sister. Your one dollar and fifty cents was duly credited, and now we credit you three dollars more, and credit Widow's and Orphan's Fund with two dollars. If all follow your example, we shall soon be all right again.

GALLIPOLIS, OHIO.—Mrs. M. Alexander writes.—Inclosed is five dollars for renewal of the JOURNAL. You waited on me in days that are past, and I am truly glad that I can return the kindness. Words fail to express the deep sympathy we feel at the loss and great suffering caused by the conflagration; but we feel that the angels will be with you in this sore trial.

STURGIS, MICH.—George E. Gibbs writes.—I am in receipt of the JOURNAL extra,—stating your wants, circumstances, etc., also appealing for very noble and manly way for aid and assistance to start anew the publishing of the dear, good JOURNAL, which we prize above all other spiritual journals. I am a poor man materially, therefore unable to assist you in this trying hour. Inclosed you will find a money order for three dollars to renew my subscription; I believe your list of subscribers will be much enlarged—hope it may be doubled.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 373, Mobile, Ala.

(NUMBER FIVE.)

Chemical Affinity, Cohesion, Repulsion, Attraction of Gravitation, Heat and Light Rendered Manifest by Chemism, or the Magnetism of Electricity in Motion; Hydrogen and Chlorine Gas; Parity between Extremes; Nitrogen and its Compounds; Hydrogen, Oxygen, Air and Water. Simple Experiment, Showing the Nature and Amount of Nitrogen and Oxygen in the Air, etc., etc.

Having briefly alluded to oxygen and potassium as polar extremes, and to the nature and character of the extreme compounds resultant from their polar union, we now have prototypical premises upon which to locate a comparative analysis of all questions concerning the interior life manifest in exterior matter. We can now see through this open and highly suggestive parity, the correlational source of motion in matter, vibrating between the equilibrio extremes of all dual measures of condition and relation.

It here becomes necessary to recur to, and make a few additional observations as to the chemism of chemical affinity, cohesion, repulsion, attraction of gravitation, heat, light, etc., as phases of magactism resulting from electricity in motion.

It is known that in ordinary battery action, the result of chemical decomposition is the electricity given off in the form of a current, and always apportioned to, and including in its circuit, the elements or compounds undergoing decomposition. It has been said that heat and light are motion, we should rather say, they seem to be the magnetism of electricity in motion.

Since we are about to embark on a revision of the general range of views popularly entertained in the premises, it may be asked in a general way, that we assume from analytic observations of the facts in the premises, that there is an all-pervading force operating through given measures of matter, which we call electricity, and recognize as the dual life counterpoised in all forms of condition, and giving jurisdiction to all measures of correlation. Judging furthermore from the nature of the facts observed, we infer that heat, light, polar condition, chemical affinity, repulsion, attraction of gravitation, etc., are all phases of magnetism resulting from electricity in motion.

If we fill five glass jars full of equal proportions of hydrogen and chlorine gas in a dark cellar, they, though characterized by thirty-eight degrees of polar diversity, being non-conductors, will not unite unless electrically disturbed. If, however, we pass an electric spark through one of the jars, the equilibrium of the gases is disturbed and a terrific explosion takes place; if a piece of spongy platinium is suspended in the second jar, its affinity for the hydrogen causes heat, and another explosion follows; if the third jar is exposed to a ray of sunlight, a third explosion follows; if the fourth jar is exposed to the diffuse light of a room, its contents gradually mix in a few days, forming hydro-chloric acid, whereas, if the fifth jar is left in the dark cellar the gases will remain unchanged. From these facts it is inferred that heat, light, polar condition, chemical affinity, cohesion, repulsion, attraction of gravitation, etc., are all but magnetic phases that may be called the magnetism of heat in motion, of light in motion, of polar force in motion, of cohesion in motion, of chemical affinity in motion, of expulsion in motion, and of attraction of gravitation in motion, all to be classed as so many phenomenal phases of electricity in motion, and all depending upon this ever and all-moving life-force of infinitude.

To study these wonderful phases of force, and refer them to their legitimate source, is to approach the premises with an enlarged humility of understanding that at once expels all the arrogant self-assumptions from our minds, and leaves us open to the tuitions and intuitions of our kindred and ever-yearning mother nature.

As already suggested, the production of galvanic currents results from chemical action, and the amount of electricity given up in decomposition is precisely the amount to be found in the current, and this current if released in sufficient volume and force, though passing through a cold solution, suspends chemical affinity equal to the brightest light or hottest fire. No current can be produced without first disturbing the electrical balance of elementary or proximate conditions from whence the moving force comes that supervises and controls all other seeming phases of force which follow entrain.

From whatever character of decomposition is derived, the electricity given out from the highest positive measures of electrical force is invariably attracted to the negative pole of the battery, while the negative measure goes to the positive poles—for instance, the electricity given out most freely by the decomposition of the zinc plate, is sent through the decomposing solution to the copper plate, which is the less subject to the oxidizing effect of the solutions, hence the current is always passing from the yielding to the non-yielding source. Thus, in the decomposition of water, the oxygen of the water is given off from the copper wire and the hydrogen at the zinc wire.

If in battery action, we employ iodide of potassium, iodine appears on the copper and potassium on the zinc side. Though solutions facilitate atomic motion, both heat and light may, as seeming phases of force, do the same, for instance, if chloride of lead melted in a cup be used to complete a voltaic current, chlorine is set free on the copper and lead upon the zinc wire. In fact all fused solutions of secondary compounds observe the same law of action while under galvanic supervision. We use the terms galvanic supervision to convey an idea of the nascent or changing state produced by the magnetism of electricity in motion. If an electric current is passed through a solution of sulphate of soda, the sulphuric acid appears upon the copper and the alkaline soda upon the zinc wire. On being released from the depolarizing effect of supervision chemical ingredients generally cease to repel each other, and are ready to unite again as firmly as before, if brought together under favoring circumstances. In like manner advanced thus to this point in the premises, we easily perceive this force which suspends affinities in one state it has established in another state, is identical, and underlies the whole phenomenal range of action present in heat, light and chemism generally.

Returning, however, to the parity of the premises presented between the polar extremes of oxygen and potassium, we see potash or the protoxid of potassium produced as a medium between extremes. Though this according to our premises would seem to be the blending of extremes, it is but a blending of those extremes with which our research has made us acquainted, and not the polar extremes to which our inferences lead us, as the extremes manifest through the polar affinities which evidently come from beyond. In view of the highly suggestive facts, let us make that step beyond, to the positive polar reflex of the sun, and call it by way of approximation electricity, and to the negative reflex of the earth, and by way of approximation call it oxus. These being the positive and negative reflexes of the two sources from which they are derived, would necessarily combine and produce just such a seeming neutral as we have in nitrogen. Nitrogen in turn as the median compound of such extremes, would necessarily give back its reflex to the sun and earth, forming hydrogen with the electricity of the former, and oxygen with the oxus of the latter, and these two would necessarily unite in the formation of water. All the facts indeed, seemingly tend to prove the fundamental necessity of such a class of correlational combinations in the premises. Leaving the facts and the premises to the most critical inspection of the reader, we pass on to the brief consideration of nitrogen and some of its compounds.

Nitrogen is a colorless, odorless, tasteless, irrespirable gas, constituting about 80 per cent. of the air, in a seeming mechanical state of mixture with oxygen.

Let us pour the contents of a glass partly filled with water into a saucer and dexterously place a burning strip of paper under the glass, as we invert and set it in; much downward over the water in the saucer, and we shall see the vacuum caused by the burning of the oxygen of the atmosphere filled by the water being drawn up into its place in the glass.

This simple experiment shows the amounts of oxygen and nitrogen in the atmosphere—the amount of oxygen consumed, and the amount of nitrogen left in the upper part of the glass, it shows that oxygen is supported of combustion, that nitrogen is not, and that they, in the proportions of four-fifths of nitrogen to one-fifth of oxygen, are in a mechanical mixture in the air, and together with small traces of hydrogen and carbonic acid gas, constitute the component parts of the atmosphere. We may also here add parenthetically, that this experiment is suggestive of a greater and cheaper motive power for manufacturing purposes than has yet been attained. I am fully aware of the nature and importance of the premises, and the advantages to be derived to the world, as well as the worldly consideration to be awarded the more specific expounder and applier of this force. Nitrogen, so far from being the supposed "azote" or life destroyer, is really the chief of all the life elaborators and sustainers, and as such, demands and should receive our most earnest and critical consideration. Though apparently inactive, with no affinity for oxygen, and sparingly absorbed by water, nitrogen constitutes the chief basis of all the more powerful detonating and explosive compounds, such as gunpowder, nitro-glycerine, etc.; it also, under favoring circumstances, combines with the various elements, forming the most valuable compounds of every day use. Though not very extensive in the earth's incrustations, it is found abundantly in the vegetable and animal kingdoms. And as we shall see on a more critical examination, it is the chief, grand balance reservoir of "heaven and earth's" interblending condition from whence both the vegetable and animal economy draw their electrical momentum.

Combining with oxygen, nitrogen forms the nitrous oxyd or laughing gas, that so readily and mysteriously brings both the mind and body under its supervision. Combining with hydrogen, nitrogen produces the singular and useful compound amonia, so volatile as a drug, and applicable as a fertilizer. Combining with carbon, nitrogen produces cyanogen, a compound that combines almost as readily with the metals as any of the accredited elements. Nitrous oxyd or "laughing gas," amonia and cyanogen will all come up in the future, in explanation of the *rationale* of nature's power, means and manner of individualization. We shall next consider hydrogen and its compounds, and after that inter-electro-chemical action generally.

Items from Lois Waisbrooker.

BROTHER JONES:—It is some time since I sent you any items, and items of fiery interest have since forced themselves upon the attention of the world. I wrote you last from Brother Andrus's home in Almont, Michigan. From there I went to East Saginaw, and found that one I had trusted with nearly fifty dollars worth of books had gone to Texas, and left me minus both books and money. By the way, we are told that the men are our natural protectors, but of those I have trusted with books during the past year, every woman has done the very best she could; but of the men, from only two out of seven have I been able to get either books or money. The two who have shown themselves worthy to be trusted are, A. C. Cleveland, of Marshall, Mich., and Lyman O. Howe, of Fredonia, N. Y. The others I will not name just yet, but give them a chance to send my dues to Wm. White & Co., Boston, Mass., to be credited to me.

OCTOBER FIRST

I attended a quarterly meeting at Lowell, Mich., where I met my esteemed friend, J. S. Severance, M.D., of Milwaukee, and had the pleasure of listening to one of the ablest discourses I have ever heard. Her subject was, "The Political, Religious, and Social Needs of the hour," a weighty subject, but I can assure you she handled it well. During the following week I visited Corunna, St. Johns, and Lyons, having visited and spoken at Holly the last week in September, stopping with Brother Walker and wife, he being a Spiritualist and she a Baptist, but lady enough to treat his friends kindly, which cannot be said of all who differ from their companions upon questions of theology.

THE SEVENTH AND EIGHTH

I spent at Grand Ledge, Mich., where I met with Dr. Barnum, formerly from East Norwalk, Ohio, and a favorite speaker in northern Ohio, when I first began my feeble efforts in this direction. The Doctor has lost none of his power as a speaker, and I hope that he will come forth from the comparative obscurity into which he has retired, and let his voice be heard again. On Sunday evening, the smoke from surrounding fires became oppressive, and on my way to Lansing the next day, I felt the heat from burning timber several times, as we passed along. Tuesday we learned that every printing office in Chicago had been burned. I continued to hope against hope, till I could find it vain, and when at Milford, on the following Saturday, I saw your circular announcing yourself UNCRUSHABLE, I gloried in your courage. There is one trait in the character of Milton's devil that I always admired, and that is, his indomitable perseverance. But, there have been so many good things ascribed to the devil that he is really losing his devilish character. The last week in October

I CHANGED BASE,

Leaving Detroit on Thursday, Oct. 26th, and passing through the queen's dominions, reached the Empire State at daylight on Friday morning, not having slept a wink all night. But I have had to suffer from the effects of a violated law by taking a severe cold, which, settling under my right shoulder in the form of rheumatism, I have not been able to draw a full breath without pain since, and as to sneezing or coughing, for two whole days the thing was impossible. Such luxuries were utterly beyond my reach. However, I had the pleasure of meeting some old friends and making some new ones at the Gowanda meeting, the 28th

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teresting; till then adieu.

P. S. By the way, while you, through your columns, are Searching after God, and God's people, I wish some would institute a search after purity. Those who are so afraid of impurity, so afraid that it is "catching in their family," should certainly have pure ones for their associates; and this they cannot be certain of till purity has really been found. Who will search for it?

Gowanda, N. Y., Nov. 1st.

Letter from Dr. E. B. Wheelock.

BRO. JONES:—In your circular I noticed a fraternal call from you to friends both far and near, to lend their aid in time of need, both in means and manuscript material to aid in placing upon the wings a new born RELIGIO-PHILOSOPHICAL JOURNAL. To me gold and silver seldom comes in showers; therefore, so far as these necessary articles are concerned in commerce, neither fire nor flood can harm me much; neither can I aid you in this direction as I would like; but such as I have, give I unto you, and that is, be of good cheer, for however cold our philosophy, it teaches that nothing can be lost. 'Tis true, I seem to miss the weekly visits of the JOURNAL. Your readers, too, may feel the loss of a mental treat which to me is more significant far than the burning of cities, or even the crumbling of empires.

All rudimental and material things are made to dissolve. Earth's rolling years may cease—and herself in form be known no more, yet mind, the moving force of man and of worlds still must be and remain an immortal element in the realm of beings, and must survive the wreck of worlds and the doom of cities.

Lessons, important lessons, by some can only be learned by important events. If, perchance, the Christian world, by fire or flood should loose their Bible, what a chaos to them would follow. Ignoring, as they do, the law of all new revealments, of course, Egyptian darkness would be their fate. Mark, then, the advantage you have over them. Fresh inspiration from a thousand hills may pour in upon you and ultimate in a new and glorious gospel that shall go forth to bless nations yet unborn. Again, I repeat, mark your advantage over the fortified creeds of ecclesiastical councils. Though all Bibles were burned, though cities should rise in smoke or crumble in ruins, though empires should melt away like dissolving snow; and type and foundry should rise in flame and fall in cinders, the logic and philosophy of Spiritualism would be the same.

The great fountain of true inspiration would still be full. The hinges upon which swings the golden gate that leads to the Summer Land, are far beyond the reach of terrestrial fires. A million of Tartarian gulfs, all fringed with mountains of sulphur and crackling with flames vehement, can never disturb the haven of harmony and beatitude that is being revealed to man through the ministration of angels and "just men made perfect." Neither can rust, or time dissolve that crystal palace designed for man's immortal home.

Take courage, O ye Spiritualists! for I feel that fresh from the living fountain of never-ending truth, there will flow a stream divine, not only of temporal good, but also of celestial wisdom unknown in the history of human unfoldment here below.

What though the RELIGIO-PHILOSOPHICAL JOURNAL and all other papers should hereafter cease to unfold before the eyes of the human world, would that dry up the fountains of living wisdom, or bolt the diamond doors that open to the land—the Summer Land of our fathers—the realm, the grand realm of immortal beatitude? We answer, no!

Celestial movements forever ride triumphant over terestrial misfortunes. What though a planet were dissolved, a brighter one may fill its place. If the moon should cease to be, the sun would shine as bright. What if solar systems should sink themselves into eternal ether, would this dissolve the law that unfolds worlds, and make dark forever the central sun of the great universum, and make in space only a grease spot in place of the Summer Land?

Think deeper, think higher, O man! the crash of worlds can never break the link that binds the immortal to the immortal.

The Christian is welcome to his "faith in Jesus."

As Spiritualists, let us have *faith in law*—a law divine that in its own time will beautifully triumph over all transient shadows, and seeming ills.

Hark, once again! Methinks I hear from over the river the whisper of angels, saying, "Go to the wheels, the car of progress must roll on; brush away the cinders; clear the track, the RELIGIO-PHILOSOPHICAL JOURNAL must up a holy sacrifice before the gates of heaven's high cathedral in smoke and flame, is coming, again renewed in strength, fresh in the glow of new vigor, clothed with an armor of defense more potent than that of Goliah whom David slew before the warriors of Israel.

Pleasanton, Kansas, Nov. 9, 1871.

Letter from Vineland, N. J.

DEAR BRO. JONES:—Rest assured, you have hosts of loving, sympathizing friends on this side of the shining river, as well as on the other, and hope and trust those in the mortal form will demonstrate their kind feeling toward you, by a prompt and continued flowing in to your hands, of the great needful money, until you are enabled again to send forth the dear RELIGIO-PHILOSOPHICAL JOURNAL on its glorious mission to the thousands of waiting, anxious friends, who feel that they cannot get along without it.

It was with tears of joy mingled with sadness, that I read your most welcome little circular, which was received Saturday evening. We should have responded immediately, but hoped, by waiting a day or two, to be able to send money for several new subscribers. But the dollars are hard to get and slow to come in Vineland, as well as some other places. My health is so poor I am not able to go out, but have obtained two new subscribers—money enclosed—and I am sure in a few days you will have forthcoming several more, as I have put your circular in the hands of Robert and Julia Fellows, son and daughter of your friend Mrs. Dickinson, formerly of Chicago, and they are making an effort to aid you. Enclosed find post office order for $14.00, $6.00 for the two new yearly subscribers, three as a year's subscription in advance for ourselves, and the remaining $5.00 please accept gratuitous.

PETER VAN VOORHIS.

Vineland, New Jersey, Oct. 21, 1871.

$12.—A Prospective Millionaire.

DEAR BRAVE BROTHER:—Your property may have been swept away in the storm of fire, but

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Indianapolis, Ind., Oct., 14, 1871.

REMARKS—Dr. E. T. Bussel is an ardent Spiritualist, and is now about to reap the reward—not only for his devotion to Spiritualism, but for his rare inventions which he, through the aid of his spirit friends, has been able to bring forth. He has invented a superior car spring, and will soon commence receiving some $2,000 royalty per month, which will increase from year to year, as the demand for the spring increases. We congratulate our brother on his eminent success, and hope he may live long to enjoy the comforts which affluent circumstances bring.

$15.—Letter from W. H. H. Brown.

DEAR BROTHER:—Enclosed find $15.00 which please credit as follows: $4.00 to James Rugh; $2.00 to Elwood Mawbey; $4.00 to Wm. H. H. Brown; $4.00 to Abner Hill, and $2.00 to Henry T. Mausby, a new subscriber, Dexter, Iowa. This is but a little, but it will help.

WM. H. H. BROWN.

Redfield, Iowa, Oct. 23, 1871.

$20.—A Laconic Letter.

BRO. JONES:—I enclose $20.00. Please credit me on subscription $10.00, the remaining ten you are welcome to. S. H. NYE.

Union City, Mich., Oct. 16, 1871.

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CHICAGO, NOVEMBER 18, 1871.

A SEARCH AFTER GOD.

The Disaster that Befell Chicago—Mayor Mason's Proclamation—God Charged as the Author of our Calamities, etc.

NUMBER LXI.

During the past year we have searched in all conditions of life in our effort to unveil the Divine Architect of the universe. Some, animated with too much zeal for Orthodox ideas, condemned us for our atheistical notions, our utter abhorrence of the Christian God, and our determination to banish, to some extent, the present conceived opinions of a Deity! We have not, amidst the chaos of ideas presented to us by the world, faltered in our determination to present to humanity, if one exists, a personage or principle that controls all things. In order to render our search successful, we have traversed all conditions of life, penetrated the dark, damning, seething, heart-rending pools of licentiousness, visited the ruins of ancient cities, investigated the traditions of by-gone ages, and examined obscure landmarks, endeavoring to find some impress that betokened the presence of Deity.

In this city Mayor Mason issued a proclamation recommending that all the inhabitants observe the 28th ult., as a day of humiliation and prayer. Among other very proper reasons for this course, His Honor suggests that we should humiliate ourselves "for those past offenses against Almighty God to which these severe afflictions were doubtless intended to lead our mind."

Mayor Mason intimates in his proclamation, that we have committed grave offenses against Almighty God, but fails to state their nature or the circumstances under which they were enacted. He appears to have a complete conception of Deity, understands his nature, appreciates fully his desires, and consequently advises humiliation and prayer. Well may humanity inquire into the nature of this God, who, in 1835, applied the torch to the city of New York and caused six hundred and forty-eight houses to be burned; who, in 1666, caused London to burn with lurid flames, spreading devastation and ruin over four hundred and thirty-six acres; who, in 1851, sent torches from the infernal regions and almost entirely consumed San Francisco, causing a destruction of property amounting to $4,000,000; who, in 1852, leveled to ashes the fair city of Sacramento; and who, still actuated with a fiendish, devilish, hateful, arrogant spirit, in this modern age of civilization applied the spark to the little town of Brussels, Pa., and before its destructive march, many houses were burned, and human life destroyed. Ah! this God whom Mayor Mason admires, shall we worship him, bend the knee to him, pay him homage, thank him for the ruin and devastation that he has caused, the homes he has rendered desolate, the hearts he has broken, the cry of anguish he has caused? Go with us to Peshtigo—God in his wrath destroyed it in one night, and twelve hundred people, it is said, were burned. Fearful calamity, heart-rending scene! "God is no respecter of persons." Before the march of his Fire Fiend, cities were laid in ruins. Listen! we hear a prayer! Yea, the Sherman House of Chicago stands before us surrounded with dense smoke and fire. See the angry flames enveloping it, caressing it with ten thousand fiendish serpents that seem to have come from pandemonium. In one room in the west part of the building is an old man, bowing in prayer. All means of escape are cut off. His hairs are white with age, and with his head resting on his hand, he prays! But his prayers find no response—not even can he catch an echo therefrom from the world without! Pray, pray—but the flames approach him nearer, and the smoke mocks and derides him, as it sends its poisonous influence to his lungs, and he soon swoons and dies.

Pure, noble veteran in the cause of humanity, your prayers found no response in the corridors of heaven! The next morning his charred remains might have been seen among the ruins of that noted hotel. On all sides, prayers might have been heard. They came from the aged, from the young who were being trained in Sabbath schools, from all those who reverenced the Orthodox God. And while the fire was raging, and the very gates of hell seemed ajar, an old German lady, poor, yet intelligent and respectable, was very sick. The fire approached from all sides, and her relatives to save her from the flames, threw her into the river! What a scene, what tumult, what a wild commotion, and all attributable to God! While the ashes of Chicago were still hot, like a merciless vampire, like a fiend from hell, it was said that God was directing the flames in Wisconsin. Williamson's Mills were burned and fifty lives lost. The destruction of property on the east shore of Green Bay, was fearful to contemplate. This avenging God with his thirst for blood not yet satiated, with anger in his bosom more fierce than that of a thousand demons, goes to Michigan, and renders several thousand families homeless. While these calamities were afflicting the people, he sent incendiaries to burn London, Canada, Syracuse, N. Y., and other towns too numerous to mention. All this was premeditated murder, preconceived destruction of countless millions of property, a systematic humbling of earth's children, on the part of God whom Mayor Mason, of Chicago, desires us to humiliate ourselves before. On that day, with Chicago still smouldering in ashes, we did not humiliate ourselves; we did not worship; we shed no tears of benedictions to God! We didn't even "go to church." We glanced at his proclamation—read it, re-read it, and pondered its meaning well. While musing over its contents the widow's moans and orphan's cry came forth from thousands of desolate homes, and seemed to die away in whispers on the surging breeze. We listened—our inner vision was opened; and we saw spiritual things; and our spiritual ears caught sounds from the Spirit World. The fire, the Chicago fire! the towns of Wisconsin are burning; the forests of Michigan are in flames! Our spirit seemed carried back to witness the conflagration! The lurid flames rise high, burning embers ride on the wings of the wind, and are carried to the roofs of adjoining buildings. In the Spirit World, there appeared to be a strange commotion. The denizens there seemed to be cognizant of this terrible conflagration, and to those near the earth sphere, it caused the most intense excitement and alarm.

We will not allude to that in particular terms now, but leave it for future numbers of the JOURNAL.

But what of Chicago. Saith the Holy Writ:

* * * The merchants of the earth are waxed rich through the abundance of her delicacies.

How much she has glorified herself, and lived deliciously, so much sorrow and torment give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow.

* * * She shall be utterly burned with fire. * * *

And the kings of the earth * * * shall bewail her, and lament for her when they shall see the smoke of her burning.

Standing afar off for fear of her torment and saying, Alas, alas, that great city, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep, and mourn over her, for no man buyeth their merchandise any more:

The merchandise of gold, and silver, and precious stones, and of pearls and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

And saying, Alas, alas, that great city, that was clothed in purple and fine linen, and scarlet, and decked with gold, and precious stones, and pearls!

For in one hour so great riches is come to naught. And every ship master, and all the company in ship, and sailors, and as many as trade by sea, stood afar off.

And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour she is made desolate.

According to the proclamation of Mayor Mason, the above is paralleled in Chicago, and under the impulse thereof he sends forth to this city his recommendations for one day of humiliation and prayer. What does this signify? Did God cause this fire, which exceeded that of Moscow, Constantinople, or of London?—did he apply the torch thereto, direct the course of the wind, govern the pathway of the Fire Fiend? The New York *Independent* says in the following language:

Chicago—incomparable in her magic industry, enterprise and growth; unapproachable in her calamity!

Pen can not express the horror of that fearful Sunday night, that more fearful Monday; and even as we write on Tuesday the destruction is unstayed. Sunday morning Chicago was the fairest as she was the most audacious city on the continent. Built up from creamy quarries, lifted like a sudden exhalation, as if from the magic host of some mighty Mulcifer, and solid, it seemed, and secure, except from the visitation of God, it has sunk down into the earth—wood, brick, stone and iron—under his visitation in the most terrible fiery ruin that history recounts!

Yes, Chicago, the Queen of the Lakes, the receptacle for the golden grain of millions of farms, the grand center of a vast trade, and the happy homes of thousands whose enterprise scintillates all over the world, whose influence is felt in England, in Paris, in Italy,—everywhere, on all the lakes and seas,—has been crippled,—but from these ashes, this debris, shall arise a New Chicago, grander in design, more brilliant in commercial pursuits, more audacious in building railroads, grain elevators, tunnels, parks, etc.,—until she shall stand forth, not only the Queen of the Lakes, but the Queen of the World! Clear the track—the shrill whistle is sounding, the Car of Enterprise is coming! Stately buildings are rising grandly from the ruins, and the time will be so short between Chicago in ruins, and Chicago rebuilt, that no one in the future will ever allude to it. But we do not believe with the *Independent*, that the Orthodox God destroyed it. If he did, we advise him to rebuild it at once, to repair the streets, the sidewalks, and especially rebuild his churches. Poor Almighty God, sending your Fire Fiend to afflict Chicago—ah! you can destroy, desolate, render thousands homeless, but cannot feed the hungry, cannot shelter the houseless.

TO BE CONTINUED.

What of the Compensation?

As true philosophers we believe that goodness is positive; evil, so-called, is negative.

To illustrate,—the sun is positive, and his rays are always descending to earth, and yet they are often absorbed by intervening clouds; and to us the sun is so obscured that we are prone to say he does not shine.

To those to whose interest or taste sunshine is necessary, cloudy or rainy weather is a seeming evil.

Another greater so-called evil arises from a long continued drouth—a drouth of such severity that vegetation is dried up, and famine is a result.

A still greater so-called evil is a desolating war, like the great American Rebellion, in which cities and immense tracts of improved and highly cultivated lands are laid waste,—growing crops and rich products of husbandry and the mechanic arts are destroyed—*hundreds of thousands*, aye, two millions of human souls are launched into eternity by hand to hand conflicts, or by engines of war and destruction; wives are made widows and children fatherless; and, worse than all, young men are maimed or otherwise reduced by exposure and disease, to a state of *living death*, only to be ended after years of excruciating physical and mental suffering.

Is there a compensation for all of this? Is this a lesser good, and is there a *positive good*, that will compensate?

Again, let us turn our attention to the waste places of earth, and behold the savage roaming over the wild waste—the lords of the extended forests and plains; holding the soil from the invasions of the civilized and enlightened husbandman who would cause it to yield rich abundance for millions when hundreds only can eke out a scanty subsistence.

A terribly inclement winter, deep snows and intensely cold weather, deprive these savage lords of the few necessaries which he is wont to procure from day to day for his subsistence. He and his dependants fall victims to famine and frost—a whole tribe is cut off in a few week's time. Where is the compensation?

Again, look and behold another tribe, for some supposed offense prepare for war upon a neighboring tribe. The war dance is held, and under cover of night they sally forth, and in an unexpected and unprepared moment, another tribe is slaughtered, captured and carried into slavery, or tortured to death in retaliation for the supposed injury received, and to gratify the hate of the victors, and amuse their women and children.

Is this not an evil; a great and positive evil? And where is the compensation?

Again, we go forth, and in a rich and naturally fruitful and productive country behold a ravaging pestilence sweeping off in a single year, millions of human beings. Scarcely enough survive the devastations of the fell destroyer to bury the dead! A terrible scourge—aye, an evil that makes the stoutest hearts quail.

The preachers of all evangelical denominations, be they Christians, Mahommedans, Buddhists, Brahmins, or the devotees of the savages' Great Spirit, affirm that it is the scourge of the Lord for the sins of the people, and strange as it may seem to the thinkers, the very few thinkers that the world affords even at the present day, *nine hundred and ninety-nine* out of every thousand of the human family believe it.

Such has been the preaching from almost every pulpit in America upon the subject of the great fire in Chicago!

There is no subject that needs light, that needs discussion, that needs ventilation at the hand of reason and common sense, more than that of so-called evil.

In this number of the RELIGIO-PHILOSOPHICAL JOURNAL we have only room to say that the subject and its cognate branches will be discussed at length in this paper. Believing that the great calamity in Chicago, the northwest; the recent wars in Europe, the famine in the East, the wholesale destruction of human life everywhere, is not only preparing the minds of the people for a more rational interpretation of so-called evils, but to devise scientific and philosophic means for their avoidance.

In connection with this subject we shall discuss the art of building,—the science of rain storms and droughts.

We shall show that all subjects that interest and are for the welfare of individuals, are in like manner of interest, and for the welfare of nations.

That public works, which are designed for the general good, should be at government expense, even as rivers and harbors are improved, and light houses are built for commercial purposes, as postal and revenue systems are instituted for business, social, and for governmental support.

We shall endeavor to show that the destruction of the most humble cot up to the house of commerce and palatial residence, is a public calamity, and should be borne by government to the utmost, farthing, even as the indebtedness of government is scrupulously paid; and to meet the expense of the destruction of property by the elements, or from unavoidable causes, sufficient revenue should be raised by a just taxation of all property, real, personal and mixed.

Scientific research would thereby be fostered by public appropriations, and millions upon millions of dollars saved from destruction, and all interests but those of preachers, doctors and lawyers, would be subserved, as a result.

Science can produce showers of rain at will. Showers of rain would not only subserve the agricultural interest, keep up the fountains that supply the rivers that float the commerce from the interior to the ocean, but they would quench the fires that have made such fearful ravages in the forests of the great northwest the present season, as well as the conflagration that destroyed the business center of Chicago.

But enough for this time. These subjects, and many more, will enliven the columns of the JOURNAL from week to week in the coming future.

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The appeal of that class to the proprietor of this paper has *never* been made in vain. About one per cent of the expense of *free subscriptions* has been paid out of *that fund*; the balance has been borne by the publisher.

All widows, orphans, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which means *free*, and charged to the *Widow's and Orphan's Fund*.

Since the fire several kind-hearted people have donated small sums to aid us in buying a new outfit. The money is very timely, and we most sincerely thank the donors for the same. Money is hard to be got at this time, and "*every dollar counts.*" But as we have often said before, notwithstanding we found ourself greatly embarrassed by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr Child, mentioned in the second miniature JOURNAL we issued since the fire, yet we wholly disclaim being an object of charity.

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the JOURNAL sent free, to the full amount of their respective donations, and it shall be done.

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The New Physic Force.

Henry Ward Beecher is a profound man, a deep thinker, and a sensational preacher. In his paper, *The Church Union*, we read an article in reference to Spiritualism, in which the writer claimed that there is a new force in nature called physic (*kzick*) which produced the wonderful manifestations of table-lifting, rapping, etc., which are usually ascribed to spirits. We have heard the spiritual phenomena attributed to almost everything,—magnetism, electricity, od-force, etc., but never before noticed this new force to which the *Church Union* alludes, as connected therewith.

We have seen its peculiar power manifested in Hembold's Mandrake Pills, also beautifully illustrated by Ayer's Cathartic mixture, and we presume the author of that article on *physic force* had taken a dose as a preparatory measure to illuminate his mind on the philosophy of Spiritualism. This new theory of the *Church Union* may succeed in *moving* the bowels, but could not stir in the least a rickety old table.

The new force, to which *The Church Union* alludes, and which is put up in small boxes, has attracted a great deal of attention lately among scientific men. Prof. Crookes, of England, seems to be the principal luminary in this investigation, and aided by *The Church Union*, so ably edited by Henry Ward Beecher, the prospects are very favorable for having this new article put up in a concentrated form, and for sale in all our drug stores. With Horace Greeley's knowledge of agriculture, who, when asked the best way to raise strawberries, said he always preferred to raise them to his mouth, and Mr. Beecher's "physic" force, put up in small boxes, to produce spiritual manifestations, the time is not far distant when our country will be considered far ahead of Europe in science, and even so far ahead of itself that the millennium will be ushered in at once, with headquarters for religion at the Plymouth Church in Brooklyn, while agriculture will have for its standard bearer Mr. Greeley.

Mislaid.

A Quaker friend sent to this office while we were absent in New York, a letter containing fifteen dollars, with discretionary powers for its disposal, which letter has been mislaid. He will confer a favor by writing again, directing what to do with the money.

$25.00—A Laconic Letter.

BRO. JONES:—Enclosed please find $25.00 to apply on account of RELIGIO-PHILOSOPHICAL JOURNAL. E. B. WARD.

Detroit, Mich., Oct. 25, 1871.

Take Notice!

"Does the Spirit Leave the Body During Natural Sleep or Trance?"

Mrs. M. J. WILCOXSON is the author of the article under the above head, on the 6th page. It is well worthy of a careful perusal.

A SMILE may be bright though the heart be sad,—just as the rainbow is beautiful in the air above while beneath is the moaning of the sea.

Greeting.

EDITOR RELIGIO-PHILOSOPHICAL JOURNAL: A long time has intervened since I last addressed you and your readers. And what startling changes have occurred during the interval! Hearts have throbbed quicker under stimulated emotions of love and hope; of sad, sad disappointments. Misfortune and death have overtaken many noble, yearning and faithful children of God. Earthquakes, tidal-waves, tornados, whirlpools, whirlwinds, lightning, *fires* and disease have devastated city, town, country and people. The great commercial centre of the North-West has been swept from the "face of the earth," so far as its business centre is concerned. Villages, towns and neighborhoods of various North-Western States, have suffered likewise. The "Destroying Angel" has accomplished a mighty and heart-rending work during the last twenty-two months.

What heart moans; what tears of anguish and groans of agony have ascended to the angel spheres, and sympathetically vibrated angel consciousness amid all this devastation and heart-rending sorrow of human souls! And what a quickening of the "better nature;" the higher and nobler emotions of our soul has resulted therefrom; thus exemplifying the great and eternal law of *compensation!* While losses and suffering are immense, the compensations are incalculable! These great afflictions, indeed bring to the surface the underlying good of human nature; that good which shall, by the slow, tedious and painful processes of purification, through fire and sulfer-ing, rise uppermost in human purpose and action, and bring the golden era of golden love, sympathy, charity, tolerance and exact justice, which all desire and which will lift humanity upon a plane of millennial possibilities. No pardon or salvation; but purification through life experiences, in sunshine and cloud, in suffering and compensating consolation. And all this without special interference of God or devil; angel of light or angel of darkness; though often with interference of spirits of human individuality, both of good and bad impulses, as also of those embodied and disembodied—all finally assisting the work of progression; the purification of human emotions; the glorification of man, and, hence, of nature and God. What bright lessons may be drawn from these terrible experiences.

But you, Brother Jones, have suffered in the destruction of your Publishing House, and the necessary delay in publishing the good RELIGIO-PHILOSOPHICAL JOURNAL, and your readers have been compelled to forego their usual mental and Spiritual food, which its columns regularly and so ably and acceptably served up to them. But only a short time will intervene ere compensation will be recognized by all—the paper and its proprietor, by increased patronage and closer and warmer sympathies; the readers, by the improved typography and matter which will adorn its folds, as well as compensating return-waves of confidence, good will and sympathies, which will pulsate the nobler and better emotions of each and all. Then, while we cannot rejoice because of the fire, we must feel a reverent thankfulness because of the compensating good which shall result therefrom.

Since my call at your office, ten days before the fire, I have attended two State Conventions of Spiritualists—that of Iowa, at Iowa Falls, the 6th, 7th and 8th of Oct. ult., and that of Minnesota, at Faribault, 27th, 28th and 29th of same month. At both were earnest, brave and good men and women, who dare stand up for the stripling youth, Modern Spiritualism; the purifier—not savior—of religious perceptions and purposes—the sifting of truth from error, and the herald of a Natural Religion upon earth. Warm hearts and smiling faces greeted me at both of these good conventions, as well as in the many places I have visited. No matter though an occasional scowl meet my approaches, these only serve to make the sunshine of the opposite more warming and appreciable. Thus comes in compensation again.

Ever will compensation fold her mantle of love around each heart, and with sympathy's purest gold burnish the crown of each actor's part. J. K. BAILEY.

Eyota, Minn., Nov. 1st, 1871.

To Spiritual Associations.

Our well-known brother, D. P. Kayner M. D., Clairvoyant Physician, of St. Charles, Ill., is shaping his business to enable him to respond to calls to lecture during the coming winter.

Dr. K. is one of the ablest and deepest expounders of the Spiritual Philosophy, as the readers of the JOURNAL have been made aware by his contributions for this paper, and the article in this week's issue, on Clairvoyance, is undoubtedly one of the ablest articles on that subject ever published, not only in giving the only full and rational physiology of the "Organs of Vision," but also the true philosophy of soul-seeing, or seership. He has been regularly lecturing in St. Charles during the past summer, with constanly increasing interest in his lectures, which are ever new and drawn from the inspiration of the hour.

Societies desiring the services of a competent speaker should correspond with him at once, to enable him to arrange his routes for the winter.

Clairvoyant examinations of disease, with prescriptions adapted to the case, made and forwarded on receipt of a small lock of the patient's hair, and $3.

Disappointed.

We confess to being a little disappointed at not hearing from a good many subscribers to the JOURNAL, who are largely in arrears. We have served them faithfully from week to week, paying out each year at least $2.75 clear cash to supply each with the JOURNAL, and now, when burnt out, we did think they would promptly remit. We say we are disappointed, and yet we have hopes that but a few days will elapse before all such as are referred to will respond with the "material aid" we so much need.

The Press.

Our thanks are especially due to our high-minded and worthy cotemporary, the *Banner of Light*.

Brother Colby, its editor, will ever be held in grateful remembrance for the honorable and manly course he has taken to promote the interest of the RELIGIO-PHILOSOPHICAL JOURNAL in the hour of our calamity.

The secular press in various parts of the country are also deserving of our thanks for words of sympathy, among which, are the *Daily Tribune, Times, World* and *Sun*, of New York, and *The National Standard*, of Washington, D. C.

Items of Interest.

—Thomas Gales Forster lectures in Louisville, Ky., this month.

—The Society of Spiritualists of Kansas City, meet every Sunday evening in Good Templars' Hall, Cor. 5th and Main Sts. A call from speakers solicited. J. L. Morton, Moderator. Speakers and test mediums should write to him.

—Mrs. Mattie Hulett Parry is now entertaining the Spiritualists of Chicago with her angel-inspired eloquence. The hall should be crowded with attentive listeners.

—E. D. Babbitt, of Chicago, is now East. He is one of the ablest and spiciest writers in the ranks of Spiritualism.

—J. D. Thomasson, of Bedford, Indiana, sends us a list of subscribers, with $12.00

—Bro. J. N. Lee, M.D., of Columbus, Kansas, has our thanks for six dollars, two years advance renewal to aid us in our hour of need.

—S. A. McWilliam's address is wanted by Dr. Abba Lord Palmer, of New Boston, Ill. She was formerly of Richfield springs, N. Y., and moved to Anderson, Ind., last winter.

—Dark circles at a "dollar a head" have had their day: the abuses have excelled the uses.—*J. M. Peebles, in the American Spiritualist.*

Remarks:—So far as this city is concerned, dark circles are in great demand at a "dollar a head." Mrs. Mand Lord has been meeting with great success in Chicago, holding her dark circles, and the "abuses" have not "excelled the uses."

—The *Golden Age* has the following: "Our friend Gilbert Haven's extra Methodist notions of Sabbath observance appears in a very ludicrous light. For instance, he has just been saying that Chicago was burned on account of the city's sins, including particularly that of the Sabbath as a day of sinful pleasure, and to 'the brothels.' Now every candid mind admits that in Chicago, as in all other cities, the Sabbath is a day of particularly sinful pleasure in brothels. But it so happened that the Chicago fire consumed the most respectable dwellings, and strangely left unconsumed the district devoted to brothels. If Mr. Haven's premise is true,—namely, that the city was paulshed by God for its sin,—then its sin (in His eyes) was respectability and not harlotry; for he seems to have saved the Rahabs, who were harlots, and to have smitten the clergy and their flocks."

—The celebrated analytical physician, Dumont C. Dake, M.D., has located his office for the winter at Rockford, Ill. We congratulate the people of that city on securing, even as a temporary resident, this genial, whole-souled gentleman and skillful healer. See his advertisement in another column.

—We shall publish an article next week from the pen of D. W. Hull, on "God in the Constitution."

—The Hebrews and Spiritualists of Titusville, have affiliated in the joint occupancy of the synagogue; the former on Saturdays, the latter on Sundays. Mrs. Cora L. V. Tappan, of New York City, authoress of "Hesperia, an epic of the past and future of America," opened the meetings of the Spiritualists one Sunday with a lecture upon the subject of "Ancient Religions," to an attentive and appreciative audience. This arrangement, it is understood, was approved and advised by Rabbi Wise, of Cincinnati, Ohio.

—A. E. Carpenter has returned from his lecturing tour in Maine, and is now prepared to answer calls to lecture anywhere in New England. Would like to make engagements for the fall and winter. Will speak in Cambridgeport, Mass., the first and second Sundays in December. Address care of *Banner of Light*, Boston, Mass.

—"The Temple," A. J. Davis' new work, is exciting much interest, and we already have numerous orders for it. Shall be able in less than a week to fill all orders received and all that shall come in.

—Mrs. L. H. Perkins is now lecturing in Kansas City, Mo. She is doing a good work.

—Mrs. S. E. Warner, whose post-office address is Cordova, Ill., has been lecturing with great success at Ithaca, N. Y.

—R. W. Flint, of New York, is an excellent medium for answering sealed letters. He is doing a good work for the cause of Spiritualism, and should be well patronized. Send a stamped envelope to him for a circular, at 34 Clinton Place; New York City.

—Our indefatigable laborer and eloquent lecturer, D. W. Hull, gave us a fraternal call a short time ago. His head is full of facts in philosophy, phenomenal Spiritualism, and ancient history and theology, and he is doing a grand work for humanity. The substantial food that emanates from his mind would please a Chicago audience, and we hope at no distant day to see him engaged here.

—Our readers will do well to notice the work advertised by Dr. Andrew Stone, of the Troy Lung and Hygienic Institute. It aims at developing a new and progressive system of practice, based upon the laws of vital magnetism and vital principles, and so plainly defined that all can adopt the practice at their homes with success and satisfaction.

—Dr. J. K. Bailey is working eastward through Wisconsin, entering that State at La Crosse. He desires engagements to speak on terms of reasonable compensation. He has delivered courses of lectures during this trip west, at Parkersburgh, Chester, Waverly, and near Charles City, Iowa, and at Eyota, Minn., besides attending the State conventions of both those States. His lectures have given general satisfaction, and he is doing a good work. Address P. O. Box 394, La Porte, Ind.

—F. L. Cummings is lecturing in Minnesota, and doing a good work for the Harmonial Philosophy. He is considered an excellent test medium.

—Mrs. Susie M. Johnson is holding forth at Sturgis, Mich. Her ministrations were well received in Chicago, and we hope to have her here again soon.

—T. B. Taylor, A.M., M.D., proprietor of the Electro-Magnetic and Surgical Institute, at Butler, Mo., is now healing the sick and lecturing at Topeka, Kan., where he will remain several weeks.

—Mrs. A. E. Mossop, whose ministrations were so well received here, is now at Battle Creek, Mich.

—E. S. TAYLOR sends renewal of his subscription, but gives no P. O. address.

—"The Debatable Land." This last work of Hon. Robert Dale Owen will not be published until the 28th of this month, being delayed a few days in order that it may be issued on the same day in London and New York. It is pronounced a great work by Judge Edmonds, Dr. Gray, and other eminent gentlemen who have been favored with a perusal of the advance sheets. We shall have a large number of the first edition. Send in your orders.

—Mrs. Ballou is lecturing at Terre Haute, Indiana.

—At the conclusion of his engagement at Music Hall, Boston, in November, Prof. Denton will visit the western country, delivering twenty lectures at Minneapolis and St. Paul, Minn., during the month of December.

—J. T. Rouse, the blind medium, has passed to spirit-life. He leaves a wife in very destitute circumstances. Those who desire to assist her can address her at Casey, Ill.

—Of the escape of Toledo, Ohio, the Toledo *Sun* says: "It is a matter of amazement to reflecting, investigating people, that Toledo has escaped the ravages by fire that has produced such wide-spread desolation, and made the year 1871 memorable in the future history. Nearly one-half the wells and cisterns of our citizens exhausted of water, the same true of the fire reservoirs, the escape of our city is a marvel, and demands of every citizen an especial Thanksgiving to a gracious providence that himself and household goods have escaped. Compared with Toledo, Chicago, and the burnt towns and districts of the Michigan, Wisconsin, and Minnesota pine, were thrice armed."

Remarks:—We are searching for this "gracious providence" so often alluded to, in the hope to be able to unveil him to humanity within three months. The last we heard of him, he was burning Chicago, Peshtigo, and the forests of Michigan, causing the death of at least three thousand human beings. In this city he burned the churches and saved the brothels, preferring the prostitutes to the ministers of the gospel. This "gracious providence" is an eccentric creature, and so idiotic that he don't know his own children—the church-members. If Abraham begat Isaac and Isaac begat Jacob, we desire to know who—God or the Devil—begat the divines of this city whose churches were not as much respected by the late fire as the low dens on Desplaines street.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Statuvolence.

In our articles on this subject we have spoken mainly of the influence of the will on the physical body. A more important power may be obtained in the domain of mind and spirit for the increase of man's powers, the capacity for realizing true happiness, the formation of character, and the elevation of man to his true dignity.

We have seen that when this power is properly directed to all parts of the system, pain and disease are not only removed, but that strength which results from the equilibrium of all the forces is obtained.

Practice alone will enable any one to understand the great importance of these powers on the physical plane. For more than four months we have been able to keep away the pain from our poisoned hand, although at times it has been quite swollen, owing to the imperfect tissues that have been deposited during the past four years, and there have been all the symptoms of inflammation except pain. Every well-directed act of the will gives us strength, whilst all carelessness and indifference is followed by a corresponding loss. All training and gymnastic exercises are valuable, because they bring into action the will. We have compared the human system to a machine, a steam engine, for instance. A good engineer always loves his engine; he watches and cares for every part of it, and in proportion as he does this will it perform its mission in the best and safest manner.

Our physical organizations are more perfect and beautiful than anything which the ingenuity of man has devised. Let us then, emulate the example of the good engineer, and take all the care we can of these wonderfully and fearfully made bodies, not only in feeding them properly, but in exercising them in every way which they are capable, so that they shall grow to be more and more perfect. By this means we shall realize a higher degree of happiness than has ever been conceived of.

We desire to say a few words on the influence of

STATUVOLENCE ON THE MENTAL AND SPIRITUAL NATURES OF MAN.

Temptations have been compared to a bird flying through the air over our heads. We may not prevent them from flying there, but we can prevent them from lighting upon our heads and making their nests there. When the body is properly trained, we are in a much better condition to watch these flying thoughts that come around us, and keep them from entering our minds. To clothe a thought in expression, even to ourselves, gives it more power. We should never do this with any improper thought.

We have referred to the manifestations of the physical body during sleep as indicating the state of the physical when not under the restraint of the will. Hence our dreams may be entirely the result of physical conditions, and quite undesirable, except as warnings to us that we should endeavor to change these conditions so that in the sleeping hours the physical may not depress the mental and spiritual natures, but act as it is designed, in the opposite direction. We know that sleep in many instances instead of being "tired Nature's sweet restorer," bringing balm to the weary one, does the reverse of this.

Henry Ward Beecher says, "Sleep should come like a sponge, and wipe out all the sums that we had figured on the slate of life the day before, and give us a clean slate each morning."

The statuvolent who has practiced well the art upon the physical, will find but little difficulty in directing the same energies toward the mental and spiritual powers. As every evil act comes from a deviation from the line of rectitude on the part of the mind, and as these deviations always have a beginning, as by-paths leading from the straight road of virtue and right, we must determine never to enter one of these. We must say to the bird of temptation, you may not even fly near my head, much less settle there and build your nest and raise your brood. Under these circumstances we shall realize the truth of the Scripture declaration: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to those that love him." With every such triumph we shall grow stronger and mount higher.

It has not been so much for want of knowledge, as for this careful power of putting it into practice, that mankind have walked so much in darkness and in the shadow of evil, instead of the sunshine of purity and love. Let us then resolve to set our wills to work in the right direction and call upon God and the angels to help us in every department of our being. Let us seek for the kingdom of heaven in good physical health, in grand intellectual developments and, above all, in high moral and spiritual attainments which shall mark a new era in the world.

The religion of Spiritualism, as well as statuvolence, teaches us that we must work out our own salvation, not in "fear and trembling," but with strength and confidence, and the blessed knowledge that we are reaching new heights of wisdom and goodness every day, and we thus truly and earnestly aspire after the sublime realities of the future. Angel hands, strengthened by their will-powers, will be extended to us, and thus the mighty works of human life, which are one and continuous throughout time and eternity, will go on gloriously.

We have struck the key-notes of the grand oratorio of creation, and as we listen to their sweet music and fall into the line of harmony with these, beautiful indeed will be our lives. Clothed with a power such as mortals have never before known, we shall go forward conquering sin, lifting up the fallen, helping the weak and teaching God's children the better way, and ever learning more and more of the divine laws which rule in sweetest accord of harmony throughout the universe, and rising thus into this harmony, all the din and discord that has been in the world will pass away.

The will of man when understood, is the power that is to produce all this. Shall we not, then, seek to know more of this, and by culture and training bring it to the highest perfection?

For every evil under the sun
There is a remedy, or there's none.
If there is one, try to find it;
If there is'n't—never mind it.

Be true to yourself, and every thought will be an inspiration.

In the memory of an injury is cherished it is not forgiven.

THE superior man is dignified without pride; the mean man possesses the pride, but is minus the dignity.

Watchman, What of the Night?

A vast tidal wave of feeling has swept across the great sea of humanity within the past month, which has been fraught with lessons of the most profound interest to all mankind, and especially to the philosopher and student who would look beneath the surface of things to see the grand causes that are operating there.

Our brethren on the other continent are using the term solidarity, a word coined by Kossuth, and objected to by many scholars, but we think it is a good one, and more expressive than our popular term, "the masses," because it means the unity of the race; the oneness of humanity everywhere.

We know that mankind are one, more essentially to-day than ever before. The arteries of commerce have sent the life blood all over the globe, and the nerves of the telegraph have given us power to feel more keenly for each other.

There are no strangers on this globe!

Not an island in the far-off seas but holds some throbbing human heart that beats in sympathy with all mankind. From the highest to the lowest, from the most cultivated and enlightened nations to the lowest and most ignorant, the bond of union flows and grows stronger.

The external means to which we have referred, commerce,—with its white wings, and its more reliable steam, and the glorious telegraph, with its chilling lightning, are not all; there is a power behind the throne greater than the throne.

Spiritualism has revealed, and is revealing to us the grand fact that over and around all nations there are bands of spirits, closely allied together in love and destiny, and like these, the broad nations bands are not isolated as they were formerly when lands separated by a narrow frith abhurred each other. These national councils of spirits, great and small, mingle much more freely than do earth's children, and they are seeking to band the nations together and make us one brotherhood, by showing us that we have a common interest and a common destiny.

The facilities for travel on earth have extended the bonds of brotherhood, so, in spirit-life, where the freedom of travel is far greater, the opportunities to do this are correspondingly increasing, and in the more general mingling and interchange of thoughts and feelings there are great advantages.

In the recent wides-pread calamities, more terrible than anything of the kind that has ever fallen upon humanity, we have witnessed a mere universal expression of sympathy and practical benevolence than has ever been manifested on this globe. Humanity, standing upon a higher plane, has taken a grander step, that will lead it to a diviner position. The blessings conferred and the obligations sustained have bound together the human family more firmly and enduringly than ever before. Those agonizing heart-throes have sent a ripple over the great ocean of humanity which will carry healing and blessings to all nations. In the light of such a scene the littleness of selfishness, and the narrowness of bigotry are for the time lost sight of, and only the better nature of man speaks, and so he realizes a diviner condition than he had known in the past. A feeling has come to humanity that never can be lost; they may fall back apparently into the old ruts, but the divine draught that they have taken will never permit them to sink so deeply again. Every holy sympathy that is awakened, every divine impulse that sweeps over the human soul, awakens and draws out its native harmony, and lifts man into a higher condition.

It is not the giving of external goods, although the obligation rests upon all who can, to do this, but it is the feeling of kindly sympathy that really blesses both the giver and the receiver, and this all may and do give whose souls are touched and moved with a divine impulse.

Chicago will rise again, and in her resurrection will have the blessings of the civilized world upon her, and millions of human beings, who may never have heard of this city, and who may not know a single inhabitant of it now, will feel a live interest in its welfare. Upon the citizens of this great metropolis rests an added responsibility, which they can only fulfill by remembering the words of the blessed Jesus: "Inasmuch as ye did it unto the least of these ye did it unto me."

Passed to Spirit Life.

On the 12th of October, Elias H. Shaw, in the 43d year of his age.

Bro. Shaw has been an active Spiritualist for many years; was connected with Lyceum No. 2, of Philadelphia, for several years.

He was attacked with small-pox, and passed away after a short illness.

He died as he had lived, firm in the faith and knowledge of spiritual intercourse, and he has left a blessed memory to us all.

H. T. Child, M.D.

Notices sent us for insertion in this department will be charged at the rate of twenty cents per line, for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.

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India is the world's cradle: hence it is that the common mother in sending forth her children even to the utmost west, has, in unfading testimony of our origin, bequeathed to us the legacy of her language, her laws, her morals, her literature, and her religion. . . . . To religious despotism, imposing, speculative credulities, and class-legislation, may be attributed the decay of nations. . . . . Aware of the resentment I am provoking, I yet shrink not from the encounter. . . . . We are no longer burnt at the stake."

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*** For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

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Miscellaneous.

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—:o:—

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The following is the list as prepared by the Manager:

Nov. 13th,—*EDWARD EVERETT HALE*
Nov. 20th,—*COL. JOHN HAY.*
Nov. 27th,—*RALPH WALDO EMERSON.*
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Dec. 11th,—*MRS. CADY STANTON.*
Dec. 18th,—*MARK TWAIN.*

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—:o:—

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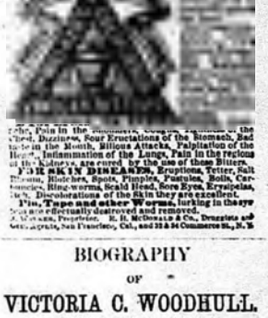
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THE LAWS OF SPIRIT COMMUNION.

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CLAIRVOYANCE.

The eyes are organs of "Special Sense," and are essential to the attainment of sight through what is termed the "visual ray," or in the wave of light reflected from an object upon the plane of sight.

The fact of the existence of a *special sense* implies also the fact of a sensorium, in which all the special senses are combined to form a general sense.

Thus, if there are five accredited senses, through which we gain a knowledge of things physical, these are so many avenues through which there is access to the mind, which really sees, hears, smells, tastes, and feels.

Confining our investigation to sight, we say the eye does not see.

Let us examine its structure and parts, and discover, if possible, the mode of its operations. It is in the form of a spherical globe, with two chambers, anterior and posterior, containing three humors, aqueous, chrystalline, and vitreous, and is composed of three membranes, sclerotic, choroid, and retina.

In its structure it resembles the *camera obscura*, which, in reality, was copied from the mechanical structure of the human eye. This instrument, like the eye, has its lenses and its anterior and posterior chambers. Like it, also, its posterior chamber is darkened; and, in order to get a permanent impression, must contain the sensitive plate. Now, upon the back of the lining membrane of the posterior chamber of the eye, is a dark-colored secretion, which forms the darkened chamber. Over this is spread out the fibres of the optic nerve, forming the retina. This is the sensitized plate of the eye.

A circular band of muscles, the iris, forms the pupil, and contracts or dilates according to the intensity of the ray of light admitted through the cornea, or outer lens, and in this way the picture is toned down to be adapted to the condition of the sensitive plate, or retina.

We have said, the eye does not see. What, then, does it do? It makes, or receives, the forms of pictures.

Light moves in waves, and a ray of light from any object bears in its wavy undulations the photographic form of that object, ready to be impressed upon anything capable of receiving and retaining the impression.

In this way, when the focus of the lenses in the *camera* are properly adjusted, by shortening or lengthening the tube containing the outer lens, the waves of this "ray of light" are thrown upon the sensitized plate sufficiently concentrated and converged to form an exact picture of the object from which those rays of light are moving.

In the eye, the self-operating nerves controlling the circular band of fibres referred to, take the place of the thumbscrew, lengthening tube, and operator, to a great extent, and by admitting less or more of the ray, adapt its effects to the condition of the sensitized plate—the retina—and a picture of the object is formed thereon.

The ray of light has now done its work. The eye, as an optical instrument, has performed its functions. The subtle chemistry of light reflected from forms, or shadows of forms, has made the imprint of the solid particles of those forms with which its waves were laden, and reproduced them in miniature by its reactions upon the chemicels of the sensitized plate.

In sun pictures, produced by artificial means, the subtle chemical changes which follow the retentive formation of the picture, have been lost sight of, but in the organs of vision their wondrous powers have but just commenced. And here we begin to get an idea of the complexness of the instrument of the mind, through which it gains impressions from surrounding physical nature, and acts outwardly through its physical covering. For now we see the ray with its imaged object refracted by the lens and vitreous humor of the eye, so as to form an extensive picture in the posterior darkened chamber, and its powerful waves broken up into innumerable little wavelets, and its shattered fragments throwing off or imparting to the magnetic molecules of the gray matter of the optic nerve their liberated magnetic elements, by which the picture formed is transmitted on and on, back along the optic track, back, into the interior of the brain, and inward and onward still, until it reaches the sensorium of the soul, and imprints upon it, through the magnetic soul waves thus set in motion, the impress of the object or picture formed in the "organs of vision."

We thus learn, that in order to get a vision of the exterior of an object, the "ray of light" and the "magnetic ray" are combined. But the physical eye sees not. It is the eye of the soul alone that gathers in the magnetic waves of the universe, and reads the objective lessons furnished there.

The eye may be as perfect as ever, and when a paralysis of the optic nerve occurs, thus cutting off the mind's connection with the "optical instrument," and the picture waves cannot transmit their subtle magnetic chemistry along the "optic tract," there will be no physical sight. In telegraphy, if you put on the ground wire, all communications to offices beyond are cut off. So, in soul telegraphy along the wires of vision, amaurosis puts on the ground wire, furnishing us the positive evidence that though the eye to all appearance remains as perfect as ever, the sight depends upon other conditions than merely receiving and impinging upon the retina the waves of light. The physical eye, then, does not see. It is merely the picture-catching instrument of sight.

We have also seen by the foregoing that the ray of light, as such, ceases when the picture is formed, and that the magnetic ray takes it up and carries it on and inward, until the mind receives the message telegraphed from its outer office.

Now let us turn our mind to a contemplation of nature, and we will find that every object, from a planet through all forms down to a grain of sand, and to the molecules that form that little grain of sand, all emit or throw off a magnetic emanation corresponding to their individual states and conditions, which forms within and around the atmosphere we breathe a magnetic atmosphere, more rare and yet more positive than that composed of oxygen and nitrogen, more subtle in its activities, more penetrating in its forces, and farther reaching in its results. It is the medium of communication or interchange between molecule and molecule, of reciprocation between forms, of intercommunication between planets and systems of worlds. It is the soul atmosphere which infills all, the light which shines through all.

Unlike the wave of light, which flows from and bears along the exterior form-particles of an object, this magnetic wave is the outgushing elements of the soul, and flows from the interior of all things, bearing the true individuality of the interior soul of each to mingle and interchange with others, and to impress its selfhood upon them and in turn to receive their soul impress.

The human brain is a series of magnets through which the soul acts in its outer temple, and receives intelligence of physical things through the nerves which constitute the five senses. But there are other avenues to the soul than through the gateway of the senses.

You commence to speak of a person of whom you had not been before thinking, and often when you think them far away, and while talking of them, they come into your presence. Something made you think and speak of them besides the *five* senses.

Again, you think of an absent friend, and your thought becomes intensified. In a few days you receive a letter from them, bearing date of the time when they occupied so prominent a place in your mind. Which one of the five senses brought you into rapport with that friend, and caused the thoughts they were then penning to reach you and attract your thoughts to them.

These are simple illustrations of the action of the magnetic waves of thought which flow out from the human soul, to mingle with the emanations of some other soul, whither the attraction leads. In the first instance the person thinking of you so impresses or infills you with that thought as to cause you to speak of them, or else, the only other way you can account for it is, that the magnetic emanations, or individualized *auras* preceded them and reached you in advance of their coming into your presence. These are evidence of magnetic emotions, impressions or influence.

Now another class of phenomena present themselves. Without any previous thought or knowledge, a fact becomes apparent to you which may relate to something yet in the future. Through which one of the five senses does this knowledge of unknown and hitherto unthought-of matters come? Or have we still another sense to add to the accredited five? We answer, INTUITION is the sixth.

We have reached to a point, now, when the magnetic soul waves outflowing from everything are beginning to be recognized by the individual soul, as it acts along the wires of thought independent of the five senses, or else, elevating them jointly to the plane of *Intuition* or *Inspiration*.

In this condition, the currents of the brain magnets, evidently, are jointly turned inward upon the soul, bearing in their undulations the reflections of shades that are gathering from combining magnetic conditions of events which form beforehand the picture of what is to be.

Thus, when the mind would act outwardly through the physical, the magnets of the brain are turned so as to act downwardly through the basilar, or physico-motor magnet, imparting to each one above, that is implicated in producing the action, the soul impetus or influence necessary to excite them to action jointly with the basilar. But when the soul powers are to be put into operation to act upon the universal soul elements of being, this order is reversed, and the magnets are all turned so that their currents are thrown upon the superior or spiritual region of the brain, through which, when in a proper state for the induction of the current, the soul can communicate with, and receive impressions from, "the soul of things," without the aid of any of the accredited senses in the usual manner in which they commonly act.

In this state, the whole brain, that is essential to the transmission of the pictures formed by the instrument of sight in the ordinary mode of vision, becomes a sensitized plate, and catches the picture formed by the magnetic wave outflowing from the interior of a body or thing, and reads the interior condition thus revealed, unlimited by space or distance.

This is CLAIRVOYANCE, SOUL SIGHT, or SPIRIT VISION, when the mind comes into direct rapport with the thing to be seen, through the *magnetic lines* in the outflowing waves therefrom.

Clairvoyance, then, is that exalted state of the powers of the brain whereby "the organ of the mind" is once brought into rapport with the mind itself, without the intervention of the special senses, and thus acting in concert with the soul it reaches out, along the pathway of the universal soul, to gather in some grains of additional knowledge from the fields of the infinite.

But though clairvoyance extends to the soul realm, it is limited by the capacities of the soul, and the conditions of its surroundings. It is only the manifestation of an individualized atom or entity, acting out a part of its individuality. It is the operation of a finite being in an exalted mental or spiritual condition, yet incapable of gathering in but a single drop of the grand ocean of infinity.

In other words, no one mind is capable of grasping, only in a very limited degree, infinitude. Each one is so constituted, that, if the true law of being was fully lived out, they would excel in some one direction; but none in all directions.

This constitutes diversity, and establishes the individuality of being, wherein each differs in some point from every other one.

But yet we are often told, "If clairvoyance is true, and you can see one thing, you can see everything." But how inconsistent and unreasonable is this idea. Can an individual see with the unaided eye beyond the "scope of vision?" Can one, with the aid of even Herschell's telescope, see the planets that are not in its range, or can they discover those worlds too remote from our earth for its powers? And can they, when by its wonderful powers they have discovered an unknown world, see its physical, social, and moral conditions, the climate, soil, vegetation, races of animals, with its inhabitants and their occupations? If not, then why ask that the telescope of clairvoyant vision shall reveal all wonders, or assume that it reveals none.

But clairvoyance is a power that reaches out beyond those of the accredited senses, as the telescope reaches out or extends the ordinary powers of vision; unlike in different minds and organisms, and presenting as many grades of action as there are individuals, each capable of doing excellent labor in their particular field to which they are adapted, yet no one competent to do the work of all.

Do not, therefore, expect everything of any one mind, whether man, spirit, or angel, for infinite perfection belongs only to the Infinite Mind, the great ALL-MIND, or, God. Do not ask too much for clairvoyance, or you will be doomed to disappointment; but if you get knowledge in any given direction, in advance of that attained by the ordinary modes of investigation, then, instead of blaspheming against the truth by demanding everything of the clairvoyant, thank, from your inmost soul, the Father of all, that so much light has, in the very nature of things, been permitted to come to you.

In religion, in arts, and science, it has pioneered the advance guard, and now is pointing that higher way that will lead mankind up the steps of selfishness, ignorance and cruelty, to that elevated condition of health, harmony and happiness.

Far out upon the spiritual sky we see the glinting rays of this aurora dawn, which the angels are rolling onward, and soon the full-orbed sun of reason will arise to shed the golden glory beams of peace and joy over all mankind.

St. Charles, Ill., Oct. 26th, 1871.

Written for the Religio-Philosophical Journal.

CLAIRVOYANCE.

Does the Spirit leave the Body during natural Sleep or Trance?

Many writers on the Spiritual Philosophy contend that it does, and in the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 14th, we find this idea spoken of as a conclusive one; and the author, who is one of our most active and practical Spiritualists, may wonder that any one should question the assertion. But we have often felt this idea to be a very grave mistake—for we cannot find in our own earnest investigations of this subject any support whatever for the notion. We know that when the spirit leaves the body at the change called "death," the physical form immediately relapses into the condition of inanimate matter. We know that if the intimate relations of the spirit with the body are in any sense impaired, in any organ or part of the body, the result is disease; and to restore the normal, harmonious, and healthy relation of the spirit to its vitalized structure is the first work of the healer and physician. To keep the soul in close affinity and harmony with its fleshly tabernacle is the object of sleep, as well as of the daily nutriment provided for the waste of the physical machinery. The voluntary action must be temporarily withdrawn from the bodily structure, because its additional wear upon this complicated mechanism, if suffered to be continuous, would prove disastrous to the health of the individual. The *involuntary* action must, therefore, for this time of recuperation, be left free, and is the sole province of labor, while the volantary retires behind the scenes. We are not disposed to dogmatize, but must be allowed to express our honest convictions on a subject of so much importance, as having become the result of long experience in these clairvoyant moods or spiritual states. And here we see that in the process of sleep, it seems the especial work of the spirit to build up the body, and at that time nature seeks to restore, by producing a perfect equilibrium between the two—therefore the notion seems most irrational and absurd, that the spirit can or does leave the body, at such times, and visit distant places. The "extension of a magnetic cord" to such distant places, even to other planets, this finely spun thread preserving the connection between the spirit and the body, is another most irrational idea to us. Knowing the laws by which the soul remains tenanted with flesh, we cannot harmonize such untenable propositions therewith.

But to explain these strange and interesting experiences, in which the soul appears to visit distant places, and roam about at pleasure during the hours of trance or sleep, is a very easy matter, and is on grounds that are perfectly logical and capable of proof. Innumerable, almost, are the cases in which individuals have, in a lucid, clear state, seen events transpiring hundreds and thousands of miles away.

Such was the case of Swedenborg during the fire at Stockholm. Many individuals, not capable of this clear sightedness in the waking state, are more intensely quickened and illuminated in the sleep or trance state. At those times there is an *extension or vivification of the spiritual senses and perception.* The spiritual sight knows no restrictions of material limitation or law. So with the spiritual hearing, and all other faculties of spiritual perception—allowing always that the conditions are perfect. The ripened spirit does not need to leave its temporary connection with the body, and push away like a comet into the depths of space, to gain a sight of Orion or take items of interest on the planet Jupiter, and certainly it does not need to sever this connection in order to visit the spirit-world—for, as a spirit, with all the potencies and possibilities of that immortal being or existence, it is not less in the spirit-world now, than if translated from the material temple it now illumines. Granting the intimate, harmonious relation which nature has assigned, as cementing the attraction or affinity between the spirit and the body, and thus preserving a healthy co-operation and balance between the two, this close relation still proves no obstruction to the free, unbounded sweep of all our spiritual senses. But we must conclude that the more perfect this rapport between soul and body, the more perfect will be the exhibition of our spiritual senses. The spirit which is not trammeled with the results of disease, which holds the organic structure in quiet, peaceful subordination during the hours of sleep, trance, or waking, does not lose aught of its inherent power by such connection—but on the other hand must be materially benefited thereby, or otherwise its condition would be a most unnatural and unfortunate one.

Now, for every assistance outwrought from material science, we are indebted to the intelligence of the immortal part. Our physical eyes are limited in their vision to the material plane upon which we are cast, and for the relations we hold to this plane in our close contact with physical things, and where we wish to extend or change that vision and adapt it to our desires, we avail ourselves of the optic glass or microscope as a means of accomplishment. We bring to us the distant mountain, the passing pageant, the charming landscape—aye, the countless stars that gem the depths of the firmament which we had otherwise never seen! We turn the telescope upon the silver satellite whose lustre has been wrapped in the long midnight gloom of the ages, and we learn that wondrous mechanism is reducing the distance, and bringing our shining attendant so near as to promise to us some day a full view of her surface.

We take the microscope in our hand, and lo! a new world of wondrous imagery and beauty, and life, unfolds its tiny portals to us, and we gaze in rapture upon the mysterious realm which our unaided mortal eye had never seen, which our imagination had never conceived till thus revealed. It was some prompting spirit which invented the glass as an aid to our doubting, benighted senses. And that which the soul or spirit is able to prove by actual illustration—that by which it demonstrates its own inherent capacities, should satisfy us that these powers belong not to the dull, cold, inanimate glass, but to the spirit itself. Thus, if a spirit can incorporate or embody in a material mechanism, the unfolded law of vision, we must see how perfect, how unlimited, how unbounded on every hand must be the truly ripe, unfolded vision of the unfettered spirit! Space is no obstruction—time no delay! Wherever the soul of the seer is conscious of an attraction, or is in strong rapport with other minds, there its senses will rush with more than the velocity of lightning. It may retain its vital, magnetic connection with the fleshly timepiece, it may even knit itself closer thereto, but as the light sweeps the heavens, so these fine spiritual rays of the soul, these immortal senses, defying the withs of limitation, will prove themselves as free as the light of eternity. Were the soul-nature liberated from the thralldom of superstition and false teachings, were it cultivated, even as we cultivate any rare, artistic gift, and were it harmoniously connected with a perfect body, oh! how glorious would become its revelations!

In our present babyhood of soul, we sleep in the cradle of superstition and skepticism; we suffer the arms of old error to enfold us; we close our eyes to all but the material, and never know, till by some transition, the veil is lifted and the scales drop from our blind eyes, what a grand, majestic realm of spirit-life and power is this floating in the little planet of ours rolls on in its orbit, and we push on in the development and refinement of our real life—the life of the individualized spirit. I sit here in my quiet room, a fine stereoscope, with its revolving set of copies, beside me—and in review there passes before me our far-famed Niagara; now dressed in summer robes, her scenery inspires me with all the delicious sense of that great rush and sound of cooling, limpid waters in a sultry day. I am, in spirit, there. I am oblivious—lost to all around me. My mind, my spirit is en rapport with Niagara. I am there—or rather Niagara has come to me. I turn the wheel, and here is the same Niagara in winter dress. Everything is touched by the Frost King—all locked in the stern embrace of the yearly conquerer—all but that wondrous cataract, which has allowed the frost to hang its pendants upon every possible point, and adorn her like an angel of purity in her fleecy white, but which eternally tells her story of freedom, her mighty sweep of power, to her millions of auditors who worship at "the shrine of the grand and the beautiful." Now I am there—and the sense of cold, the presence of winter comes stealing over me. A minute ago I was in that summer sense and state of feeling—now I am transported to zero. My room is still at a summer temperature, but I gaze upon all these iceboand scenes surrounding the Falls, and a creeping sense of that chilling, piercing atmosphere is upon me. Now if I continue this a longer time my spirits actually begin to sink, with this sudden change of temperature from blooming, fruitful, balmy summer, to the depths of cold, frosty, biting winter. I turn the wheel, and all the variety of its passing scenes, from the Yosemite to the barren steppes of Siberia—all the contrasts of life, "from grave to gay, from mirthful to severe," touches the springs of feeling, and carries my senses captive! O wondrous world of life! The soul no longer blind in spirit, no longer deaf, no longer chained, is a telescope of itself—a microscope—a stereoscope! It needs no material glass—no material eye. If it can see two hundred miles, it can by cultivation and practice in this domain of its being, see two thousand miles. And where then does the limit begin? In vain we may seek to define that line of separation! It cannot be found. On through the realms of terrestrial life, on to the grand, illimitable empires of the infinite—on to the homes of the translated—and on, on, with them forever!

Wm. B. Fahnestock to Henry T. Child, M. D.

DEAR FRIEND:—I regret exceedingly that we have had no opportunity of conversing upon those subjects which lately appeared in the RELIGIO-PHILOSOPHICAL JOURNAL from your pen.

The article upon "Healing Mediumship," I am forced to say, being founded upon the animal magnetic theory, is as devoid of truth as that imaginary fluid or force is of an existence in nature.

Because healing by the laying-on of hands is the oldest method of cure, or has been a universal custom of mankind in the earlier ages, is no proof that it is truly a remedy for the relief of disease; and I think that the idea that "each organ in health generates more life force or vitality within itself than it requires," is as void of truth, as that it can be transmitted to others. That certain persons also have peculiar powers to cure certain diseases in preference to others, is an idea that originated in the imagination of magnetic operators, and only existed, and was a truth to them, because they believed magnetism to be the cause of it, and that it could not be otherwise. You must have had the same experience in the laying-on of hands, that all others have met with, and that it is a most uncertain method of relief, you have acknowledged.

If it be true that animal magnetism has an existence in nature, and that it has the power of being transmitted from one person to another so as to effect cures, it ought certainly to do so; but I have yet to see or hear of the first cure that has truly been made by the laying-on of hands, simply independent of faith or a belief upon the part of the patient that such a result would follow.

I wish, however, to be distinctly understood, that I do not deny that cures do sometimes take place after the laying-on of hands, but I differ most materially as to the cause of their having been effected; and the only way that a reasoning mind can account for the fact, is upon the principle of faith or a belief upon the part of the patient, that it will have the desired effect.

It is a fact, also, that cannot be contradicted, that if persons, whether sensitive or not, have no faith or belief that the laying-on of hands, or the bits of paper, water, or powders, said to have been magnetized and sent to them, have a curative power, I am constrained to say, they will have no beneficial effect, whatever; and the great mass of failures to cure in this way, will bear me out in this respect, and are too palpable to admit of a doubt.

This, of course, does not include regular prescriptions by spirits or physicians who have left the form, which, although they do not always have the desired effect, I know full well sometimes have acted like a specific, and being the result of knowledge in intelligent beings, and not of a supposed something that has no existence, I can understand why beneficial effects follow the former and not the latter, outside of faith or a belief upon the part of the patient. Clairvoyance may aid us in obtaining a true idea of the condition of the system; and spirits like men, may, when the patient is in a statuvolic or sensitive condition, impress their minds so as to relieve disease, but that they have any more power to do so than men, remains to be demonstrated; and I am satisfied that we will have to fall back upon the principle, that whether the impression is made upon the patient's mind by spirits, or at the request of mortals, the determination or conviction that they will be well, must be made or experienced by the patient, or no good outside of the power to keep the affected parts in an insensible condition will be experienced.

It, therefore, shows, that if we desire beneficial results, spirits, like men, must understand the true nature of the condition, as well as how the end in view is most likely to be accomplished, or they, like men, will grope in the dark for results, which, it is impossible under existing circumstances, to effect. It is, therefore, evident, that the only way to effect permanent cures is through the mind of the subject; and it will make no difference, so far as the cure is concerned, whether the mind is impressed by spirits, directed by men, or is effected by the will, or a determination upon the part of subjects themselves, independent of either, so that the resolution is made, or the conviction established in the mind is all that is necessary.

Lancaster, Pa.

Written for the Religio-Philosophical Journal.

Reason the Culminating Flower.

We are sometimes told by persons professing religion, that human reason is profane, is not to be used where sacred things are concerned; but that is not the language of the Scriptures. "Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be white as snow; though they be like crimson they shall be as wool." "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."

Of course, we all understand that reason and judgment are one and the same thing, when authoritatively or properly defined, and this sublime quality of the human mind, this crowning, culminating flower of soul attributes, is appealed to on almost every page of the sacred record. Sometimes the term reason is used, and sometimes judgment; and why should not this quality of the mind be addressed and exercised in all things? For when we cease to use it, then are we proper subjects for an asylum.

We cannot perform the smallest duties of our every day life without this beneficent gift of the all-loving Father; then what does the theologian mean, when he tells we must not use it in the realm of theological investigation? When we banish reason from our investigations and conclusions, on any subject, we send the judge from the bench, the helmsman from the wheel, the sentinel from his post; then the other faculties would not know which way to go, how far to go, nor when to stop. Anarchy and confusion might reign, even in the affectional and devotional departments, faculties that, judiciously governed and restrained, lead by pleasant paths, and green pastures, and sweetly murmuring streams; but when reason holds no power over them, then they may become as the wild horse that runs upon the plain unbridled.

Shall it be said that reason shall not be trusted, because it is not always correct in its deductions,—sometimes makes mistakes from the effects of finite limitations; if that objection be well laid, it would apply with an hundred fold more force to the other faculties. We know that judgment gathers strength by and through experience in action, and that is an excellent reason why it should be brought into use at every step.

It is an attribute of the mind that demands to be used, otherwise it leaves the lifeboat with an unpracticed helmsman to guide, and the individual is very likely to be drifted away down among the maelstroms of appetite and passion, to be turned round and round, as between the whirling waters of Scylla and Charybdis, and sink amid the dark waves of human vice. If in all temporal things, even the most trivial, we need to use our reason, why should we not use it in considering those eternal interests, which in their magnitude and power overleap all mere earthly interests?

It is claimed to have been said by Lord Bacon, that "a potentate would not find much difficulty in ruling a nation, if he would only cut off all the large heads." And it seems to me that if a religious man can be persuaded to abdicate his reason, he is then almost a headless man, liable to be drifted, and used by the artful and designing for well nigh any purpose that may suit their interest or convenience.

Certain it is, that which I consider, that which our best interests would dictate should be done, as preparatory to the important change awaiting us, that should receive our prompt attention. Reason says, if we would take heaven along with us into a coming life, we must begin to create it in our own souls before we depart; reason says, in order to obtain that heavenly state of mind, we must cultivate cheerfulness, patience, kindness, justice, mercy, and tender compassion for the unfortunate and erring. We must live to the utmost extent of our powers the principles of the golden rule.

W. C. W.

Bordentown, N. J., Oct. 30th, 1871.

From the Boston Investigator.

A Sanctimonious Scoundrel.

The White Pine (Nevada) *News* of October 18 says: "He that dippeth his hand with me in the dish, the same shall betray me." The above quotation from Holy Writ, is applicable to an individual residing in this county, not far from Hamilton. This holy broth eaters arrived from Terre Haute, Indiana, eleven months ago, with an empty carpet-bag and depleted purse. With meek physiognomy, and optics turned heavenward, he discoursed on the frailties of human nature, dwelling particularly on the sinfulness of us mountain people. In a very short time, by dint of sanctimonious artifice, he wormed himself, serpent like, into the confidence of a respectable family. He became an inmate of the house, and put his heavenly "barebones" under the family table—offering up grace while the soup was cooling.

In the family lives a young lady possessed of every virtue necessary for the happiness of any one man. The prowling "hoosier" won her love, and last Sunday was appointed for the wedding to come off. Saturday evening letters were received by the uncle of the young lady, making inquiries about the "carpet-bagger."—The letters stated that he had two wives living in the States—one at Green Bay, Wisconsin, and the other at Terre Haute, Indiana. He deserted the last wife, taking all the available means he could lay his holy hands on—leaving his wife with five children to support, and destitute of the necessaries of life. We should be most happy to publish the name of this oily hypocrite, but the friends of the family have asked us to refrain from doing so, at the present time.

Letter from New York.

BRO. JONES:—We have received your circular, setting forth the condition in which you are placed, and hasten to do what little we can to assist you. Herewith please find our statement.

Mr. John Wait, a leading Spiritualist of this place, sends you $2.00; B. J. Barter, also a strong believer, sends you $3.00 for a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year; I send you $3.00 for a renewal of my subscription, making in all $8.00. I shall get a money order here and forward to Chicago Post Office, where you can draw it. We shall continue to get all the subscribers we can. For, how you have suffered by the terrible calamity that has befallen your city. But I need not preach courage and patience to one who has passed through what you have. Oh, that I could send you more, much more, that would cheer and give you courage. We are doubly thankful that our Sister Robinson has been spared the awful suffering that must have befallen her, had she been driven from her home by the fire demon. Now, Bro. Jones, everything that we can do for you in obtaining subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL, we shall do cheerfully. We feel it to be a duty we owe the Spirit World.

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BY..... .....E. V. WILSON.

A Wonderful Test at Des Moines,

Last night we were reading character and giving tests through the nervo-magnetic law of spirit control, in Spiritual Hall. After reading a skeptic very correctly, he asked, "Will you read a man of my selection?"

"Yes;" we replied.

"Then read this man on my left."

"We will, in good time."

After reading the life lines of several strangers, we stepped to the man pointed out, and asked him to lay the fingers of his right hand on the fingers of our right hand—not touching our hand with his thumb. This was done. The man was tall, spare, dark in face and hair, was nervous, billious, sanguine in temperament; his touch to us was cold and viscous. He was about thirty-three years of age, and outwardly appeared to be a man of medium understanding. The reading was as follows:

From 12 to 16 years of age, this man was under strong and powerful religious influences; at 17 there is a change,—he becomes a thinker. From then till now, he has been religious in the observance of truth, law, nature and science, valuing the speculations of men only as they are sustained by law and nature's truth. He cannot sit under the speaking of any powerful mind without being much affected by the argument and energy of the speaker. He is more than an ordinary thinker; and while he is religious in his observance of nature and nature's law, he is skeptical in reference to human testimony. I find with him at 17 years of age, a man stout, thick set, full features, dark complexion, dark hair, about forty, or five and forty years old. He is a preacher of the Gospel, a pretentious man,—very positive, and a revivalist. The action of this man has much to do with his present status of thought and manhood. He was a bad man, and his actions had much to do with forming your present position in regard to religious matters. He was not an honest man, and did not believe what he taught. This all took place far from here. What do you know of this; am I right or wrong?

"Repeat what you have said, carefully," he said. We did so. He answered, "In part you are right, in part you are wrong."

"In what part are we wrong?"

"You have made me a Christian, while I am an Infidel, and believe nothing, whatever, of a future existence."

"You are wrong, sir; I have not made a Christian of you, but a skeptic, in reference to human testimony,—religious only in the observation and worship of nature."

"Then you are right, sir, so far as that part of my character is concerned. I am the son of a Baptist clergyman; and, as you said, 'I was under strong and marked religious influences from 12 to 16 years of age, and in my 17th year began to doubt, and became an infidel,' but you are wrong in regard to the honesty of the man you described as a minister. I knew him. You have described well; but he was honest and earnest in all he taught, hence, you see, that you are wrong in your premises."

At once we felt an influence of a most marked and unpleasant character. We said, "Sir, we are right. Let us refresh your memory. There lived in your neighborhood when you were 16 years old, a girl of 18 years of age. She was very fair, almost a full blonde,—large blue eyes, full and very expressive; her hair was a light brown tinted with auburn, long and flowing; her features were oval, regular and well defined." There was a playful vein of mirthfulness ever present in her face. She was full of life and was the life of the company she might be present in. She was good and confiding. I see her in company with the minister I have described. He took her away from your place and never brought her back. She is a spirit and is here with you to-night, and gives me this history of herself, her wrongs of him that wronged her, and all I have said of you. What know you of this?"

Then turning to the audience, we said, "Gentlemen and ladies! We rest our case here. On this statement we stand or fall, and the only witness under heaven we have to offer in corroboration of what we have said is this infidel. Is it true or false,—what say you, sir?"

For a moment a wild unrest of excitement thrilled the audience; men began to stand up. The Spiritualists were exceeding anxious. Our witness sat as immovable as a rock; his head downcast, his face resting on his right hand. We turned an anxious look toward our witness. There he sat, in silence. The excitement was becoming painful, when of a sudden there echoed down the hall,

"Stand up, man; let the audience see you. Speak, what know you of this—is it true?" demanded Dr. Connelly, of this city.

Slowly our witness arose, turning to the audience said, "When 16, in my 17th year, I was living in Kentucky. When the speaker first described the minister, I had another man in view that answered his description in all things, save that he was an honest man and believed what he taught. Of course, this man I had in view does not answer to the man the speaker claims to see. I have no before me another man that fills the description to the letter. I know the girl Mr. W. has described well; I could not describe her better. She eloped with the minister described by the speaker. The minister came back in about a month without her. The girl's father called on the minister demanding the whereabouts of the girl. The minister replied that 'she was well, and at her uncle's in Indiana.' The friends of the girl at once wrote to the uncle, making inquiry in regard to her. The uncle wrote by return mail that the girl was not at his house, nor had she been there. This aroused suspicion of foul play, and the neighbors demanded an explanation, the minister refusing to give it. In the meantime the young people, and relatives of the young woman, determined to search the minister. He getting wind of the affair shut himself up in his house, and when they came to search him he attacked them defeating them, cutting some in a terrible manner, and then fled the country. He was a bad man. The girl is dead. This man has given a correct history of the affair, and I know there is not a man in this place that knows anything of this affair save myself. It is true."

And the audience were very much surprised.

I am he that liveth, and was dead; and, behold, I am alive forevermore, amen.—Rev. 1, 18.

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—Heb. 13, 2.

BELOVED, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world.—1st John, 4, 1.

And the spirits of the prophets are subject to the prophets.—1st Cor. 14, 6, 32.

And thus are the secrets of his heart made manifest.—39th verse, same chapter.

Resolved, That the New Testament sustains Modern Spiritualism. What Christian minister will fake it up. He must be a man of good moral character, and in charge of a congregation.

Mrs. A. H. Robinson, the Healing Medium.

The above-named, world-renowned medium continues to heal the sick, with marvelous results, at her residence, 148 4th avenue. Chronic and acute diseases alike yield to the remedies presented by her while under spirit control. Her advertisement will be found in another column, containing directions to those who write her for diagnosis and prescriptions.

The following are extracts from two letters picked up at random from a package of an hundred or more recently received from those he has treated, in different parts of the country.

John A. Taylor, writing from Middletown, Connecticut, Oct. 19th, says: "Mrs. Robinson, my health has greatly improved. Your medicine has had a better effect upon me than any other that I have ever taken."

Mrs. S. M. Pease, of Oberlin, Ohio, who has been for many years troubled with asthma and severe chronic cankered sore mouth, eyes, nose, and bowels, in her letter of Oct. 16th, says, "It is now twelve days since I began following your prescription. I am much better. My eyes, nose and mouth are well, my head is free from pain, and there is much less soreness in my bowels than when I commenced taking your medicine."

Spirit Likenesses.

Mr. and Mrs. Morelle, Brooklyn, N. Y., have furnished us with three different sizes of photographs of one of Anderson's likeness of the spirit of "Sunshine," a beautiful Indian girl—a guardian spirit who often entrances Mrs. Dr. Morelle.

Our sincere thanks are hereby tendered to our friends for the present. The loss of all of our spirit likenesses is more keenly felt than anything else destroyed by the late fire.

We have advice that the spirits have executed some fine likenesses for us at Bro. *Potts'* room in Harrisburg, Pa. We hope to receive them in time to make a further announcement in our next issue.

Letters of Inquiry.

We are receiving letters of inquiry in regard to letters which have been sent to us since the fire. We have no doubt but what all have come safely to hand, but it is almost impossible to answer at present. As soon as we can get our regular mail list set up, which is a big job, the proper credits will appear upon each one's paper. As soon as we can get up our letter case our many letters will be arranged in alphabetical order, so that we can promptly refer to letters received, and reply to inquiries. Until then our friends will have to presume all is right, which is doubtless the case in ninety-nine cases out of a hundred.

Mediums in Chicago.

The following are among the leading mediums of Chicago:

Mrs. A. H. Robinson, the great healing and business medium, 148 4th avenue. The Bangs Children, 227 South Morgan street. Mrs. Lord, 251 1-2 Park avenue. Minnie Myers, 169 4th Avenue. Dr. McFadden, 186 West Washington street, the medium that *The Republican* did not drive out of the city, nor did the fire burn him out, but who has a large house, with many boarders, and a little more room for transients visiting the city. There are a great number of other mediums, whose business can be easily found by calling at this office, and whose names and places of business will be put in the Medium Register as soon as ascertained.

Disappointment.

It is very unpleasant to be disappointed when we have just reason to expect a different result. Hence we have *worked day and night* to reinstate the JOURNAL. Our subscribers will find this number everway equal to the best ever issued. It is our intention to make every succeeding a little better than the best preceding number. Our object is to please and instruct patrons. In turn we hope *not* to be disappointed through the *negligence* of those who ought to remember that ready pay is all important *just now*.

The Prairie Farmer.

Our cotemporary, the *Prairie Farmer*, comes forth since the fire as fresh and clear as new type, new press, and clear white paper can make it. As to the character of the matter nothing need to be said. Its former high reputation as an agricultural paper, is a sufficient guarantee that no pains will be spared by its editors to make it in the future as it has been in the past, an every way desirable paper to the agriculturalists of the Northwest. Their Publishing House is now located at 676 Wabash Avenue, Chicago.

Lost Papers.

In case papers do not reach subscribers within reasonable time, the better way is to write to this office immediately for copies to supply the place of lost numbers. If delayed we may not be able to furnish them. When we have them we send them free, so as to make the volumns complete to each subscriber.

AN Arabic proverb says: "silence is often an answer." Aye, and a grandly eloquent one.

FEW men are wise enough to prefer the blame that is useful to the praise which is hurtful.

"Angels are but men in lighter habit clad."—*Dr. Young in "Night Thoughts."*

An escaped lunatic afforded some merriment in Bridgeport recently. He carried a set of handcuffs and fetters, and claimed that he had been commissioned to catch and chain the Devil, and had come to Bridgeport for that purpose.

STATE CONVENTIONS.

Wisconsin.

The Wisconsin State Spiritualist Convention met at the village of Lowell, Dodge county, October 28th, and in the absence of the President, U. S. Hamilton, of Beloit, J. O. Barrett called the Convention to order. Wm. H. Green, of Lowell, was elected President of the State Association for the coming year. Mrs. J. O. Barrett was elected Vice President, and D. S. Woodworth, of Oak Grove, Secretary. A Committee on Resolutions was appointed by the Chair, consisting of J. O. Barrett, E. W. Stevens, and Dr. Samuel Underhill. D. S. Woodworth, P. P. Richerson, and Cordelia Saunders were appointed a Committee on Programme. After some remarks by J. O. Barrett, State Missionary, the Convention adjourned until 2 o'clock P. M.

SATURDAY AFTERNOON SESSION.

Convention called to order by the President. Singing by Mr. and Mrs. Green, of Barnett. The Convention then spent a pleasant half hour in conference, in which E. W. Stevens, D. S. Woodworth, Wm. Hoges, and Dr. Underhill took part. The Convention then listened to a very able and eloquent address by J. O. Barrett, which will long be remembered by those who heard it. Bro. Barrett is just the man for the place he occupies as State Missionary. He is an able, eloquent man, and full of zeal in the good cause. The Convention elected an Executive Committee, consisting of Wm. A. Green, D. S. Woodworth, Mrs. J. O. Barrett, E. W. Stevens, Miss Cordelia Saunders, Mrs. Hoges, of Waterloo, and M. D. Benedict, of Lowell. Adjourned until 8 P. M.

SATURDAY EVENING SESSION.

In the absence of the President, the Vice President occupied the chair, and called the meeting to order. The following resolutions were introduced and adopted:

1st. *Resolved*, That the glowing aspects of Modern Spiritualism inspire us to thank God and take courage.

2nd. *Resolved*, That we are convinced the Spirit World is moving in a power never before upon the inhabitants of this globe, as at no former period of its history.

3rd. *Resolved*, That the real cause of this extra movement is the increased intelligence and more enlightened and liberal views of men on human rights, and State and National Legislation, so that we may not be put to death as has been done in bygone days.

4th. *Resolved*, That we believe Spiritualism will establish a most glorious state of society, and that Co-operative Labor, Woman's Rights, and the International Labor Organization are working out the full emancipation of our race from king and priest, monopolies and poverty.

5th. *Resolved*, That the cause demands greater devotion and freer sacrifices of time and money, as the harvest is ripe and more labor is required than in any previous period.

6th. *Resolved*, That we must not forget the day of small raps of mighty import; but that circles should be held everywhere with singing and prayer to invite new manifestations and develop new mediums.

7th. *Resolved*, That we anticipate such a re-organization of society as will provide homes and education for young and old.

8th. *Resolved*, That the labor-saving machinery prophecies an era of light labor, an ample supply of all human wants, the triumph of justice, and reign of love your brother as you love yourself.

9th. *Resolved*, That the demands of right-ous legislation, the triumph of temperance, and the principles of equal rights demand the enfranchisement of woman and her vote at the polls.

10th. *Resolved*, That in the education of the children of our land we behold the surest source of spiritualization and development, and we look to the time not far distant when the religion of the angels be early taught, and Children's Progressive Lyceums be organized and sustained in all feasible places.

11th. *Resolved*, That we will with renewed energy struggle to realize the thorough triumph of the indications of these Resolutions.

Mr. Renton, of Watertown, was called to the stand and gave a very interesting address on the science of Spiritualism. Mrs. Hoges, of Waterloo, delivered a very beautiful lecture while under spirit control. She was followed by Dr. Underhill in some very able remarks on Spirit Magnetism.

Adjourned until Sunday morning.

SUNDAY MORNING SESSION.

At 9 o'clock the Convention was called to order by E. W. Stevens, the President not being present. An hour's conference was held, led by Mr. Renton, who was followed by Dr. Underhill and D. S. Woodworth. After which the President took the chair, and the Convention listened to a beautiful poem, entitled "Peace," led by Mrs. Bruce. An inspirational poem was read by Mrs. J. C. Bunnell.

Mattie Hulett Parry was introduced to the Convention and delivered a very eloquent address. Sister Parry is a rising star, and there are few in the country who excel her as a public speaker.

A collection was taken up to defray the expenses of the meeting, after which a recess was taken until 1½ o'clock.

Immediately after the forenoon services the Executive Committee waited on and elected J. O. Barrett as State Missionary for the ensuing year.

SUNDAY AFTERNOON SESSION.

President Green called the meeting to order. Dr. Underhill opened the hour assigned to conference, with some appropriate remarks on Spiritism as compared with creeds. He was followed by Bro. Renton, and D. S. Woodworth. E. W. Stevens then entertained the large audience for one hour in a masterly effort, giving a glowing and beautiful description of the religion of the angels. It was full of inspiration and true eloquence.

Mrs. Parry was called to the stand by many voices, and in a short, pathetic address of twenty minutes' duration she seemed to electrify the whole audience with the magnetism of her own soul. She seemed, for the time being, to rise above the sphere of the inhabitants of earth, and appeared more like an angel of light than a denizen of this lower sphere. Mrs. Parry then gave a description of the true work of the Spiritualist, there was scarcely a dry eye in the house.

On motion of Bro. Stevens, the Convention adjourned to still evening.

SUNDAY EVENING SESSION.

President in the chair. A motion was made and carried that the Missionary be instructed to report quarterly. Mrs. Mary Hoges was then called to the stand and addressed the meeting while under spirit control, taking for her subject, "Spirit Intercourse," giving some fine tests of spirit presence. Mrs. Parry then read a beautiful poem and followed with another of her soul-stirring addresses, on the subject of "Symbolism."

The Convention, after thanking the people of Lowell for their generous hospitality, adjourned until 1872. On the whole, the meeting was a grand success.

WM. H. GREEN, *Pres.*

D. S. WOODWORTH, *Sec.*

Minnesota.

The Fourth Annual Convention of the State Association of Spiritualists met at Faribault, Rice county, October 27th, 28th, and 29th. At 10 o'clock P. M., the Convention was called to order by President Bangs, who made quite a lengthy speech in explanation of our coming together, also on various points of our philosophy. The afternoon was spent in business and conference, in which many of the delegates took part. Dr. Fuller gave a short sketch of his labors since the June Convention, and spoke encouragingly of our prospects, spiritually and financially. Mrs. A. H. Bangs spoke words of truth. An old co-laborer, Father Pratt, who passed from earth-life in August, had a good his promise to return to our Convention, and was instantly present with a large number of spirits, and once, some of whom were not aware that he had left us.

A Committee of Arrangements was appointed to conduct the affairs of the Convention, select speakers, etc. P. W. Hanscom, of Minneapolis, Mrs. E. G. Carpenter, of Fan nington, and Mrs. Dr. Pope, of Morristown, were appointed as said Committee.

After a song and music by J. L. Potter, the Convention adjourned to meet at 7 o'clock P. M.

FRIDAY EVENING SESSION.

Meeting called to order at the appointed time, and all job ed in a conference of half an hour, we then listened to a lecture by Isaac Pope, of Morristown.

Motion that at 11 o'clock on Saturday an informal ballot be cast for President of the Association for the ensuing year. Carried.

Adjourned, with good feeling and renewed faith in our cause, to meet at 9½ A. M., Saturday.

SATURDAY MORNING SESSION.

After transacting some business, a lecture was delivered by Mrs. H. H. Fuller, of Elk River. She spoke of the necessity of an entire devotion to our cause, and of the good results that would follow if each one would live up to the highest light which Spiritualism gives to each individual.

An informal ballot for President gave the largest number of votes to Jesse H. Bangs, of Stillwater.

Moved that the nominations and election of officers be left till 2 o'clock P. M. Carried.

After a song from the good old Harp we adjourned.

SATURDAY AFTERNOON SESSION.

Called to order at two o'clock, when Jesse H. Bangs withdrew his name as a candidate for the Presidency. Upon balloting, Isaac Pope, of Morristown, was elected. The following officers were elected for the ensuing year:

1st Vice-Pres.—Mrs. Abbie Rowley, Farmington.
2nd " Mrs. Abbie Stapleton, Aurora.
3rd " Mrs. Sanford Niles, Rochester.
Treasurer—Sylvanus Jenkins, Farmington.
Cor. and Rec. Secretary—Mrs. Harriet E. Pope, Morristown.

Executive Board—E. H. Bangs, Minneapolis; P. W. Hanscomb, Minneapolis; Mrs. E. M. Welch, St. Paul; C. P. Collins, Northfield; and H. H. Smith, Osseo.

A vote of thanks was tendered by H. H. Smith, on clairvoyance, etc., etc. Bro. Smith has a theory of his own, in regard to mediumship and spirit control, and bids fair to be with a tenacity worthy of so important a subject. Adjourned.

SATURDAY EVENING SESSION.

Met at 7 o'clock for evening session, and spent an hour in conference. J. L. Potter gave the lecture for the evening, after which we listened to a soul-stirring song, and then adjourned to meet at 9¼ o'clock, Sunday morning.

SUNDAY MORNING SESSION.

A conference of one hour was agreed upon, and it was truly a feast to listen to so many whose souls were stirred by thoughts from the Summer Land, and we could truly say, "It is good for us to be here." Dr. J. E. Bailey, of Indiana, gave the morning lecture, on "Modern Spiritualism." It is a noble theme, and was well received. Bro. Bailey's manner of speaking has improved since last we saw him; and as he is constantly traveling and laboring in our cause, we hope warm friends will greet him everywhere. After music and singing, we adjourned to meet at 2 o'clock, P. M.

SUNDAY AFTERNOON SESSION.

The President promptly called us to order, and another heart-thrilling hour of conference floated away into the realms of the past. As is clear H. H. Smith gave us his views of the Bible. His lecture was radical, yet he struck so close to version, that not even his opposers could find fault with him. Adjourned.

SUNDAY EVENING SESSION.

Met at 7 o'clock, for the last session, to be spent in conference, and we had a glorious meeting. The house was filled with a quiet, respectable audience, who came to listen and inquire, as they did in Paul's time—"Are these things so?" The last lecture of the evening was by Mrs. Harriet E. Pope; the next, by J. L. Potter, State Agent, who gave the closing address, deep, logical, and thrilling. The Executive Board met at different times as occasion demanded, to attend to the affairs of the Association.

A motion before the Board that J. L. Potter be elected State Agent for the ensuing year. Carried.

Motion that Mrs. Pope be paid $15.00 for services as Secretary of Association. Carried.

Motion that H. H. Smith, Isaac Pope, and Harriet E. Pope, act as State Missionaries, collecting their own salary. Carried.

Our Agent gave the names of four hundred and twenty-five, as members of the Association, but upon careful inquiry, it is thought that not more than one in five or six who are real Spiritualists are members.

The speakers at Mrs. Pope's, who have received "Certificates of Fellowship" from the Association, authorizing them to solemnize marriage according to the laws of the State, are Mrs. M. Fuller, Mrs. H. H. Fuller, Mrs. Wm. Wakefield, H. H. Smith, Isaac Pope, and Harriet E. Pope, while there are a number of others, who lecture in the State, and are doing a good work.

Our cause is prospering; many are anxiously inquiring of our philosophy, and there seems to be a deep-seated earnestness in the whole people. Societies are forming, and meeting return tickets free to so many of the delegates.

Our Semi-Annual Convention is to be held in Minneapolis, June 21, 22d and 23d, 1872.

A music dealer in town generously loaned an organ for the use of the Association, for which he has the thanks of every music-loving soul.

The seven fires in the Northwest of Minnesota, and the scanty crops throughout the State, have, in a measure, crippled our resources, but Spiritualists are hopeful, and we are determined in Minnesota, to stand by the banner of Equal Rights and Progression. Dr. Bailey and others plead earnestly for our spiritual papers, urging all to subscribe who did not take them, and especially the RELIGIO-PHILOSOPHICAL JOURNAL and *Lyceum Banner*. The sufferers by the late fires have also enlisted the sympathies of every one, and especially every Spiritualist; and we hope materials aid will be given them, as we are home sick to once more greet the friends and JOURNAL.

ISAAC POPE, *Pres.*

HARRIET E. POPE, *Sec.*

Iowa.

The town of Iowa Falls is situated on the bank of Iowa River, about one hundred and fifty miles west of Dubuque, on the Northwestern extension of the Illinois Central R.R. It is very pleasantly situated, has beautiful gardens and orchards, interspersed with fine groves and pleasant streets, and contains about two thousand inhabitants. At this point the State Convention of Spiritualists for 1871 was held. A large and commodious hall was provided for the occasion, and many warm friends greeted us. Among the number we hold in grateful remembrance are Mr. and Mrs. Stevens, of the Union Hotel. Their doors were thrown open to us, and Mr. and Mrs. Higgins extended their kind hospitality to twenty or thirty of the friends. Mr. and Mrs. Bump rented a house in town, that they might all be boarding friends. The convention was well represented from all parts of the State, and speakers and people seemed determined to have a good time. Dr. Bailey, of Indiana, Mrs. Allen Pratt, held the audience spell-bound with his inspired eloquence. P. P. Good, with his stirring, energetic, matter-of-fact arguments. Mrs. Bailey, with her silvery tones enlisted the truth, made it the most interesting time ever held in the State.

Spiritualists seeking a home in the West will do well to settle at Iowa Falls. EDWIN CATE, *Sec.*

LITERARY NOTICES.

Eclectic Magazine. E. R. Pelton, Publisher, 108 Fulton St., New York. Terms, $4.00 per year; two copies, $8.00; single copies, 45 cents.

Those who think that investigations into the life of Shakspeare, and criticism upon his plays, are overworked and barren themes, would do well to read "Shakspeare and his Times," which forms the leading article in the *Eclectic Magazine* for November. Among others we particularly noticed such admirable articles as "Modern Geology and the Mosaic Account of Creation"; "Cathay, with Notices of Travelers to that Country," an admirable and appreciative review of William Wordsworth, and another on the "Character of Cleopatra." The number is embellished with a fine portrait of Beethoven.

The American Odd Fellow, for November. Published by the A.O.F. Association, No. 96 Nassau St., N. Y. $2.50 a year.

The last issue of this popular magazine is most attractive and valuable. In its varied contents we notice several good *stories* and sketches; illustrated articles, on "The Great Horse of North America and Newport"; "Letters from under a Lamp-post"; "An Odd Fellow Abroad"; "Leaves from a Rover's Life-log"; "Scientific and curious Facts"; "Humors of the Day"; "Ladies' Olio"; "Interesting Miscellany"; Correspondence from all quarters, *&c., &c.*

Looking Beyond. A souvenir of love to the bereft of every home. By J. O. Barrett. Wm. White & Co., Boston, Publishers.

This Book is the production of one of our most gifted minds, and will be read with unusual interest. The reader will find its pages glistening with a "sunny philosophy,"—"a balm for every wounded heart." He relates some startling incidents in connection with Spiritualism that cannot fail to be of intense interest.

The Journal of Speculative Philosophy. Published quarterly by S. H. Jones, Mo.

It is intended as a vehicle for such translations, commentaries, and original articles, as will best promote the interests of speculative philosophy in all its departments. Advanced minds should subscribe for it. All subscriptions (within the United States) should be addressed to the Editor, Wm. T. Harris, box 3298, St. Louis, Mo.

Is Spiritualism True? is another spicy pamphlet. By Prof. Denton. Issued by the *Banner of Light* office.

It contains a few closely printed pages, and answers the question proposed in a manner satisfactory to every reflective mind.

The Herald of Health, for November, contains a very valuable letter from P. T. Barnum to the Editor, on his health, habits, and the relation of amusements to health, which it will well repay every thoughtful person, whether sick or well, to read. This number also has a splendid article on the management of children, by Mr. Abbott, which every parent should peruse. The publishers offer each subscriber a premium of a book entitled "Physical Perfection," with three hundred pages and one hundred engravings, or Webster's Pocket Dictionary, with eighteen thousand words, etc., etc., providing they send 15 cents extra for postage; also, October, November, and December numbers of this year *free*. Try it a year. Price, $2.00,—20 cents a number.

The Phrenological Journal, one of the few magazines which are published at the present day for the radical benefit of radical readers, is represented on our table by its November number. The contents should interest every live member of our community. The following are particularly interesting: "James McCosh, President of Princeton College"; "A Man among Men"; "Spiritual Presence"; "The Educated Man in American Society"; "Alice; or, Blighters"; "Thoughts on Physiology"; "The Tagals and Visayans," etc., etc. The publisher offers the last three numbers of 1871, free, as a premium to subscribers for 1872. Terms, $3.00 a year. S. R. Wells, 389 Broadway, N. Y.

The Overland Monthly, for November, contains an article from the pen of Capt. C. M. Seammon, on the "Pacific Sea Coast View," which is replete with interest. Other articles: "Above all Price"; "The Lost Treasure of Montezuma"; "The Oregon Indians"; "Maximillian and the American Legion." These all abound with matter of interest to every one.

The Radical, for November, comes freighted with interest to every liberal thinker.

New Advertisements.

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Artificial Somnambulism.

BY WM. BAKER FAHNESTOCK, M.D.

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No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational theory for phenomena manifested.

Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the *modus operandi* to a demonstration.

The following is a Table of Contents of this valuable work,

CHAP. I. Historical Survey.—Mesmer not the discoverer of the state.—His theory of it.—Its examination by the French commissioners.—Their conclusions.—The author's remarks.

CHAP. II. Of the causes which have retarded the progress of the science.

CHAP. III. Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc. 1st, Of the instructor, or "operator;" 2d, of the patient; 3d, instructions; 4th, of the sensations experienced by those who enter this state; 5th, of their waking.

CHAP. IV. Theory of this state.

CHAP. V. Of the somnambulic proper sleep.—Of a partial state of Artificial Somnambulism.

CHAP. VI. Phreno-Somnambulism.

CHAP. VII. Of the senses.—Motion, or the power to move.

CHAP. VIII. Of the functions of the faculties. 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th, Will.

CHAP. IX. Of reading or knowing the mind. 1st, Illustration; 2d, Illustration.—Theory of Dr. Collyer.—Mental alchemy or electrifying.

CHAP. XI. 1st, of the identity of other mysteries with this state; 2d, of the mysteries practiced by the modern magicians of Egypt: 3d, of the Mysterious Lady: 4th, of the earth-mirrors, first earth-globe, second earth-globe; 5th, Second sight; 6th, Phantasms.

CHAP. XII. Transposition of the senses.

CHAP. XIII. Natural sleep.

CHAP. XIV. Natural Somnambulism.—Trance.

CHAP. XV. Of Intuition.

CHAP. XVI. Presentiment or foreknowledge.

CHAP. XVII. 1st, of interior prevision; 2d, of exterior prevision; 3d, Prophetic dreams; 4th, Witchcraft.

CHAP. XVIII. Sympathy.—Clairvoyance.—Clairvoyance at a distance.

CHAP. XIX. Of the sense of hearing.

CHAP. XX. Of the senses of smell and taste.

CHAP. XXI. Of the sense of feeling.

CHAP. XXII. Of the sense of motion.—Of their physical strength.

CHAP. XXIII. Of the influence of Artificial Somnambulism upon the system. 1st, of its influence upon a healthy subject; 2d, of its influence upon diseased subjects.

CHAP. XXIV. Artificial Somnambulism considered as a therapeutic agent.

CHAP. XXV. Of the kinds of disease cured while in this state. 1st, Chorea; 2d, Visual Disease; 3d, Epilepsy; 3d, Dyspepsia; 4th, Intermittent Fever; 5th, Fever; 6th, Case; 7th, Inflammatory Rheumatism; 8th, Chronic Rheumatism; 9th, Hysteria; 10th, Melancholy from unrequited love; 11th, Case; 12th, Case; 13th, Case; 14th, Contraction of the muscles of the fingers; 15th, Scarlet Fever; 16th, Case; 17th, Case.

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Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

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RELIGIO-PHILOSOPHICAL JOURNAL

CHICAGO, NOVEMBER 25, 1871. VOL. XI.—NO. 10.

From the New York Sun.

SPIRITS OR IMPOSTORS?

The Wonderful Performances at Moravia, New York.

(CONCLUDED FROM LAST WEEK.)

When the preparation of this room had been completed; about two years ago, according to all the minute directions of the aboriginal ghost, a sitting was ordered there by the same authority. Precisely who were present at that sitting our reporter could not ascertain; but both Mr. and Mrs. Keeler were present, and also Mary Andrews, the medium. Mr. Keeler and his wife, and whoever else might have been with them, took seats, arranged in semi-circular positions before the strange enclosure, while the medium sat herself down in front of and facing them, which placed her close to the board partition, and nearly under the aperture in that structure. When all was arranged the lights were extinguished, as at former sittings, and for a little while silence and darkness reigned. Presently the strange lights appeared as of old, and all the other unaccountable mysteries, when out of the darkness came the voice of the savage ghost, directing that a lamp be produced and the medium be shut into the dark cabinet. These directions were obeyed, when silence again reigned for a time. Suddenly the black curtain over the aperture in the partition was observed to move, as if an effort was being made to raise it, and Mary Andrews cried out from within the cabinet, as

IF IN GREAT TERROR:

"There's a man in here! Let me out! Let me out quick!"

Mr. Keeler, however, calmed her fears by assuring her that there could possibly be no man there, but that what she saw must be a spirit; and urged her to remain quiet and see what wonders would be performed.

After the interruption another period of silence ensued, when the agitation of the curtain was renewed, lasting for a moment or two, when a voice came from the opening, uttering these words:

"Too much light! Spirits can't stand the pressure."

Accepting the intimation conveyed by the words, Mr. Keeler lowered the blaze of the lamp until it shed but a glimmer of light in the gloomy apartment. Then followed another period of patient waiting and watching, when suddenly a copper-colored hand was thrust out from beneath the curtain, with the index finger extended, pointed first at Mr. Keeler, then at the lamp, and then at the end of the piano nearest the partition. This pantomime was easily translated, and Mr. Keeler proceeded to remove the lamp from its position in front of the aperture to the place indicated on the piano; the effect of which was to cause the light to shine obliquely across the opening without penetrating it. This arrangement seemed to be satisfactory to the spirits, who indicated their pleasure by sundry warwhoops and grunting "ughs," after the traditional savage fashion. Pretty soon

THE BLACK CURTAIN ROSE

completely from the aperture, and a face presented itself at the opening. It was an unmistakeable Indian face, with high cheekbones, dusky hue, and all the usual characteristics. When the astonishment that the apparition produced had subsided into an eager waiting for what was to follow, the lips of the apparition moved, and a voice proceeding from them pronounced these profound words:

"Me big spirit! me boss here! Plenty pale faces come see big spirit! Big spirit make everybody believe! Ugh!"

And the big spirit disappeared again into the darkness, and the curtain fell. Then there was stillness again for a brief period, interrupted only at last by a terrific shriek from the inprisoned medium, followed by a crash as she dashed the rude door away and came tumbling out into the room more dead than alive with fright. On being questioned regarding the cause of her alarm, she replied that a cold, clammy hand was placed on her face, and she wouldn't stand that from the spirits or from anybody else. Of course this little episode terminated that particular *seance*, and the company broke up, wondering greatly at the things they had seen and heard.

SPEECH FROM AN INDIAN SPIRIT.

On the following day Mary was induced to sit again, though with the distinct understanding that she would not go into the box or cabinet if the spirits were going to put their hands onto her; and if they did play any tricks with her, or trouble her in any way, she would not again sit. With this understanding the *seance* was commenced with pretty much the same preliminaries in the darkened room as on the first day. When the light was called for, it was arranged understandingly to suit the notions of the ghostly visitors. At this sitting several different faces appeared, some white and others swarthy, some male and others female. All did not talk, the majority confining themselves to pantomimic displays. Finally the big Indian spirit appeared, as if to close the performance in due form, and spoke apiece as follows:

"Me big spirit! me boss here! Spirits make everybody believe. Heaps of folks come here now. Folks must pay to see spirits. Mary Andrews get two dollars every time. She no sit for less. Spirits no come. Ugh."

And so it happened that thereafter the happy medium of communication between mortals and the spirits of the departed exacted a fee of $2 for every sitting, whether the number of spirit seekers were many or few. And as the rush is now very great, her income is by no means inconsiderable. Frequently she is required to sit as many as six times a day, and scarcely ever less than four times; so that her earning are from $8 to $12 every day. This income she religiously pockets herself, and appropriates wholly to her own use, greatly to the indignation and wrath of the Keelers, who make no secret of their displeasure with her for not dividing. They say that she earns all the money, while they are compelled to undergo all the trouble and expense; and all they make is the profits that accrue from the board of human visitors and the keeping of horses. However, they can't very well afford to kill the goose that lay

THE GOLDEN EGG,

and as the spirits won't come unless Mary Andrews is present, they are forced to submit and allow her to pocket her fees. But Mr. Keeler says that he is going to talk with the spirits about it. He thinks that he ought to be paid something for his own time in superintending the operations; though visitor generally had quite as lief he would not be present, notwithstanding he persists in joining every circle that is formed when he is about. But his presence is not absolutely necessary, as it has been discovered that the show goes on quite as well without him as when he is there.

With this minute and extended account of the origin and rise of these strange developments; which has been obtained from the parties themselves and from the neighbors, and may therefore be considered in a measure apocryphal, we will slip over the two years during which the manifestations have been getting into good running order, and obtaining currency among Spiritualists generally, and come down to the present time and the observations and investigations of the *Sun* reporter, who has just returned from a protracted visit to the locality and a patient study of the phenomenon.

SEEKING THE SPIRITS.

The reporter arrived in Moravia, a stranger in the place, without announcement or letters of introduction, about five o'clock, in the afternoon. He found his way to the Moravia House, the most considerable and respectable tavern in the place, and withal an excellent country hotel, where he secured a room and then proceeded in search of the renowned medium. The hotel proprietor directed him to her residence, but on arriving there the reporter was told that she was not at home; she was up at Mr. Keeler's on the hill. This house, about half a mile distant, was pointed out, and the reporter started in that direction. About half way up the hill, he met a woman coming down, but thought nothing more of it. He found the Keeler family at supper, the company consisting of Mr. and Mrs. Keeler, the little girl that has been spoken of, two hired men, and two ladies and a gentleman, who he afterwards learned were temporary boarders visiting the spirits. The ladies were from Herkimer county, and the gentleman from some place that he was careful not to divulge. The reporter was received without the slightest indication of surprise, it being supposed of course that he was only another guest attracted by the usual magnet. Nobody rose from the table to greet him; nobody asked any questions. He stood in the doorway and asked if Mr. Keeler was at home. Mr. Keeler looked up from his plate and replied, asking the reporter if he had been to supper. The reporter prevaricated, and said that as he wished to see Mr. Keeler alone, and was not in a hurry, he would wait outside until the meal was over. In due time Mr. Keeler came out. The reporter drew him aside mysteriously and said he had heard of Mrs. Andrew's strange gifts, and had come to observe them.

"Certainly," said Mr. Keeler—and we will put his language into English, lest his utter disregard of all grammatical rules would render him unintelligible to the general reader—"Certainly, that's what people generally come here for. I knew what you wanted when I first saw you. But

YOU CAN'T SEE SPIRITS TO-NIGHT."

Reporter—Why not?

Keeler—Because the medium has gone home?

Reporter—Don't she stay here with you?

Keeler—No, she lives down in the village. You must have met her going down; she just left before you come in.

Reporter—I did meet a lady half way down the hill. But can't you get her back here?

Keeler—It's no use of trying; she won't come. And perhaps if you should get her the spirits wouldn't come. They act very strangely. Sometimes they won't come at all.

Reporter—Has n't this been a good day for them?

Keeler—Yes, this has been a good day. We have had some wonderful manifestations; and the medium is tired out now and she won't come back.

Reporter—But I want to go away in the morning, and I am very anxious to see the spirits while I am here.

Keeler—There's no use of trying to urge this thing. The spirits take their own time. If you want to see something you may as well make up your mind to stay awhile. You can stay here at our house, if you want to; there's plenty of room; but if you are in a hurry you had better go along and give it up.

Reporter—But I am willing to pay the medium liberally for her trouble if she will give me a sitting to-night.

Keeler—Well; you can go and see her; if she's willing to set she can; but I do n't believe you'll get her. You had better save your money, for if you force the thing like as not you won't see anything. The spirits are very curious, and you can't tell nothing about them, what they will do.

Mr. Keeler here intimated that he was going down town, and he and the reporter walked along together, continuing the conversation.

Keeler—These are wonderful manifestations, but they ain't nothing to what we will have pretty soon. The time is coming very soon now when there won't be no skepics. The spirits tell me so. They tell me that they will soon be able to show themselves to anybody everywhere, but the time ain't come yet. They know their own business, and we can't tell nothing about them. All we can do is to wait and see.

AFTER THE MEDIUM.

When the two had reached the foot of the hill, Mr. Keeler pointed to Mrs. Andrew's house, bidding the reporter to get her if he could, and himself turned into the main street and went about his business. Mrs. Andrews was found without difficulty, and promptly to the call of the reporter. She is a good-looking young woman, apparently about thirty years of age, of medium height and rather stoutly built, plainly but neatly dressed, has just a suspicion of her Irish parentage in her face, but more of the Yankee twang in her speech. There is a little touch of sadness in the fine expression of her face, but the countenance lights up with a pleasant smile on entering into conversation. Though clearly not an educated person, she has more natural intelligence than the Keelers, and appears to be far better informed on general subjects than they. She received the call of the reporter quite as unconcernedly as did the Keelers. The interview was quite short, however.

Reporter.—Mrs. Andrews, I have called to try and induce you to give me a sitting this evening.

Mrs. Andrews.—I never sit in the evening. I have enough to do in the day time without that. Besides, I have sat four times to-day, and I'm tired.

Reporter.—But I will pay you liberally if you will accommodate me. What is your usual fee?

Mrs. Andrews.—Two dollars.

Reporter.—Well, I will give you five for a sitting to-night.

Mrs. Andrews.—Maybe you wouldn't get anything, and then you would be throwing your money away.

Reporter.—Don't the spirits always come at your bidding?

Mrs. Andrews.—O no; they only come when they have a mind to. Sometimes they don't come at all. As I have been sitting all day to-day, it is more than likely I could not get anything to-night.

Reporter.—But I have stopped here expressly to see these manifestations, and I want to go off on the train in the morning.

Mrs. Andrews.—Very well; I will sit for you in the morning before the train goes, and then it won't cost you anything extra. I will be up to the house at six o'clock; then I'll be fresh, and perhaps we can get a good manifestation. I had rather not try it to-night.

IN THE SPIRITUAL HOUSE.

As this was the best arrangement that could be made, it had to be submitted to, and the reporter returned to his hotel. Promptly at the appointed time in the morning he presented himself at the Keeler house. Mrs. Keeler was busy preparing breakfast, the hired men were just bringing in the milk of half-a-dozen cows, the rest of the household had not yet risen, and the medium had not arrived. The reporter waited until 7 o'clock, when breakfast was announced. The family dropped into the kitchen, one at a time, for their morning meal, and the reporter accepted an invitation to break his fast with them, for which his fifty cents was subsequently paid.

After breakfast, at which nothing was said of Spiritualism, only the appointment with the medium and her delay was mentioned, the Herkimer County ladies suggesting that, while waiting for Mrs. Andrews, the reporter go up stairs and examine the room and cabinet.

A LOOK AT THE SPIRITS' NEST.

Mr. Keeler assented to this, with a protest against the suspicion that should make such an examination necessary. These suggestions, it must be understood, were made without any knowledge of the reporter's official character, or that he was anything different from an ordinary visitor. The suggestion, moreover, came from the ladies, who were utter strangers to him, and without the slightest intimation on his part that he desired to make such an examination. However, he was duly thankful for the opportunity presented, and availed himself of it without hesitation. He was furnished with a light, and guided by Mr. Keeler and the two ladies, who were even more curious than he, and perhaps equally suspicious, he entered the main room, and through it the cabinet, which he cursorily examined in all its parts, though, as he had never witnessed the ghostly parade there, he was not so particular as he might otherwise have been. But on general principles he satisfied himself that the cabinet was a close apartment, devoid of machinery or furniture, and with no opening but the curtained spirit window and the door through which the medium enters.

While making these observations the medium arrived, attended by a young woman in black who was not introduced, but who was understood to be Mrs. Andrews' personal friend. The reporter withdrew from the cabinet into the main room, and a circle was at once formed, Mr. Keeler sitting on the left, then the young woman in black, the reporter in the center, with the Herkimer County ladies on the right, and the medium in front. When all was ready the door of the room was closed, and the light extinguished. The darkness that then filled the room was painful. Conversation was carried on as usual. Presently Mr. Keeler proposed that

of the music was immaterial, the only object being to bring the company into more perfect harmony, without which the spirits couldn't operate. Finally, to remove any pretended obstacle, the reporter lent his somewhat remarkable vocal powers to the good of the cause. As he esteemed it a solemn occasion he struck up a solemn tune, selecting the words,

"Hark! from the tombs a doleful sound,
Mine ears attend the cry."

But the spirits didn't seem to fancy such doleful notes, and Mr. Keeler suggested something a little more lively, whereupon the tune was changed, and the company sang the very appropriate words,

"Mary to the Saviour's tomb
Hastened at the early dawn."

The company all joined in these words with much zest, and flattered themselves that they made very good music. Still the spirits held aloof. Mr. Keeler then suggested that the music was not sufficiently lively; that something more stirring must be sung. The limited nature of the reporter's repertoire did not furnish a great variety of tunes of the nature indicated however; he happened to think of an old-fashioned Methodist revival tune, fitting the words,

"Here I raise my Ebenezer,
Hither by thy help I'm come,"

and with perfect recklessness he raised the tune at a 2.40 rate, the whole company falling in with great gusto, though, owing to the reporter's stirring and lively style, straggling from one to six notes behind him. But the tune was rendered with power enough to startle

THE SLEEPERS OF THE OTHER WORLD,

even if the shocking discord did not bring them in vengeance about the ears of the thoughtless mortals. But they came not, and when the words were exhausted, stillness and darkness reigned again. As a final effort, the reporter, in utter desperation, struck up,

"John Brown's body lies mouldering in the ground."

He sang the first verse alone, but the company came in nobly on the "Glory, Hallelujah" chorus, and on repeating it, were rewarded with help from the coy spirits of darkness. Seemingly out from the dark and empty cabinet came three voices, two male and a female, singing soprano, tenor, and alto respectively. They joined only in the chorus, but sang then clearly and with a degree of ability that put the mortal choir to the blush. Here, then, was mystery number one. Mr. Keeler and the reporter were the only males in the room when the door was shut, and it had not since opened. Keeler's position was clearly manifested, even in the darkness, by his constant asthmatic wheeze and disagreeable coughing. The reporter, of course, could distinguish his own voice among the mortals. Whence, then, came these two additional male voices, even supposing that Mary Andrews turnished the female voice?

INTERVIEWING THE SPIRITS.

When the singing ceased, the reporter essayed a little conversation with the spirits:

"Reporter—The spirits seem to live a full chorus of his own; will they not favor us with a song by themselves?

Silence alone answered the request. After waiting a moment the question was slightly varied and a "please" added. Then out from the darkness came a hollow voice, saying:

"The burden is greater than we can bear."

If the burden of that music was too great for the spirits, the reporter concluded it was too great for him, so he too refused to sing any more. Then silence prevailed for a while. Presently, directly in front, two exceedingly bright lights appeared, apparently not larger than a pea, shining but for a moment and then disappearing. These were succeeded by others of like character, some appearing directly over the heads of the sitters, other behind them, or wherever a presumable chance might put them. With these appearances one of the Herkimer county ladies described a beautiful, golden-haired child which she professed to see, though nobody else could see anything but the specks of light and the impenetrable darkness. Then the room seemed to be filled with shapeless and undefined

CLOUDS OF RARE FLEECINESS,

moving about in all directions, which Mr. Keeler said were spirits. While these displays were being made the same hollowed-toned voice came again from the darkness, with the profound utterance,

"My friends, this is a beautiful reality."

The reporter thought so too, but he didn't say it. Just then there came a gentle hand, softly but unmistakably patting him on his knee. He clutched at the unseen manual, supposing, of course, that the spirit wanted to shake hands, but he grasped only a dark nothing—the ghost had vanished.

Finally, after a protracted performance of this character, a gentle tapping was heard on the wall. Keeler, who was evidently up to the business, at once asked:

"Do you want a light?"

Two taps were translated as an affirmative reply, and a match was promptly struck and the lamp re-lit. On recovering the sense of sight, everybody looked around and discovered everybody else sitting just as when the lamp was fast burning, and no apparent change in the room. The medium then took her chair and retired within the cabinet, seating herself at the extreme north end, and just within the door. Mr. Keeler then put up and fastened the door, placed the light on the plane in the position heretofore described, set a rough paper screen in such a position as to shape the lamp done, when the curtain covering the aperture was seen to move. All eyes were riveted upon it. Then it fell back and remained at rest. Again it moved as if an effort was being made to raise it. Slowly the lower right-hand corner was rolled back until the opening was about half uncovered. Then a figure presented itself in the opening and quickly withdrew, letting the curtain fall again. No one had seen the figure distinctly, nor could anybody tell what it was, though all asked. Presently the curtain was raised again as before, and

THE FIGURE AGAIN APPEARED,

presenting itself a little more into the light, but only far enough to be recognized as the face of a man. As it again withdrew, the whole company united in a request that the spirit show himself more plainly. The obliging old fellow made the effort. Drawing the curtain aside, he thrust his face quite through the opening until the light of the lamp fell upon its side. It was a venerable-looking face, not at all ghost-like or repulsive. It looked something like William Cullen Bryant. The head was covered with snowy white hair, quite thick and long. It had full whiskers of equal whiteness, and a heavy moustache that curled under like a heavy roll of hair. It was the face of a voiceless spirit, and withdrew itself as quick as seen.

While the company was urging the venerable spirit to give his name the curtain again rose, this time from the left-hand corner, and an entirely different face appeared. This was the face of a man certainly fifty years of age, with iron-gray hair and whiskers, but no moustache. He wore gold spectacles. He was a very familiar spirit, showing himself with great freedom, but he refused to talk, contenting himself with playing bopeep with the audience for about five minutes and then withdrawing absolutely. While the company sat waiting for his reappearance, or for some other development a hand came out of the aperture, and, pointing first at Keeler and then at the cabinet door, quickly withdrew. This pantomime was readily translated by Keeler as the end of the performance. It meant that he was to open the door and let the medium out, which he did, and the company broke up. As soon as the medium came out, the reporter again entered the cabinet and examined it more closely than before, but failed to discover any traps or machinery, or any means of ingress save through the door or by the windows.

ARRIVAL OF DR. NORTH.

On going down stairs, it was found that the morning train had passed, so that the reporter could not get away until evening. The train had brought some recruits to the company of spirit-seekers, chiefly Dr. North, a known Spiritualist from New York, and two very genteel appearing ladies from the same city. Dr. North was very anxious for an immediate interview with the supernatural apparitions, and desired that nobody but the medium and Mr. Keeler should be present. So the reporter left them to consult the oracle alone and went down to the village. After a midday dinner he returned to the house, hoping to join the company in an immediate sitting. Mrs. Keeler was in the kitchen attending to her domestic duties, and the child-grandchild was playing about the door and yard. Nobody else was to be seen. Mrs. Keeler informed the reporter that the "folks" had just gone up stairs, and intimated that, as they were probably not yet to work, if the reporter would go up he would doubtless be admitted. The reporter went up and tapped at the door, but the company seemed indisposed to admit him. So he returned below and improved the opportunity to reconnoitre outside. First satisfying himself that Mrs. Keeler and the child were still employed in the back part of the house and yard, he walked around in front to watch the windows in the tower opening into the mysterious cabinet. While watching these, he could distinctly hear the voices of the people in the upper room conversing and singing. He also opened the slats of the parlor windows under the ghosts' operating room, and kept the ceiling of that apartment in view. And while keeping an eye generally about the tower, he discovered a ventilator window in the foundation wall opening into the cellar portion of the tower. This he had the entire external portion of the tower in view, as well as its interior below the cabinet; and he testifies most positively, and of his own knowledge, that during this particular seance no person approached the apartment from these directions. The formation of the cabinet precludes the possibility of any access to it from above, unless while the room is darkened, and then escape by that direction after the manifestations, if it were otherwise possible, would be attended with danger of discovery, as after the light is once lit it is not again extinguished, and the space above the cabinet is open to the view of the sitters.

THE SPIRITS KNOW THEIR BUSINESS.

While the reporter was thus standing guard on the outside the seance terminated. Then he was immediately called for. The manifestations had been unsatisfactory, which was attributed to the ghostly displeasure that a visitor had been excluded, and the whole company united in a desire that the reporter should join them in another sitting. This he was ready to do, and the circle was soon formed. It consisted of the two New York ladies on the extreme right, then Dr. North, one of the Herkimer county ladies, the strange gentleman above mentioned who had not given his name or residence, the other Herkimer lady, the *Sun* reporter, the young lady in black, and Mr. Keeler on the extreme left. The preliminary ex-

(CONCLUDED ON EIGHTH PAGE.)

Written for the Religio-Philosophical Journal.

PROGRESSION.

By Wm. C. W.

It is claimed by those living in the body and out of the body, that it is prescribed in the book of Providence, that humanity, collectively and individually, shall come slowly towards perfection, and yet, through all the devious changing, checkered way, we are ever approaching something better.

If there is truth in such a sentiment, its chief beauty and value may be found in the fact that it crushes hope out of no human soul. The poor man living in his lowly cot, walking in the most humble vales of life, laboring daily to procure bread for his dear wife and children, may hopefully look forward to a better time coming, even though that time be deferred past the boundary line of the present world.

The poor criminal captive in his lonely prison cell, in tears and bitter anguish of soul may exclaim, "Oh! this lonely solitude, it is dreadful to bear, to be shut away from social life and the bright sunshine." Yet, over and above, out beyond the bitter consequences of his sins, he may say there is a better time coming.

We all can bear the sorrows of this life, and some of us, perhaps, even grow stronger in bearing our afflictions, if we can only feel assured that the bright millennium morning will come. Let the sun of hope, immortal life, and unending joys beyond the tomb, throw their mellow beams on the hill tops and we will work right on, hoping, trusting, that through all the dust, darkness and trouble, we shall triumph at last. We may pine and sigh, faint and fall; but we will get up again and go on our journey, feeling that through all this, our Father calls us to come to Him.

There are doubless great crosses for us to bear in this world, but it can hardly be said they come of leading a religious life, for that is to be, to act in accord with divine laws, to be reverent towards the author of our being, to be kind and lenient towards humanity, to be just and noble in our lives, and certainly, no cross can come of that.

Yet along the dusty highways of life, we meet men, and when we look into their faces, we see that they are bearing a heavy cross on toward their calvary and their crucifixion. Not by the power of the Jews, but rather by the power of their own bitter prejudices, appetites and passions—these as, arrows, thrust them through and through,—these may wrap a winding sheet about them, and lay them down in their graves, and what will become of their poor souls then?

An objecter might say we should stop at that point, for it is just there that nature takes a sudden turn off in to the dark. Are we not oftimes assured by those who claim to know, that from out the shadowy folds of death, no loving father sends word back to his wife and children, no tender-hearted mother calls to her darling child, the dearest friend sends no whispering from out the invisible air; and the skeptic tells us that the silence which settles down upon the grave, may, or may never be broken on some distant shore, that immortality may be only a dream of the imagination, a mirage of the mind, soon to fade forever away.

Still we have an inner consciousness, an unyielding faith that all these departed souls are held within the all-permeating grasp of the Infinite Father—that the attributes of his mind are justice, love, mercy, wisdom and a reasonable judgment, and that all these human souls, regenerate and unregenerate in their future states, must be conditioned in keeping with the demands of these essential attributes of the omnipotent mind.

Then, are we not told in the Scriptures, that Jesus "being put to death in the flesh, but quickened in the spirit: By which also he went, and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." (I Peter 3: 18—20). Was not that just what might have been expected of that sweet souled Nazarene, that large souled philanthropist and lover of humanity? Having laid off the outer form, he first gives his attention to the work of preaching in a future life, the same class of erring and belated, for whom he had been laboring in this world.

Are we to suppose that such persons as Fox, Wilberforce, Hopper, Lucretia Mott, Smith, Garrison, or Phillips, in simply laying off the outer garment of the soul,—will they ask for reserved seats away among the Father's higher mansions? Will their hearts grow cold and indifferent towards poor, erring, suffering humanity, either in the body, or out of the body? Will they be any less philanthropists in that bright world, than in this? I speak of them only as representatives of a certain class of minds; but would it not be rational to suppose that all kind souled up-lifters of humanity, should follow the example of the gentle Nazarene? When upon the future shores, they have passed kindly greetings with old friends, received the warm congratulations and thanks of those for whom they have nobly labored in this world,—would they not be likely then to say to their friends, you know that our soul faculties are all cultured, trained and set to work for the lowly, the belated and misguided, and surely there must be vast millions of these ever rising from material worlds into the realm of spirit life. Then show us the way, we will go right to work, we will follow in the footsteps of Jesus! Our hearts are all aglow, burning with love for the labor!

Do not these faithful souls, these workers for humanity know that the sweetest melody in the Universe, is the still, quiet refrain of the loving heart that runs to assist the needy? Do they not know, that the most eloquent prayers that reverberate, echo and re-echo along the far off aisles of immensity, are the works of the busy souls that lift up the weak, the fallen, the lowly and belated, and send them on their way rejoicing through the Father's kingdom?

Bordentown, N. J., Oct. 30th, 1871.

Written for the Religio-Philosophical Journal.

MEDIUMSHIP, DISEASE, ETC.

By H. S. Johnson.

What is it that brings a medium in rapport with a diseased person? For instance, a person residing in Québec, Canada, may write to a person living in New Orleans, and that person on taking the letter in his or her hand, may feel the condition of the person in Quebec, mentally and physically. The medium may hold the writing, or a lock of hair in his or her hand, and feel the individual's exact condition. If he has lofty aspirations and inspirations, it will be felt by the medium. Or on being introduced to a stranger, and taking his hand, one may feel a thrill of pleasure or a thrill of horror. Now, what is the power that brings the medium in rapport with these conditions? It is a question of great import to the people of the present age, for mediums can testify to these things as facts, not in isolated cases, but by thousands! I will cite a few instances. A person came to me for treatment, who had fits. I had the same spasmodic action of the nerves and muscles that he had. Another case of a young man who had rheumetism in all of his joints, so that he could not raise himself from his seat. I was stiffened exactly like him, and used his expressions. I had never seen or heard of him before. I might enumerate many other cases, such as delirium tremens, nervous headache, and disease in every part,—always locating the disease properly.

Now, if there is no magnetism, and if it is by the will-power of the individual, treated that a cure is effected, why was it that in the case of a little child I was called to see, whom the parents supposed was dying, for she had not recognized or spoken to any one for four days, why was it that this child, in fifteen minutes after a magnetic treatment, became conscious of the persons in the room, looked around, and from that moment was made better,—well as it were, and has not been sick since, but has had better health than ever before? Again, a little girl, three years old, was brought to me who had fits every night. I gave her a magnetic treatment and some medicine. She has not had fits since. In these cases, I have cited, I see no evidence of will-power on the part of the patient, but I have great reason to believe in the existence of magnetism.

A person dwelling in Chicago, may be affected by the thought of one who is in St. Petersburg, for with the magnetic power space is annihilated as it were. Our atmosphere is a network of thought conveyed upon the wires of magnetism from one brain to another, or we might call it from one battery to another. Sometimes thoughts are emitted, and sent out at random, as it were, and they find lodgment in some receptive brain. For instance, here is a farmer with large thinking capacity, but no education, no talent for speaking. He seats himself in a corner alone, and thinks thoughts that are grand and expansive, but he has no means of conveying those thoughts to the people. Let us follow these thoughts. They have gone forth from his brain and in the business of the day he has forgotten them. We see them gliding along on one of these magnetic wires. We follow them until we come to a man who is preparing a speech, or lecture. These thoughts enter his brain, and he supposes them to be original with himself, yet we see that they originated with a hard working, ignorant farmer. This lecturer's brain was a receptive brain, and was educated according to the age in which he lived. In neither of these men do we see that the will produced these effects. We do not wish to deny that the will can assist in the cure of disease, or that it can produce disease, for these things are facts, but we wish to say, that there is something more than the will. There is an unseen influence, underlying and permeating all the actions of man, and to understand man in all his varied relations, and understand how to educate the will, and how to govern the magnetic power, we must follow him back to his ante-natal conditions, then examine his surroundings from his infancy up. We must weigh him in the balances of circumstances. We must measure him in the hydrometer. We must examine him by the thermometer, and try him by the barometer, to know why certain diseases are produced, what relation the will bears to the body, what moral conception he has, what his religion is,—then see what the class of spirits are that surround him, and then we have not one-half the hidden forces of nature that are brought to bear upon a human being.

Wautoma, Wis., Nov. 6th, 1871.

Written for the Religio-Philosophical Journal.

SATURDAY NIGHT.

By Sada Bailey.

Another week is ended; weary from its toils, but with a peaceful conscience, and calm enjoyment of duties cheerfully performed, I sit down to pen thoughts as they come.

Methinks the influence of my musings is somewhat akin to the spirit which inspires Brick Pomeroy's "Saturday Night;" but even were I gifted with his genius, time at present forbids my indulging in the sentimental spirituality which characterizes the angel-wrought productions of this diversified writer's lighter and holier moods.

This evening, Brick, as well as myself, has a new theme for "Our Saturday Night." Oh! what wonderful changes may be wrought between two of those Saturday nights. One week ago one of the mighty wonders of the world, the great commercial city of Chicago, proudly stood where now are sleeping naught but smouldering ashes and ruins.

"All comes for the best." Ah! now I am thankfully gazing upon my precious little ones, who in safety are sweetly sleeping, after their refreshing bath of Saturday night. The question comes, If their dear lives had been a sacrifice to the fire fiend, could their mother, with heroism of martyrdom, have won within the sentence she has just penned, the faith-giving sentiment of our philosophy, "All comes for the best?" Be that as it may, it is my honest opinion that through all this untold suffering, this raging fire has done its work of purification as well as destruction.

The dross of selfishness has been melted from millions of human hearts, and the pure gold of benevolence shines in radiant luster. The magnetic chain of sympathy has been welded; which unites all humanity's children into one common brotherhood; and millions of souls throughout many nations of the earth realize that to-day we are living an event of history, which will bequeath to future generations a record of kindly deeds unequaled in the records of the past.

How many happy Saturday nights I have spent alone, but not lonely, in looking over the spiritualistic periodicals, all kindly sent me by the editors and editresses, who know me to be their true friend and earnest co-laborer. On my stand is a place for the *Banner of Light*, the *American Spiritualist*, the *Crucible*, *Woodhull and Claflin's Weekly*, and last, but not least, the RELIGIO-PHILOSOPHICAL JOURNAL; but a tear of sorrow falls, because this Saturday night thy place, dear JOURNAL, is vacant. Then to-morrow, though it be the Sabbath day, I will work; give my little mite to re-instate in Chicago the RELIGIO-PHILOSOPHICAL JOURNAL—this excellent paper, this noble exponent of our philosophy, trusting that my spiritual friends may think with myself and Jesus, that "It is lawful to work on the Sabbath day.

La Porte, Ind., Oct. 21st., 1871.

UNLESS you wish a premature death you will let all the poisonous hair preparations alone. NATURE'S HAIR RESTORATIVE is perfectly harmless, as any druggist will tell you. See advertisement.

ALL great things are born of silence.—*Martineau.*

CHARITY is as much of the tongue as of the pocket.

A GREAT man is always willing to be little.—*Emerson.*

IF a man wishes to know the strength of evil, let him try to abandon it.

THY lot is seeking after thee; therefore be at rest from seeking after it.—*Arabic Proverb.*

OLD truths are always new to us, if they come with the smell of heaven upon us.—*Bunyan.*

THE weak may be joked of anything but their weakness.—*Zimmerman.*

Voices from the People.

OSAKIS, MINN.—E. Tannehill writes.—I received No. 5 of the JOURNAL to-day, and do truly sympathize with the unfortunate by the fire in Chicago, and especially with the proprietor of the JOURNAL. It would be too long for me to tell how I came to lose the weekly visits of the paper. Please find inclosed three dollars.

CHARDON, OHIO.—H. Chamberlain writes.—I have responded to your call for aid in a simple form. Would that I could do more, for I have only succeeded in getting a renewal of subscription, when I was in hopes to have been able to send you several new subscribers. Inclosed find post office order for eight dollars. Credit as directed.

BYRON, N. Y.—J. W. Seaver writes.—Inclosed find three dollars. Yourself and all other sufferers by the great fire, have the warm sympathy of the people in all parts of the country. I trust you have not met with any heavy pecuniary loss, and that you may soon, as heretofore, be doing battle nobly for the cause of truth.

LA FAYETTE, IND.—S. Thayer writes.—Your circular was duly received a few days since, and I hasten to comply and also order to preserve dollars, the amount due you for the JOURNAL to May next. It should have been sent before. When I heard of the fire raging in Chicago, my first thought was, "I wonder how it fares with Brother Jones," hoping his office would be spared, for I hardly know how I could get along without the JOURNAL. I think Brother Francis has found a solid platform to rest upon in his "Search after God," when we contemplate the terrible suffering of human beings resulting from the fate of the city.

RUSHFORD, MINN.—E. G. Chase writes.—You no doubt are anxious to hear from the entire list of your subscribers who are in arrears for your paper. Having been burned out a year ago last August, involving a loss of $7,500, without a dollar insurance, I feel that I know how to sympathize with you and all your fellow citizens. I have been struggling to build up my business ever since fire, and find to-day that the struggle is only just begun. Incessant toil and untiring energy, in a way that will overcome such disasters, and my best wishes shall be with you for your future prosperity. Inclosed find three dollars for a year's subscription to the JOURNAL, and only wish I were able to furnish you all you need.

BAKER CITY, OREGON.—Wm. F. McCrary writes.—We have this day received your extra informing us of your condition since the great fire. I hasten to send you what I could get on the spur of the moment, and send by this mail.

WATERLOO, WIS.—J. O. Barrett writes.—Inclosed find post office order for ten dollars, which credit as directed. Glad to learn that so many friends respond to your needs in this hour of your misfortune respecting the JOURNAL.

CEDAR RAPIDS, IOWA.—H. G. Griffin writes. Brother, I shall do the best I can to aid you. You have done me a kindness I never can forget. You will find inclosed four dollars, to credit on my subscription.

DUNDEE, MICH.—E. S. Sorter writes.—Your appeal for help reached me at a late hour, but better late than never. I am glad to learn that the JOURNAL would again lift its head above the conflagration. I inclose five dollars to pay what is due, and give me credit for the rest. I will try and get some new subscribers who will pay in advance.

WEST LA FAYETTE, OHIO.—Joseph Burr writes.—Although my subscription to the RELIGIO-PHILOSOPHICAL JOURNAL has not yet run out, yet I deem it proper to continue the paper, and to pay in advance. So good a paper must go down for want of support. The articles from the pen of Dr. Wm. Fahnestock and Dr. H. T. Childs are worth the subscription price. I live remote from a spiritual society, and am not myself a confirmed Spiritualist, and can not raise you even one additional subscriber. If you could induce a few test mediums or fair speakers to call with me and stay as long as suits their convenience, I presume I could soon find you patrons. I reside in a village, close to a station, on the [illegible] Chicago and St. Louis R. R., and presume many mediums and speakers pass on that road, but unfortunately, are not much known to Spiritualists. Why is eastern Ohio so neglected by your friends? No uncultivated soil offers better prospects. Inclosed you will find a post office order for three dollars, which you will please place to my credit.

FOREST, OHIO.—S. Howe writes.—I have taken the JOURNAL three months on trial and like it very much. I do not know of any religious paper that suits me better. I admire the course you pursue, so I will renew my subscription for one year from the commencement since the big fire. I think my three months were out when the office was burned. I want to see the conclusion of the "Search after God." I will keep watch to see if I can find any more who will send for the JOURNAL.

PARISH, N. Y.—Ezra Thayer writes.—Inclosed you will find $2.50. You will receive it gratis on account of your misfortune in the late fire. You will let my present subscription stand till it expires next May, then I will renew. I am now almost 82 years of age. I am scarred a living through my natural life, but that which I give for spiritual or benevolent purposes I have to procure by my individual efforts. The money I send you I obtained by husking corn. If it had been a larger sum, you would have had it just as freely. I purchase my spiritual books and other publications similar to the way I obtained means to send you. I have been a Spiritualist about fifteen years. My mind was agitated about twenty years since. Some fifteen years ago I was troubled with an attack of inflammatory rheumatism, and the spirits came and healed me. Since that time I have not been troubled with that disease. This convinced me of spirit power and spirit life, and I have been no skeptic since. I know my friends who have gone on, are yet alive, and are only transferred. I see them, and feel them, and talk with them, and sometimes they give me an electrical shock, especially since the time I was partially paralyzed. My experience teaches me that Dr. Edmeston is right. His theory may be true, but in my case it has not been proved so.

Venerable brother, we appreciate all you say, and place your $2.50 to the credit of the Widow's and Orphan's Fund, and hope you will forward names to whom you would like to have us send the JOURNAL free.—ED. JOURNAL.

VOLNEY, IOWA.—S. Candee writes.—Inclosed find post office order for five dollars, to be disposed of according to your liking. My subscription to the JOURNAL is paid to the 24th of March, 1872. If the JOURNAL rises from the ashes to be as good as in times past, I shall be abundantly rewarded, whether I get it or not.

REMARKS.—Thank you, brother. Three dollars we use to renew your subscription, and two dollars we credit to the Widow's and Orphan's Fund.

DAVENPORT, IOWA.—David S. Fuller writes. I received your little JOURNAL, and was sorry to hear that the office was burned, but the friends must help start it again, for I feel as though I can not do without it. It is the first thing I think of when I go to the post office. I wish I was able to help you more, but it is all I feel able to do. Please to accept this five dollars as a present to help start the JOURNAL with, and to further the cause of progression and truth.

Thank you. It is credited to the Widow's and Orphan's Fund.—ED. JOURNAL.

ST. LOUIS, MO.—R. D. Goodwin, M.D., writes. In response to your call for aid, I herewith send you five dollars and my blessing for your determination to continue the JOURNAL. I trust it will not be long before I see its bright face again. I am lost without it, and can not supply the want of it in any way.

OTTAWA, IOWA.—Kinsey Jordan writes.—Inclosed find five dollars. Credit to my account, and keep the ball rolling.

KNIGHTSTOWN, IND.—Dr. J. H. Hill writes. Inclosed I send one dollar and forty cents, to pay for the JOURNAL for five months, which paper was so suddenly and unexpectedly devoured by the fire king, which has swept so destructively over your great city.

RAYMOND, IOWA.—Mrs. M. E. Engle writes.—We received your little sheet with the greatest pleasure, and "devoured" it with the most rapid avidity, scarcely being able to wait until we could deposit baby safely away. [illegible]

ROUND TOP, TEXAS.—H. Ledbetter writes.—Your appeal for help has reached me, and as a reader of your paper, with a paid subscription for some months to much, mine is as follows: You will find inclosed $2.50, which credit as directed.

BATTLE CREEK, MICH.—T. Snow writes.—Inclosed you will find a three dollar post office order to renew my subscription for the JOURNAL. Let every one throw in their mite, as did the widow—for the Religio-Philosophical Journal will go on with the fight, until all the evils of old theology are kicked higher than a kite.

FRANKFORT, KY.—E. Whitesides writes.—I received your circular, giving an account of the great loss of life and property in your city a short time since by fire, and among the rest, the JOURNAL office. I mourn the paper very much; but hope it will not be long before we shall have it again. Inclosed please find money order for six dollars.

DANSVILLE, N. Y.—A. Quigley writes.—I respond to your appeal by sending you two new subscribers and repay my subscription. Let the time commence with the resurrection of the JOURNAL.

LA SALLE, ILL.—C. C. Davis writes.—It seems that our familiar friend and visiter, the JOURNAL, has been licked up by the awful fire, and that you are true to the caption of the paper in this, that you are going to work in a "philosophical" manner to resurrect it. You are showing strong faith in your Saviour, and great energy, which, however, merely goes toward keeping good the manifest energy of your previous efforts in building up and sustaining so good a paper as the RELIGIO-PHILOSOPHICAL JOURNAL. Count on me for a full year's subscription, at least, dating Aug. 22nd, which I shall forward you during Nov.

VALLEY MILLS, W. VA.—N. H. Colson writes. I have just received your little sheet of Oct. 9th, giving an account of your severe loss by the fire, and I hasten to renew my subscription, as the best I can do for you at present. You will please find inclosed post office order for three dollars, for one year's subscription.

BUFFALO, N. Y.—B. Sully writes.—I have been very negligent in sending your dues for the JOURNAL. I here send six dollars to pay up arrears, and to renew. We feel bad for you in this great loss, but hope it will not been so slow as ourself in answering your call.

DELPHOS, OHIO.—G. W. Hall writes.—Your appeal for aid came duly to hand, but, being absent on business, caused some delay on my part, to aid you. But it is never too late to aid a brother in distress. I send $7.50, which credit as directed.

WELLINGTON, OHIO.—Zera Rawson writes.—I received your letter or circular. I was glad to hear you are alive, and in as good and comfortable quarters as you are. I hope you will soon be in running order again. I send you a check for five dollars to credit my account, and want you to send the paper as soon as you can.

VERDI, KANSAS.—J. A. Beam writes.—We were very sorry to hear of the burning of the JOURNAL office, and hope you will be able to continue in the field as a paper. We are very weary waiting for its welcome weekly visits. Herewith I send money order for three dollars, for renewal.

ETNA GREEN, IND.—A. H. Bushman writes.—In consequence of the blow you received from the fire, and the need of the JOURNAL amongst Spiritualists, every one interested should cast in their mite at the present time; for many prefer it to other spiritual papers.

WINONA, MINN.—Wm. B. Allen writes.—Please find inclosed five dollars, for which, give credit.

WINONA, MINN.—Jane M. Davis writes.—I can not find words to express the joy with which I received the little sheet, with the name of the JOURNAL on it. I was glad to find it still alive; also that it was going to live. I am truly sorry for your loss, but glad your life is spared to start the paper again. I wish I had plenty of money, how soon would I hand some over for your use, but the mite I have to spare I send.

FENN'S MILLS, MICH.—James McCormick writes.—I admire your courage, and think, with such a spirit at the head, we shall soon see the smiling face of our dear JOURNAL again. I am a trial subscriber. I send you six dollars; three of which you may apply on subscription, and the other three for the JOURNAL, to be sent to G. C. McCormick, Ransomville, N. Y.

COLUMBUS, GA.—C. H. Jones writes.—Your little, diminished sheet of Oct. 9th, came to hand to-day. It makes me feel sad to see the proportions of the glorious old JOURNAL so reduced. When I saw the accounts of the suffering in Chicago, my soul was sad, but when I read what a noble work we all mankind went to your rescue with the comforts of life, I said, "Glory to God in the highest; this is not total depravity; this is that brotherly love that will save the race. When I saw that the theatres in New York were playing for the benefit of the suffering of your city, I could but ask was the Church doing as much. Here is a poor fellow's two dollars—I wish it was double as much, to help the JOURNAL back to life again.

KALAMAZOO, MICH.—Albert Shroeder writes. Inclosed find two dollars for the JOURNAL. I am sorry that I can not send more just now, but I shall forward you more soon. I hope that all will do the manly part. I thank you kindly for past favors, and hope that you may soon be able to start the dear old JOURNAL again.

VERNON, MICH.—E. J. Garner writes.—In answer to the appeal for all true friends of Spiritualism to renew their subscriptions for the JOURNAL, I inclose three dollars. I hope there will be new efforts put forth by all lovers of truth, to establish it on a sure foundation, and may the angels guide and direct you.

BUDA, ILL.—J. N. Pervier writes.—Inclosed find six dollars, which will pay for the paper until Feb. 1873.

NEW YORK CITY.—Albert Day writes.—Some of the clergy in New York are rejoiced that the recent fire has occurred. Dr. Thompson is one among the very wise, for they know that God directed the whole conflagration. The clergy assume to know all about God's proceedings, and are in intimate communion with the devil, if any reliance can be placed upon their assertions; but I am not aware that any professed Spiritualist has received any message from his Satanic Majesty. I am not disposed to deny that the clergy have held communion with their alleged devil for ages past, and I give them all the credit they claim for good taste in their selection of their society. The fiendish assertions of the churches show conclusively that they are in constant communion with satanic spirits.

GREEN GARDEN, ILL.—C. Hutson writes.—No. 5 of the JOURNAL came to hand all safe, and a more welcome number never has been received. Brother, your sympathies, our inmost soul is with you, and if we had this world's goods, we would help you. I send you inclosed four dollars, to pay what I owe, and three dollars, to renew my subscription for a year.

LA PORTE, IND.—Sada Bailey writes.—I will send to you three dollars from my own light purse, even though I sacrifice some personal comforts, yes, even necessities. Please send the JOURNAL to some poor, burned-out family in Chicago with this year's subscription.

WOODLAND, CAL.—J. Hollingsworth writes.—Inclosed please find forty-six dollars for a club of twelve. I have been running round ever since I got your call for help, and this is the best I can do up to this time. If it were not that I know you are in need of all you can get at the shortest notice, I would not send this paltry sum, but would keep on trying to get more subscribers. I am truly sorry to hear of your hard luck, but go ahead with the paper. It will not do to let it stop; it would be as bad as putting us on half rations. I believe from the expression that I hear from Spiritualists, that your paper will be better sustained in the future than it has been in the past. May good angels and kind spirits ever assist you in your noble work, and all Spiritualists send in their mite, as they should do, and I hope you will soon recover from your losses. I believe the spirit world is in sympathy with our cause. May the JOURNAL live to give old theology and priesterafi many hard blows in the future, as it has done in the past.

BUXTON, ILL.—George Shumway writes.—As long letters is not my forte, and I presume not what you need at present, I will just state that I feel your loss very much. I will inclose five dollars, which if you get, please give me credit, and send on the JOURNAL, as soon as you commence publishing.

HILLSDALE, MICH.—F. W. Merritt writes.—I should have written before this time and sent you your dues for the JOURNAL, but I had to scrape hard to get it together. I now send you a ten dollar money order, which you will please place to my account.

HOPEDALE, MASS.—Richard Walker writes.—I received your circular of Oct. 9th, and learned by it that it was as I feared, that you were burned out; but I was glad that you were determined to start the paper again, and I solicited aid from your old subscribers. To that end I here inclose five dollars, for the continuation of my subscription. I wish you to let my former subscription be canceled, as I consider it burned by the fire.

TROY, IND.—Anton and Eliza Hochweber write.—Please accept this small sum of four dollars, three for the renewal of the JOURNAL, and one for assistance.

FORT PLAIN, N. Y.—Mrs. Kate L. Vanderwear writes.—Inclosed please find three dollars as a subscription for the JOURNAL. I never saw but one copy, but liked it very much.

HARRODSBURG, KY.—O. S. Poston writes.—My subscription expired the 12th of last September. I send three dollars to renew my subscription for one year from that time. I deeply sympathize with all the Chicago sufferers, and trust that they and yourself will soon be resurrected. Spirit, the great spiritual battle must go on. I am doing all I can in my district of country.

PHILADELPHIA, PENN.—Jacob Foster writes. Inclosed please find five dollars, that I will give toward replacing your loss by the great fire.

COUNCIL BLUFFS, IOWA.—J. Holland writes. I shall do all that I can to aid in establishing your valuable paper, and I hope that all men who are true to their faith, and all women who love liberty and justice, will do all that is right to assist in this work of love. Ten dollars inclosed—credit it as directed.

CROSSWICK, N. J.—S. Taylor writes.—Inclosed you will find an order for ten dollars. You will please give me credit for three dollars, the remaining seven use at discretion.

PROSPECT HILL, WI.—John Boyd writes.—I have just received your circular, giving an account of your total loss by the great conflagration which recently befell your city. I like the paper very much, and hope to see it have a wider circulation. I will here inclose three dollars, to pay for one year more.

JOLIET, ILL.—Mary L. Millspaugh writes.—The fire was the theme for two discourses here, in two of our churches, and at the Baptist church the speaker was a lawyer. During his remarks, he charged this terrible calamity that has fallen upon Chicago, to the Lord. He said that the Lord made those scoundrels set that fire. If this is true, I think the Lord had better change localities with the devil, for as much of a fiend as his Satanic Majesty is represented to be, he never would have done so mean a thing as that.

AURORA, ILL.—John Darrah writes.—Receiving your little sheet dated Oct. 9th made me feel very queer, I assure you, still I was glad to get it, as I did not know your address. Find four dollars and fifty cents inclosed. Use as directed.

GENEVA, WIS.—Matilda Snow writes.—Inclosed please find one dollar, that being all I have to spare just at present, as I am unemployed, and will draw any more until December. I then intend to renew my subscription for the paper, as it comes like angel's visits in my home. You have the sympathy of the entire spiritual community in your great loss.

BELLEVILLE, ILL.—E. W. Primm writes.—I can not tell you how much I miss the JOURNAL. May I not expect to be again in regular receipt of it soon? Oct. 5th, I mailed you a check for five dollars. I trust it reached you. Should your paper be again published, I hope to receive it. What is all. I have found more pleasure in reading it than I can express. The burning of Chicago caused me loss and trouble. I could have borne it all with more patience to the JOURNAL. Inclosed find letter-heads no reply. Accept my hearty sympathies in your present trials.

BLOOMINGDALE, MICH.—Mary B. Edgerton writes.—Will you please accept one dollar? It is a small sum at this trying time.

PALATINE, ILL.—David Beach writes.—Keep the ball rolling, brother. Spiritualism is not to be burned out. All other isms are mortal and must perish. The spiritual JOURNAL, where I saw how all mankind went to your rescue with the comforts of life, I said, "Glory to God in the highest; this is not total depravity; this is that brotherly love that will save the race. When I saw that the theatres in New York were playing for the benefit of the suffering of your city, I could but ask was the Church doing as much. Here is a poor fellow's two dollars—I wish it was double as much, to help the JOURNAL back to life again.

WICHITA, KANSAS.—W. E. Campbell writes.—Inclosed please find three dollars, which you will please place to my subscription with the JOURNAL. I am sorry to learn of the destruction of the greatest "light house" of America, the Religio-Philosophical Publishing House.

FULTON CITY, ILL.—W. Stowell writes.—I hasten to drop a few lines to ask a few questions. First, are you entirely ruined? Second, if not, are you going to start your valuable paper again? Third, if so, how soon may I expect one? Now I tell you, I am lost for the want of the JOURNAL. It was our delight to get it at the office, and the contents were devoured in preference to all other papers which I receive, and I have three other weeklies beside the JOURNAL, so you can judge for yourself how lonely we are without it.

REMARKS.—We regret that some of our subscribers failed to get our miniature papers. It is not to be wondered at, however, when it is realized that our post office facilities were very much impaired by the fire.

YATES CITY, ILL.—Charles Roberts writes.—My sympathy is with you in your great misfortune. I herewith send you my mite in the shape of a three dollar subscription for the ensuing year.

WAVERLY, N. Y.—N. Kinney writes.—I herewith inclose a subscription list for the JOURNAL, and post office money order for $35.50, to cover amount, which will probably help you in your calamity. I hope the efforts of the friends of the good cause will be such as to make the great misfortune a blessing, double the number of papers sent amongst the thinking portion of the earth, as it is, to have the good cause of Spiritualism. Credit amount as directed;

WATERBURY, N. Y.—L. D. Olney writes.—Your circular came to hand. In reply I inclose for a renewal for another year, and hope before long to add to your list of subscribers. We feel the loss of your valuable paper very much, more so than we should any little one of the right set, as it is to have in our family. We have completed our arrangements for a course of six lectures the coming winter, by E. V. Wilson. We challenge the clergy to debate with him. They dare not come to time.

Arts and Sciences.

BY..... Y. A. CARR, M.D.

SOUTHERN DEPARTMENT.—Subscriptions will be received and papers may be obtained by addressing Dr. Y. A. CARR, Lock Box 333, Mobile, Alabama.

(NUMBER SIX.)

Hydrogen and its Compounds; Formation of Rain; Explosive Nature of Hydrogen and Oxygen; Oxy-Hydrogen, Lime, Light; Metals that Decompose Water at Different Temperatures.

Hydrogen was first described in 1766; it is a colorless, odorless, tasteless, irrespirable gas sixteen times lighter than the atmosphere; and though highly inflammable, a non-supporter of combustion. It is abundantly distributed throughout all the kingdoms of mundane nature, yet never found in a free and uncombined state, at or near the earth's surface.

Combining with oxygen in the proportion of two volumes of hydrogen to one of oxygen, or one atom in weight of hydrogen to eight atoms of oxygen, it forms the well-known grand balance relation—water. Hydrogen and oxygen in their normal state being non-conductors, will not combine, hence the evaporization of water virtually gives off hydrogen, which, being sixteen times lighter than the lower atmosphere, rises into a super-strata, forming, under favoring circumstances, immense bodies of dry hydrogen, continuously accumulating in its non-conducting state, and leaving the oxygen to accumulate in a substrata nearer the surface of the earth in a similar state. When the two bodies of gas come in oppressive contact with each other, so as to produce a a temperature of a thousand degrees of heat, or the electric spark, both bodies at once become conductors of their repective measures of electrical force, and preluded with lightning and thunder combine, condensing both gases, which descends to the earth in the form of rain. Should the atmosphere be humid and offer a better conducting medium at a reduced temperature, as in winter the interchange takes place without lightning and thunder. Water kept quiet may be reduced below the freezing temperature, yet if shaken it will freeze, and in the act of freezing raise the temperature to the freezing point.

Two proportions of hydrogen to one of oxygen, brought together at an equitable temperature, or under the impress of the electric spark, give us the many wonderful experiments usually made with oxy-hydrogen gas. If two inverted glass jars are filled, one with a mixture of two proportions of hydrogen to one of oxygen and the other with hydrogen alone, and a flame be applied to the mouth of the first jar will cause a terrific explosion; if applied to the second jar, the portion of hydrogen coming in contact with the atmosphere will burn with a pale white flame—and if the flame of a candle be pressed up into the hydrogen it will be extinguished.

The oxy-hydrogen gas—two of hydrogen to one of oxygen when brought together in those proportions at an ignitable temperature, will fuse and burn any and all of the metals as fire would burn shavings, except lime and magnesia—the lime, especially when brought between the charcoal points of a powerful electric current, or of oxy-hydrogen gas at an ignitable point in the meeting currents as in the compound blow pipe, it burns with the most dazzling and wonderfully intense electric light a single jet of which, centered on lime, if sufficiently elevated, may be seen one hundred miles.

Hydrogen, through its own chemical experiments, has the capacity of making musical sounds on passing through glass tubes. It plays a remarkable part in the component of all the acids, oxyds, and alkalies, and particularly in the most singular and suggestive waters of crystallization. Water absorbs considerable proportions of the atmosphere, and owes its relishable taste to this fact, as may be proved by drinking water, from which all the interstitial atmosphere has been expelled by boiling, and in which even a fish cannot live for want of proper aeration.

Per-oxyd of hydrogen, which contains two proportions of oxygen to one of hydrogen, bleaches and destroys all vegetable colors, and when placed in contact with most of the solid substances it is decomposed or re-dissolved into oxygen and water.

1st. Water is decomposed at a temperature of thirty-two degrees, with a lively effervescence by the metals potassium, sodium, lithium, barium, strontium, calcium, and magnesium.

2nd. Water is decomposed slowly at two hundred and twelve degrees, or boiling heat, by the metals, aluminium, glucinium, thorium, yttrium, zerconium, lanthanum, cerium, and magnesium.

3rd. Water is decomposed at red heat, or at common temperatures by strong acids, by the metals, iron, nickle, cobalt, cadmium, tin, chromium, and vanadium.

4th. Water is decomposed in its vaporous form by red heat, but not at common temperatures of strong acids by the metals, tungsten, molybdenum, osmium, columbium, titanium, arsenic, antimony, tellurium and uranium.

5th. Water is decomposed at red heat, but feebly by copper, lead and bismuth, yet their oxyds are not reducible to the metalic state by heat alone.

6th. Water is decomposed alone by the oxyds of the following metals at very high temperatures: silver, mercury, gold, palladium, platinum, rhodium and irridum. Yet these metals do not decompose water under any circumstance.

Among the various means of procuring hydrogen, we mention the gun barrel process because of its inexpensive commonplace simplicity, and more especially, because of its apt suggestions, as to the cause of steam boiler explosions.

Let us take a gun barrel open at both ends, attach a Florence flask partly filled with water by a tube to one end of the barrel and another tube at the other end passing through water into a receiver. Place a spirit lamp under the flask containing the water and three or four large spirit lamps under the gun barrel, which is supposed to be resting horrizontally and suitable supports. By the time the water is converted into steam, or state of decomposition of water, it passes through the gun barrel which, being heated to redness, absorbs the oxygen from the passing steam, and thus allows the hydrogen to pass on into the receiver. The reason for this affinity is very evident, there being three degrees of electrical difference between the oxygen of the water and the iron, while there is but four degrees of electrical difference between the hydrogen of the water and the iron. And the same law applies in its comparative polar force to all the metals in their effects at various temperatures upon water.

Under the head of Hydrogen and its Compounds, we submit a brief series of suggestions on the subject of

STEAM BOILER EXPLOSIONS.

Water is composed of hydrogen and oxygen. Hydrogen has forty degrees or electrical measures of positive force. Oxygen has but one degree or electrical measure of positive force. This gives forty degrees of affinity between them. As gases under ordinary temperatures, they are non-conductors, and will not unite. As gases, however, at a temperature of a thousand degrees (the heat of flame) they become conductors and give up their respective measures of electric condition in the form of instantaneous explosion—such as we find in the phenomenon of lightning, thunder, and rain, the ultimate conditions being precisely the same.

At temperature of two hundred and twelve degrees, water is decomposed and converted into steam. If we pass the vapor of steam through a red-hot gun barrel, the red-hot iron absorbs the oxygen of the steam and allows the hydrogen to pass. This is the ordinary way of procuring hydrogen in the chemical laboratory. If we transfer the process to the steam boiler, we find the same facts and forces there. The supply pipes fail, the water decreases, the heat increases, the flues become red-hot,—absorb a proportion of the oxygen; and on reaching a point at which the two gases become conductors in the boilers, they explode, as in the compound blow pipe and other well-known experiments with hydrogen. The explosion being of the most terrific character, or, as we might more naturally say, the explosion of condensed lightning and thunder.

If we take a number of leaden jars and a brass ball insulated on a glass handle with few iron spikes inserted in the ball and projecting forward, and if we hold the spike points of the ball in the blue steam escaping from the safety valve of a steam boiler, we may, by collecting, changing, and discharging the electricity unto the leaden jars, collect enough electricity to kill an elephant across the continent, if properly insulated and conducted. This proves electricity to be the life or grand balance desideratum upon which water is based; it proves electricity to be the basis of polar condition; and it proves polar condition to be the same of motion in matter.

Thus far we may follow the demonstrative plead of positive analysis. All beyond this can but be the deduction of comparative reasoning.

We would extend our remarks on the subject of steam explosions, but let those submitted suffice for the present, hoping to have furnished a basis for the general deductions of each mind interested. Should engineers desire more information in point, however, I may soon publish a lecture on the subject, I had the honor to deliver before the Engineers' Association of St. Louis, in April, 1866.

Systematic Benevolence.

DEAR BROTHER AND SISTER SPIRITUALISTS: There are, no doubt, many of you who, like myself, have often wished to be doing something to aid in the spread of the beautiful Spiritual Philosophy. Having felt its power in your own souls, in setting you free from the bondage of creed and superstition, and in dispelling the gloom, which, as an effect of your former views and instructions, hung like a dark pall over the change called death, and which now you realize to be only one of the changes incident to life, you desire that others shall drink of this same fountain of happiness, and that the rays of light which have shone into your souls from the spirit world may also enlighten other hearts. There is one way in which we may all aid in preaching the glorious gospel of truth to the world, and that is by contributing of our means.

Whether we be rich or poor, with but the one talent or with ten, it matters not, we can do something and give something, and if we adopt some system of giving we shall be surprised ourselves at the great results.

I have a plan to lay before you, which is simply this: Procure a little box, either of wood or pasteboard, and close it up securely, leaving merely a little slit in the top to receive the "mites." Then inscribe on this box, "Family Missionary Box; its receipts to be devoted to the advancement of Spiritualism." Then set this on your mantel where you will see it yourself each day, and where others who visit you may see it, and if they feel disposed to contribute to it, or perhaps be induced to go home and imitate your example. Make it a practice to give each day, if it be only a penny, and you will discover a habit of systematic benificence growing upon you; also an increasing love for the cause which ought to be dear to us all. And now as to the disposal of the money thus raised. Let us open our boxes twice a year, or oftener if need be, say during the months of January and July, and forward the contents to Brother S. S. Jones, of the RELIGIO-PHILOSOPHICAL JOURNAL, the same to be acknowledged by him through a column of his paper devoted to that purpose, and disbursed by him in the interest of Spiritualism, as for instance in sending out lecturers, in spreading abroad our books and papers and tracts, and whatever way may promise the largest and best results for our cause.

Will you try this plan, dear brothers and sisters in the work? It is a system of giving that we can easily adopt. It will not impoverish us, but with the blessing of the angel world will enrich us spiritually if not temporally. It will keep alive our interest in, and our love for, the cause, and will be in itself one of the most effective ways of praying "Thy kingdom come." Hoping to gain a response from some of you in regard to this plan, or some other similar to it, and modifying it, I remain your brother in the cause of truth, H. A. B.

Brooklyn, N. Y., October 30th, 1871.

Miss Fox.

We have had the pleasure of an interview with Miss Fox, who has recently arrived in London, accompanied by Miss Ogden, an American lady who is traveling with her. A special interest is attached to this lady on account of the fact that she was the first spiritual medium, as it was in her father's house that the "knockings" were first interrogated and intelligent responses obtained. We found her an affable, pleasing lady, of medium stature, whose general appearance is faithfully represented in the engraving of her attached to No. 7 of Mrs. Hardinge's "History of Modern Spiritualism;" in which publication may also be found an account of the advent of Spiritualism in the Fox family, and the sufferings they had to undergo because of their mediumship. We understand that Miss Fox will receive no invitations as a professional medium. Her expenses have been defrayed by Mr. Livermore, and she will only give sittings in those families which may be privileged with her visits. This information appears to be necessary on account of the many pressing invitations which Miss Fox is receiving to give seances. In another place we furnish an account of the phenomena which have occurred through her mediumship. Her arrival in this country has excited a great deal of interest, which is not to be wondered at, seeing the momentous issues that have proceeded from the very unusual movement which took its rise in her early home.—*The Medium and Daybreak.*

List of Lecturers.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us BY THE PARTIES INTERESTED, with a pledge on their part that they will keep us *posted* in regard to changes; and in addition to that, *expressly* indicate a willingness to aid in the circulation of the JOURNAL, both by *word and deed.*

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CHICAGO, NOVEMBER 25, 1871.

A SEARCH AFTER GOD.

The Chicago Conflagration—That Proclamation—The Cause of Crime—A Strange Vision.

(NUMBER LXII.)

The fire which destroyed to a great extent Chicago, has taught an important lesson,—one long to be remembered. Now in ruins, now a smouldering mass, it points significantly toward an avenging God, who, it is said, ordered this visitation that the citizens here might learn a lesson in humility. Michigan and Wabash Avenues, where the wealthy and aristocratic nabobs of the city resided, now present an entire different appearance. But a short time ago, you might have seen spacious parlors and rooms furnished in costly styles,—with velvet carpets, silk-cushioned chairs and settees, large mirrors ornamented with gold and resting in exquisitely carved frames, landscape paintings—in fact, they were supplied with everything that money could purchase, but humility. That was a foreign article. True, many worshiped this vindictive God in their churches, and supposed as they retired to rest at night in their comfortable quarters, that they were specially favored. But now the scene has changed. Those who were wealthy yesterday, are poor to-day. Those who could count their earthly gains by millions but a few weeks ago, have at last felt the avenging hand of ——, and those who have not lost all, have greatly suffered, and have been compelled to deprive themselves of many of the luxuries of life. Parlors on these avenues have been rented for offices, grocery stores, and for banks. What a change! What a metamorphosis! Yesterday indulging in luxuries from every cline, enjoying the comforts of wealth,—to-day so poor that they are compelled, perhaps, to accept of the bread of charity.

The religious world have gazed on the ruins of Chicago, as they did on those of Athens, Ninevah, Babylon and other ancient cities, regarding its destruction as caused through the instrumentality of an avenging God. Mayor Mason, of this city, to whom we alluded in a previous article, sent forth his Bull,—his proclamation, in the following language:

> In view of the recent appalling public calamity, the undersigned, Mayor of the city of Chicago, hereby earnestly recommends that all the inhabitants of this city do observe Sunday, Oct. 29th as a special day of humiliation and prayer; of humiliation for those past offenses against Almighty God *to which these afflictions are doubtless intended to lead our minds*; of prayer for the relief and comfort of the suffering thousands in our midst, for the restoration of our material prosperity, especially for our lasting improvement as a people in reverence and obedience to God. Nor should we, even amid our losses and sorrows, forget to render thanks to *Him for the arrest of the devouring flames in time to save so many houses*, and for the unexampled sympathy and aid which has flowed in upon us from every quarter of our land, and even from beyond the seas.

Mayor Mason, no doubt, is a religious man. Perhaps he prays, not as the New York officials *pray*, but as Jesus did when he left his apostles and sought a retired place and there venerated "His Father in Heaven." If prayer does his soul good, if fasting promotes his prosperity, and enables him to appear more acceptable in the sight of God, we advise him to indulge in such a practice.

The Mayor charges the citizens of this city as being guilty of grevious offenses against God, but fails to *specify* wherein. Come, Mayor Mason, don't deal in general terms,—be specific. Collect together the divines of this city,—make Robert Collyer chairman, and Robert Laird Collier, Secretary, and let that august body draw up their bill of indictment against the people of this city, and present it to the Grand Jury in heaven,—have them arrested, tried by an impartial jury of angels, and sentenced to be confined with Belzebub in the infernal regions, until they shall reform. We read the proclamation and then put it in our scrap book as one of the curiosities of literature. We regard it equal in audacity to the anathemas of Pope Pius IX. On the day mentioned, we did n't humiliate ourselves; we did n't pray; we did n't fast, only as we *feasted* ourselves to a delicious dinner; nor did we return thanks to God Al Mighty for arresting the flames, thus saving so many houses, for we do not think he had anything to do with it. The Fire Fiend had swept the whole North Side away, and was then proceeding southward, and would have consumed the whole city, had not several buildings been blown up with powder. It was powder, water, and the energy of man that saved the city from complete destruction.

But we are appalled as we write. The cry of poverty strikes upon our ear so sadly, so despondently, that we weep. Those who had happy, comfortable homes, surrounded with the fruits of years' of toil, had it swept away. Out in the cold rain, in the damp air they stood, objects of charity, ready to accept of any proffered assistance. The scene was appalling. It makes the strong, resolute heart falter, to think of it. And that fearful Monday night that followed,—a veil of sorrow enshrouded Chicago. Five hundred births in the tents or less secure places! A mother clasping to her bosom the wailing new-born infant! Three hundred little boxes made to inclose those who died! Three hundred graves made to receive their remains! Three hundred mothers' hearts tortured with pain and anxiety! A devil could not look upon such a scene and not shed tears. To think of it causes a cold chill to pass over us. Horrible night! A *massacre* of the innocents! A wholesale butchery of those whose hearts knew no guile. Oh! the Fire Fiend. God's Angel of Destruction, why visit this populous city? But was not this a sad picture? Was it not enough for God in one night to level Chicago to the ground, dissipate her wealth, destroy her terraced columns, her beautiful paintings and statuary? No! he sought Wisconsin—he applied the fire brand there! The flames were as devilish, as serpent-like there as here. They burst out at Peshtigo, Forestville—swept over the counties of Oconto, Brown, Door, Kewaunee and parts of Monitowoc and Outagamie. The number of lives lost cannot be correctly ascertained, but will, no doubt, reach several thousand.

In this city were the fruits of crime. Dark holes of licentiousness stood by the side of the churches, and while the ministers were interpreting the Bible, making exhortations or preaching a sermon, but a few feet away were the low and vile, the gambler, the buffoon, the harlot, collected together enjoying themselves on their *plane* of life. Here were gambling hells, palaces of prostitution, assignation houses which, *veiled* with respectability, it is said, received visits from ministers, editors, "pious scoundrels, religious devils and moral reprobates"—and as our spiritual eyes were opened one time, we saw Chicago as we never want to see it again,—and in our anguish we asked, What is purity? What is morality? What is virtue? What is Christianity? We saw the veil lifted from the heart of this great city, examined its pulsations, looked at it from every standpoint! We saw an ulcer, foul, dark, and putrid! Surely, Chicago is corrupt, we said as we gazed upon the scene. Our vision seemed to go in secret places, to penetrate the very soul of those who walked forth in the garb of humanity. All impure, all devilish, all living in one putrid ulcer, and must it be probed by fire to allow its rottenness to escape? And then the scene changed. We had been gazing only on those who were deeply steeped in sin, and when our guide told us that under like circumstances, pre-natal influences and conditions, all would have done like them,—we desired then to have him make a distinction between society,—to show us the dividing line between those who are pure, and those who are impure, and he would not do it,—his great, honest magnanimous heart gazed with equal pleasure upon the prostitute and the divine, upon the culprit and the man on bended knees! Who is to blame for this condition, we asked, and he wafted our spirit to a little flaxen-haired girl resting quietly on a couch. A night's debauch had rendered her weary. We gazed upon the scene with strange emotions, stood by the side of her in spirit, and drank in the influences around her. We saw on her face the sweet kisses of a mother given in times past; around her neck the arms of a doting father and sister. She was their child—was once idolized, happy. We then saw the conditions of her pre-natal existence,—and saw the seeds of this life sown there. Even back, back, back, generation after generation, we passed, tracing conditions which, finally culminated in this flaxen-haired girl! One generation did not make these conditions—it required ten!

What a lesson! We gazed upon her, listened to her quiet breathings, and impressed upon her mind the shadows of her once happy home. Oh! she is now dreaming—the impression has had an effect upon her exceedingly plastic nature, and the scenes of her old happy home became to her realities. The tears start—they come forth, and glisten on her cheeks, and that dream made her sad, and we saw her lips move and the words "mother, dear mother," are uttered! Wicked Chicago! Corrupt Chicago! Devilish Chicago! The vision learned us a lesson. The little flaxen-haired girl was presented to us as an example, and our guide said, "Pronounce no sentence upon her, neither condemn her. You have traced the causes to pre-natal life—you have gone back generation after generation, and found that which culminated in causing this beautiful girl to become debauched. Impure thoughts on the part of mothers bring crime into the world. Licentiousness, as the world calls it, is only a carbuncle, a festering canker, a putrid ulcer, that has been held in abeyance generation after generation, until it culminates in some particular individual. Blame that individual? No! Blame that sweet, flaxen-haired girl, because there is centered within her organism the influences which have been existing for ten generations, but were not fully developed, until she has brought into the world? No!

> "Time is a link in life's eternal chain,
> Yet incomplete, and death begins again
> To form the circlings of a life divine,
> From seal-beams gathered from the shores of time.
> Creation's cradle, where the unrolling soul,
> Submissive, bends to virtue's sweet control;
> Or else, though cultured ignorance, incline
> To spread the tendrils of a fruitless vine:
> And thus the world, from age to age, has rolled
> Through darkness dire and sorrowings untold.
> The selfish sire transmits to sordid son:
> The son, in blindness, bears the curses on.
> Till nations echo with the fearful cry:
> 'It is a dread and awful thing to die!'"

Our soul, as we were taught this lesson became grandly illuminated with a light divine! We were brought in close communion with the illustrious dead, and traced the life lines of connecting generations. Flaxen-haired girl, resting from a night's debauch, we hold you blameless! You inebriate, intoxicated with poisonous liquors, we will not point the finger of scorn at you! Noble, honest old man, we will not praise you! You philanthropist, whose whole life has been one page of good deeds, we have no words of approbation for you! Noble woman so full of love, charity and all that is pure and lovely, we shall not flatter you! Henceforth we condemn no one; we praise no one. Wicked Chicago, we will not censure you; moral Chicago, we will not praise you!

Oh, what a grand lesson! The heart of our guide seemed to be a temple of charity, and as we gazed upon its emotions, we saw him extend his arms lovingly around all humanity. Noble spirit, each thought a gem of purity going out to elevate the world! And while he goes forth to assist all, to scatter flowers around them, he utters no words of condemnation, hates no one, but with his eyes on the celestial glories of the Summer Land, he points each one to the grandeur thereof, and leads them forth as erring children, not blaming them, not chiding them, for he knows the cause that made them what they are. And thus he labors,—throwing over the erring the veil of charity, he leads them forth in the exalted paths of virtue, and he only frowns when he sees others condemn them. His life is one of continual devotion to humanity. An unostentatious name, simple in manners, and a world-loving spirit ever distinguishes him, and he comes to our side, and teaches us the grandest lessons of life.

TO BE CONTINUED.

Calamities; their Author or Cause. Is there a Compensation?

In our last issue we announced our intention to discuss the subject of so-called Evil. Recent calamities throughout the world have aroused a spirit of inquiry among the masses.

The authorship or cause of calamities is being inquired into. The motives of their author, if it be a Supreme Being, and the object to be attained should be made to appear.

The great mass of mankind being religionists of over *eleven hundred* different phases, they naturally look to their religious teachers to instruct them, by proper replies to these queries, as to the authorship, or cause, and object.

With almost one accord these religious teachers predicate their replies upon the idea of an angry God, against whom his creatures have sinned, and against whom he gratifies a revengeful spirit—a primitive idea which originated in the early ages of earth's inhabitants—which conception has been fostered and promulgated from generation to generation, and is the central idea in nearly all systems of religion throughout the world.

If we go back only to the Mosaic record—the Sacred Word of Judaism and Christianity—we are taught that for the sins of the first human beings, in eating that which they had been forbidden to partake of, he not only cursed them and the numberless myriads of the whole human family that should descend from them, but the very earth upon which we live. Vengeance is mine, saith the Lord—what a beginning!

Soon after Cain, from a spontaneous outburst of his destructiveness, which he inherited, slew his brother Abel. Again the malevolence of Moses's and the Christian's God is awakened, and he curses him and his sons. "Weak-minded Spiritualists" would, if they had been consulted, advised the Almighty to send him to school, and given him such an education as would have brought into action the higher faculties of the man, and thereby held in check his destructiveness to be used only in killing wolves and other dangerous wild beasts, or perchance the snake that beguiled his mother, Eve. But they were not consulted then any more than they are now by his vicegerents and ambassadors.

Next, we find that for the sins of the people the God of the universe got angry, and drowned the world. Again he, for like causes, burned Sodom and Gomorrah. For similar purposes he caused whole nations to be blotted out of existence, mothers and daughters to be ravished and enslaved. He caused famine and pestilence to stalk through the land. The earth to open and swallow up innocent women and children. In fine, all the calamities that befell the early nations of the earth were the direct work of the Almighty, or the indirect work by his agents, as in the case of the devil and old Grandfather Job, or the lying spirit he, God, sent forth to compel the prophets to give forth false prophecies.

It will hardly do to say that these stories were fallacies, believed in only by our grandfathers and grandmothers, so long as the same doctrine is preached from almost every popular pulpit of the present era.

The records referred to are said to be *sacred writings*, given by the inspiration of Almighty God, through the lips of holy men, and that it is blasphemy to even question the truth of the same.

If God used to so deal with mankind it is doubtless true (he being unchangeable), that he does the same thing to-day.

Is it to be wondered at, that those who pay a preacher to do their thinking, are content to receive such teachings, inasmuch as it is backed up by Holy Writ without questioning? Nay, more, is it to be wondered at that millions who have questioned the infallibility of the Bible have been tortured by the rack and flame unto death in all past ages, when such deeds of horror by almighty God are cited in justification?

The history of the world teaches the sad lesson that bigoted religionists are the most desperately cruel beings on the face of the earth. They have caused more human suffering than all other causes combined.

Such has been the case in all ages, so far as the world has any knowledge. The ushering in of the Christian Era was commenced (so says the record,) with the sacrificing upon the cross the life of the Nazarene, and followed by the most terrible butchery for centuries that that cruelty could conceive of. Sect warring against sect, each being as they claimed, the true followers of the Immaculate God.

Not to attempt to cite popular books of history to establish facts that are familiar to every school child, we make the broad assertion that the most terrible cruelty that the ingenuity of man could conceive of, has been employed by so-called Christians to execute the will of the God of the Bible, and bring heretics into a confession of the infallibility of the Bible and the church.

If these premises have been true during the whole history of religion in regard to the attributes and practices of an Almighty God, then it is doubtless true that God burned up Chicago, including innocent children and so-called houses of God to avenge himself on the wicked inhabitants of the city—and the same premises will hold true in regard to the consuming fires in Northern Wisconsin and Michigan—the same doctrine will hold true in regard to every calamity that ever befalls a nation or people. Hence all clergymen preaching upon the subject have done their exact duty in ascribing such *devilish acts* to Almighty God, and the Colliers as well as the few other devotees and worshippers of Moses' God and venerators of His Sacred Word, called liberal Christians, have come far short of consistency in thus failing to preach in accordance with the doctrines of Holy Writ.

They hold as sound the Divine Word, and yet dare not preach in accordance with its teachings, because it conflicts with science, philosophy and common sense. "Consistency thou art a jewel." Orthodoxy and liberal Christianity, both based upon the Bible as the Sacred Word of God. On the one side it is claimed that God burned Chicago to punish and get revenge (Vengeance is mine, saith the Lord,) upon sinners, as he did of old (He changeth not; he is the same yesterday, to-day and forever.) On the other hand, the same Bible Christians deny God's doing the terrible deed, but attribute it to "dry weather and high winds."

Old theology rejoins and says, however plausible the liberal Christian's argument may be it is not consistent with the "Revealed Word," which they adhere to and read from every Sabbath. And furthermore "carnal reason is dangerous" to follow. The rebutter of Brother Collier on behalf of Liberal Christianity has not yet been filed.

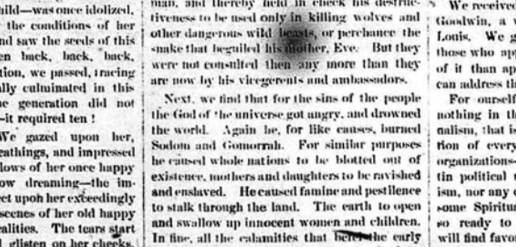
We shall pursue this subject further in due time.

ANOTHER ORGANIC MOVEMENT.

Mysticism.

BRO. JONES: The day is come for all to work. I know you will do your duty in helping on the glorious work now begun. All can act their part. Further information by applying to any member of a "Unit," or to your friend R. D. Goodwin, St. Louis, Mo., with return postage.

God be thanked the cloud is moving, and the silver lining is in view. R. D. GOODWIN.



We received the foregoing from Col. R. D. Goodwin, a very devoted Spiritualist, of St. Louis. We give it place in the JOURNAL for those who appreciate it or want to know more of it than appears upon the surface. Such can address the author as directed above.

For ourself we frankly say, we recognize nothing in this great movement called Spiritualism, that is not open to the free investigation of every thinking mind. No humbug organizations—national or local; no highfalutin political movement partaking of sectarianism, nor any other pretentious movement that some Spiritualists seem to long for, and are so ready to countenance, however absurd, will find favor in this JOURNAL.

We have given all such movements a fair bearing, so far as reporting what they have done and proposed to do.

All such movements have, thus far, been not only ephemeral, but a burlesque upon common sense, and generally conceived and brought forth by Rev. gentlemen who want position and have but little conception of spiritual philosophy.

Spiritualism is doing its work nobly despite all such movements. It counts more devotees than any religious sect, without organic effort, religious dogmas, or political partisanship.

Our philosophy being based in truth—is natural and harmonious with all other truths. Hence we feel that the work of Spiritualism is not to be done in a party—political nor religious. It is *eclectic*, it takes and uses that which is truthful and useful wherever it may be found. It culls from the best. It exerts its influence upon every class of society, and upon every individual. It aids in presenting the best men and women for official duties. It exerts its influence in liberalizing public sentiment. It is *iconoclastic* in showing the fallacy of all religious organizations based upon the errors of priests, who persist in teaching the dogmas of a vicarious atonement. It builds up in its stead a purer system of philosophy.

It would be as absurd to harness such a system of philosophy into a political party, as it would be to do the same thing with natural philosophy, geology, astronomy, or chemistry.

No, friends and brethren, let us stand above all such *ephemeral combinations*. Let us clasp hands with the intelligent denizens of the Spirit World, and with each other, in the open investigation of truth. Let us war manfully against error, and have no fear of any greater calamity befalling us than that of ignorance, superstition, bigotry and idolatry. Let it be distinctly understood that we raise no objections to, but have ever favored local organizations based upon such liberal articles of association as will enable communities by a joint effort to raise means to build halls, and support lectures and lyceums for the development and cultivation of the higher faculties of old and young, youth and middle aged, and bring all such into friendly local relations—sectarian or political—never.

While we have no fellowship for Col. Goodwin's movement, we think it quite as sensible as the resolves of the American Association of Spiritualists, at their late meeting at Troy, or those since adopted by their Executive Board, resolving to go to the polls and vote for the president of *their society* for President of the United States. Spiritualism as an organized body, should no more seek to control the votes of individuals than it should seek to provide creeds and confessions of faith for them. God forbid, that the time should ever come, when we have a religious party strong enough to control the Government of the United States, neither of sectarian Spiritualism, nor any other class of religionists. Already the voice of astraeism has been raised against us and our paper in the sessions of this same American Association of Spiritualists. One of its leaders has sought the columns of *The Banner*, to warn our cotemporary, the *Banner of Light*, against extending the hand of fellowship and courtesy to us and our paper. What might we expect if there was a great political party sufficiently strong to elect the president of such a body to the office of Chief Magistrate of the United States? Will all those who are familiar with the history of the intolerance of any and all religionists when in political power, stop and reflect upon the absurdity of such resolutions as before referred to, and those who are not thus familiar, post themselves upon the subject? A moment's reflection will make them realize the great truth that such puerile movements of would-be leaders in Spiritualism does more to bring our philosophy into contempt than all the preaching of Orthodox clergymen in the world. Their preaching makes men inquire into its truth—making a political party of it, makes sensible men and women abhor it.

Curing the Sick.

One of the most important demonstrations of spirit power both in modern and ancient times, is the diagnosing cases of sickness and curing the same by the laying-on of hands, or in some other remarkable manner, with a certainty that is entirely beyond the power or even comprehension of any of the schools of medicine.

The reports of so-called marvelous cures by the Nazarene and his followers, is abundantly sustained by parallel cases of the present day, through a multitude of healing mediums.

The mode of treatment may differ with different mediums, but the result is the same—the cure of the patient.

While all healing mediums are more or less successful in their profession,—some seem to have the power developed to an extent bordering upon the miraculous. It being so strange to us observers, that a lady like Mrs. A. H. Robinson, of Chicago, who has had no medical education, and in her normal state, is entirely destitute of the ability to diagnose or prescribe for the sick; and yet when seated for that purpose, while under spirit control, either in the presence of the sick person, or by holding a lock of their hair in her hand, she will instantly give a correct diagnosis and curative remedy. Indeed, her powers are such, that she can instantly tell a counterfeit from a genuine Bank-note by the simple touch without seeing it. These cures are daily being performed through her mediumship in every section of the country. The worst types of cases are never reported for the fear of embarrassing remarks by readers and skeptical neighbors, towards such patients so cured by spirit power.

That class of healers are frequently being developed, and millions of sick people have been cured by spirit power.

Widow's and Orphan's Fund.

Amount previously acknowledged.....	$308.00
A. Farnsworth, E. Saginaw, Mich.....	1.50
T. J. Peabody, Walluha, W. T.....	10.00
Daniel Baxter, Brighton, Mass.....	5.00
David S. Fuller, Davenport, Iowa.....	5.00
E. S. Shellman, Webster, Minn., by mistake credited in last issue to Sherman.....	10.00
W. Peters & father.....	11.00
Wm. B. Barron, St. Clair, Mich.....	7.00
A Quaker gentleman, letter mislaid.....	5.00
D. N. Hunt, Chicago, Ill.....	1.00
Hon. J. W. Edmonds, Edmonds' tracts, one hundred copies.	

THE BAXO'S CHILDREN, at No. 227 South Morgan street, Mrs. Maud Lord, 951 1-2 Park Avenue, as fine mediums as can be asked for, hold *seances* occasionally. Call at their residences for engagements.

Items of Interest.

—USE NATURE'S HAIR RESTORATIVE.

—Mattie Hulett Parry lectures here again next Sunday.

—Mrs. Harriet E. Pope will lecture in various parts of Minnesota when desired.

—Our thanks are tendered to Bro. G. B. Cole for a large list of new subscribers.

—Bro. Eli Clark has fitted up a new hall at Yates, Orleans Co., N. Y., for spiritual meetings.

—J. P. Cowles, M.D., is lecturing in Maine on the science of temperament, and kindred subjects.

—Parker Pillsbury is lecturing to the Spiritualist Society in Cincinnati, Ohio, with great acceptance.

—Charles H. Read is holding seances in Iowa, and is doing a good work for the cause of Spiritualism.

—Miss Lottie Fowler is attracting great attention in England. She will probably visit Chicago within a year.

—All our subscribers who may be on the route of Bro. E. V. Wilson will please see him and settle all arrearages.

—S. H. Powell, formerly editor of the *Spiritual Analyst*, is now sick in London, and is receiving contributions from friends.

—Mrs. Addie L. Ballou's sister and her two children were consumed by the terrible conflagration at Peshtigo, Wisconsin.

—John S. S. Shirley, of Plum Hollow, Iowa, desires speakers and test mediums traveling in the vicinity to give that place a call.

—The total value of the church property in New York City is computed at $200,000,000, of which Trinity corporation alone possesses $50,000,000.

—D. W. Hull is East again. He is prepared with charts to give lectures on astro-theology. Address him at Stoneham, Mass., or in care of *Banner of Light*, Boston.

—The New York *Sun* announces the arrival in that city of a talking machine, which will soon be exhibited in public. It is formed by wires, rubber tubes, strings, wooden levers, etc.

—The Unitarians are going to drop their project of a new church in Washington, and throw themselves with all their might into the work of rebuilding Robert Collyer's church at Chicago.

—The Spiritualists of Corry, Pa., have engaged Mrs. O. P. Kellogg for the month of December, and will hold meetings at the opera house every Sabbath morning and evening during the month.

—Louisville has a society for the prevention of cruelty to wives. Upwards of thirty members have been enrolled, and they propose to raise a fund to be used in enforcing the law to its fullest extent against wife beaters.

—Levi Dinkelspiel, Esq., has concluded to come West this winter on a lecturing tour. He will make engagements for Kansas and Missouri. Address for the present, care of H. Preisler, 305 Portland Ave., Louisville, Ky.

Miss Helen Grover, has returned from her lecture tour East, and is now at Bloomington, Ill. She would like to make engagements to lecture in Illinois and adjoining States. She is an entertaining speaker, and will interest any audience.

—Jno. R. Kelso, of Springfield, Mo., desires to make engagements to lecture on Spiritualism in support of the United States. Bro. Kelso is an ex-member of Congress, and is widely known as a military man. He is represented as an able expounder of our philosophy.

> "Can ye burn a truth in the martyr's fire,
> Or chain a thought in the dungeon dire,
> Or slay the soul when it soars away
> In glorious light from the moldering clay?
> The truth that liveth, the thought that grow,
> The spirit ascending—all answer, No!"

—In England, a majority of the persons signing the marriage register of the parish make their mark. A clergyman explains in a newspaper that this is "not due to illiteracy wholly, but that one in five of the persons who thus sign themselves in his parish, do so because they are too drunk to write.

—The RELIGIO-PHILOSOPHICAL JOURNAL is devoted to the arts, sciences, literature, romance, Spiritualism, and general reform. Many of its contributors rank with the profoundest thinkers and writers of the age. It is a large, eight-page weekly paper, and is nicely printed in clear type. Its motto is: "Truth wears no mask, bows at no shrine, seeks neither place nor applause; she only asks a hearing."—*Mt. Vernon (Ill.) Statesman.*

"—We know—you and I—that death has no place
In the limitless regions of infinite space;
We're on the earth and we're here for a while,
We then bask forever in God's radiant smile;
And if, while we're delving, we sometimes would look
Through the luminous page of the "Journal's" book,
We would learn from that volume, with wisdom so rife,
There can be no death where there's Infinite life."

—That good old veteran in the cause of Spiritualism, Dr. Samuel Underhill, writes to us that he "holds two circles a week here,"—"may remain a month." He is somewhere—we know he is, by his letter; but there being no place attached to his epistle, we cannot point out his location. He writes to us that he now believes in the "resurrection," and says (referring to the RELIGIO-PHILOSOPHICAL JOURNAL) "It is born again!" Will he send his address at once to this office. Several inquiring lady friends desire to know his whereabouts.

—RELIGIO-PHILOSOPHICAL JOURNAL.—This great Spiritualistic paper of the West, published at Chicago, was completely burned out, but is now on its feet again. Mr. Jones, the publisher, announces that "the great Spiritual paper will appear next week, full-size, re-instated amid the ruins of the greatest city, in more senses than one, that the world ever knew, will be read by more than one hundred thousand souls scattered broadcast throughout the world, with greater interest than it or any other Spiritual paper was ever read before." Mr. Jones continues to his losses by the great fire at $15,000.—*Harro (Md.) Republican.*

—Prof. R. Garter will lecture on the Harmonial Philosophy and kindred subjects. He is represented as a clear, logical, reasoner, and will do good wherever employed. *The Adrian (Spiritualist)* speaks of him as follows: "A letter from Prof. R. Garter, scholar, lecturer, and earnest reformer, informs us that he is just recovering from a protracted illness. He is ready and anxious to make engagements to lecture for some, three, or six months. Prof. Garter is a sound thinker, and said to be a pleasing and entertaining speaker. Give him a call, friends. His address is Coldwater, Mich.

—Spiritual photographs are the latest sensation in Ames township,—not that we by any means desire to convey the impression that Ames township is noted for sensations; but it is said to be a veritable fact that pictures of nature on faces can be seen on the window-panes of a certain dwelling in the neighborhood of Ames ville, which are not common to the windows, and which are not produced by mechanical means. This strange sight has been witnessed by a number of the most respectable citizens of that township who have visited the house, and who confess themselves unable to account for the strange phenomena.—*Athens (Ohio) Messenger.*

—Henry Ward Beecher calls upon God to "bless the theatres" for their benevolence to Chicago.—*Ex.*

Remarks.—We are glad to learn that this eminent divine has "called upon the Lord" to bless the theatres for their timely assistance in behalf of Chicago. If he had not earnestly requested him to do so he would probably have forgotten it. This God must feel delighted to see his clerical babies sending up petitions to his throne, requesting him to do this or that. We wonder if he understands his business. Or does he require prompters to awaken him from his sleepy habits to a realization of his duties? God "bless the theatres!" God bless everybody.

—Bro. J. O. Barrett, in his notes to the *Banner of Light*, writes as follows in reference to the "Mediumship of a fawn: "Mr. Hazeltine related to me the following incident that occurred in Rockford, about two years ago: A family by the name of Handy, living here in retired simplicity of association, owned a beautiful fawn, caught in these woods. It was the pet of Eva, a daughter then sixteen years old. They played together, caressing each other in the yard, like two children.—Eva and fawn. Eva was taken sick with a severe fever. She sank lower and lower; the physician gave her up to die. She could not turn herself in bed nor even get a hand. Several times the fawn attempted to enter the room where its mistress was, but was as often turned out. One afternoon, the window being open to its full height, the fawn jumped into Eva's bedroom, and remained there, unknown to the rest of the family, all the while lapping and kissing her face with undue devotion and caresses. From that hour Eva began to amend, and finally recovered, and is now living. The fawn immediately sickened and died. Was not here an exchange of magnetic conditions? and is there any other philosophical interpretation to be put upon this fact than that a spirit psychologized the fawn to save Eva?"

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

SOMEBODY'S HALF-GROWN GIRL.

BY MAGGIE CARROL.

The kettle was bright as a kettle could be,
By Aide, the kitchen maid's every thought,
And Pattie's bare feet beat her heart's jubilee.
Jim had been sent other tithe to win:
And she carried father's dinner.

Ladies were out in their summer array,
Children were buzzing like bees in the sun,
And the shops,—little Patty turned bravely away.
Shops stood still, but minutes would run,
And she carried father's dinner.

Day crept after day, some pleasant, some not—
Each rounded hour with its lot to small;
But the noon-nearing hour, cold or hot,
Stooped and and shoulders above them all,
For Pattie carried the dinner.

The great bell brawled in the upper air;
How slow the workmen were getting out!
Coming at last, though, pale after pair;
But where was the merry song and shout,
Gladdening the way to dinner?

Pattie watched them filing down
The short, black road to the foundry gate;
All but the face so tired and so brown;
What in the world made father late,
When here was the kettle and Pattie?

At sight of these,—the child and the can,—
Why should a white tide wash each face?
Why did they all, to the oldest man,
Seem to whisper a prayer or a grace?
So marveled little Patty.

"*His* daughter," "*His* dinner," "Ten minutes 'fore quitting,"—
Into her ears the broken words leapt,
Whilst over the way a crowd interknitting,
And father not come—what horror had crept
Over our waiting Pattie!

You'd better go home, child, father is there."
It thronged the roughest, grimiest of all.
Yet lightas a flower came his hand on her hair,
Pure as a star was the tear he let fall
Over the orphaned Pattie.

Father was there when Pattie went in:
Tired, no longer, nor old, nor brown,
The dimple came back to his shaven chin,
His hands at rest, and folded down.
Labor and striving ended.

Pattie is somebody's "half-grown girl."
With a full-grown woman's work to do;
Somebody's baby begs at the curb
Father's hand used to wander though.
After the dinner was o'er.

Somebody's—yours, my lady so fair!
Or yours, good madame, with screws of steel!
One fingered hunger, one crumb-cumbered with care,
Both forgetting a child can feel,
And who regardeth the poorest.

Somebody's half-grown girl—ah me!
These Patties are legion the wide world through!
If her story hum in your heart, then see—
Is she not in your kitchen toiling for you?
Are you not Pattie's keeper?

There is One who sees, where'er she may be,
Notes every task she is set to do,
Deal with her, then, as tenderly
As you would heaven should deal with you:
Make not the burden too grievous.

For some day the great noon-rest shall come,
And father and child sit together once more;
All eyes shall see in that searching sun
Who heaped offense against Pattie's door,
And God, who has seen, will remember.

The Demands of the Hour.

In an editorial in *Windhall and Claflin's Weekly*, Oct. 7th, after referring to the false and malignant charges against Spiritualists made by a portion of the press and pulpit, the editor says:

But while all these forces are busily at work endeavoring to shut the eyes of the people against the sight of the spirit-world which is opening to their view, the spirits themselves are just as busy preventing the view, and of the two the latter are getting the most attention. And these irreverent parsons and the malicious press will awake some morning, not far distant, to learn with surprise, if not with dismay, that the armies of Spiritualism with whom they have long been battling, with apparent success, have been re-inforced by the whole spirit-world, organized into solid column and ready to be hurled upon them, to at once and forever destroy their too long continued resistance to the onward march of the world of ideas. The kingdom is already not only conquered but well-developed, and thousands who look into the heavens and see the marshaling hosts are expecting the denouement of the battle, not after death, but now, and may cry insanity, or whatever they please, those who see and know look calmly on, and with a serene happiness contemplate the rapidly approaching crisis.

To these, however, we have a word to say. Are you not almost as criminally negligent as your opponents are willfully obstinate? Are your houses ready? Are they swept and garnered ready to receive your new allies? And are you endeavoring to prepare the way to make their paths straight? Much we fear that your indifference is nearly equal to the sum of opposition, and that it will be so regarded by those who shall come to you. It behooves us all to bestir ourselves and see what is to be done after the glorious consummation shall have come. Those who have been blessed by the comforting assurances which wipe away, alike, all tears and fears, should lay hold of humanity, and teach them the principles of life. Four millions of outspoken men and women, with six millions more standing ready to speak when the time shall come, and these re-inforced by the combined spirit-world, are a power which, when once set in motion, will burst and sweep over the land like a thunderstorm, purifying its elements now loaded with the death and decay of the old civilization.

Then will the prophecies of all ages be verified. Then, in reality, will each and every individual place his faith in an Infinite, Omnipresent, and Omnipotent God—their common Father—and regard all humanity as a common brotherhood, created in God's own image, and bearing alike his seal of divinity and immortality. Then no more shall one set himself above his brother or sister, but all shall acknowledge each as of common and equal origin, and not only entitled to, but possessed of, a common destiny.

These are noble sentiments, and we say amen to them. We have seen that the great work of Spiritualism, notwithstanding the weakness and indifference of many of those who profess to accept its grand truths, has been progressing with unparalleled rapidity.

The spirits, not in the least discouraged at these things, have presented themselves through multitudes of channels, and the people, eager and earnest in their search after a knowledge of these things, have been awakened to the investigation of this subject. The result is an almost universal acceptance of the facts of modern Spiritualism, so that its phenomena are seldom denied by any intelligent persons. The last hold of the churches is the poor and absurd cry of "the devil!" which in former times succeeded in frightening many, but to-day its influence is gone.

We pity those who really think that "Spiritualism is the greatest delusion that has ever come upon the world," because we know they have such an overwhelming consciousness of the fact that Spiritualism is the power of the age, before which all others must bow.

The concluding remarks of the above extract are of the utmost importance to us. We believe that the time has come when there will be a shaking of the dry bones, and unless we are willing to be forced into some more practical work, others will be called and chosen to do it. Long enough have we frittered away our powers in little petty jealousies and suspicions. It is time now that we took hold of the work in earnest.

The question of woman's suffrage and political action among Spiritualists can no longer be kept back. There is no reason why such a mighty power as this should be kept in the hands of our opponents and unused by ourselves. We were among the first to give woman her place on the rostrum; let us not hesitate in putting her upon the platform. Let us then, rally the men and women of Spiritualism to this great work. Half of the ten millions of Spiritualists in this country are women. Their influence and their rights are just as sacred as any other. Let us agitate the question of political action.

Already the right of women to vote under the Constitution of the United States, as now amended, has received the sanction of some of the most distinguished men and women of the land. The steps in the logic are exceedingly short and straight. If women are persons, and persons are citizens, and citizens are entitled to equal rights, and voting is a right, there can be no doubt of the matter with unbiased minds.

To us the course is very plain. Our duty is to do right in every direction. We have read that we should "cease to do evil" that we may "learn to do well." We propose to reverse this and say, learn to do right, and you will cease to do evil.

If good government is essential to the progress and well-being of society, and no one doubts this, then the men and women who are the source from whence all rightful governments, spring, and who, if they do their duty, make it, should not hesitate as to their course. The time has passed for timid councils. The great question of the age is woman's suffrage.

"If we have whispered, let us whisper no longer,
But speak as the tempest does, sterner and stronger."

Women of the land, it is your right and your duty to vote, and vote earnestly and conscientiously, and we know you will not falter where true courage is needed.

In many sections, women are prepared to meet the surging tide of opposition and cast their votes, we were going to say, like men, but we would rather say, like noble and true women. The time is not far distant when men will deny that they ever thought that woman should not participate in the government, and in the coming era, all reforms will have the joint influence of men and women. The temperance and the labor movements which have lagged so long, will have a new impetus given to them. Education, the great lever that is to elevate the world, will be equalized and made free to all, and the fears of the conservative will all be dissipated in the practical realization of the good and the true.

Communication Through the Mediumship of Ray L. P.

We are but as dust and ashes, so soon does this fleeting life pass away. Let us improve every hour of our time, so that when the Master calls, we may be ready with our lamps brightly burning, our armor buckled on, and our staffs in our hands to go forth into the country of our Lord. This world is only a place of preparation, for it is not life that we pass here. The real life only begins when we have passed the dividing line between the better land and this.

Oh! children of earth, hearken to the warning voice of one who wasted his best years in riotous living; who spent the fleeting moments of preparation given to all the sons and daughters of men in foolish indulgence of so-called pleasure; who wasted time, talents, energies, and all the divine gifts of a kind and loving Father, in sloth and dissipation, hiding his talents in a napkin and foolishly saying, "There is no God." Alas! too late I learned the solemn and to me awful fact that there was not only a God, but a judge. But how blessed to sinful souls is the knowledge that the judge is full of mercy and loving kindness, and ever listens to the cry of His erring children.—"Father, forgive us, for we know not what we do."

I am a stranger to you, but I was drawn where you were last evening by the mournful tones of a musical voice singing the wail of a soul erroneously called lost. I saw that you were one of the new order of teachers of the divine religion that teaches mercy and love for all souls, and I thought I would try and impress you with a few thoughts that would be of use to you in your mission of love, and thus redeem some of my lost opportunities. I saw minds there last night into which this new light had not entered, which were in just such darkness as the lost soul. Oh! teacher of this new philosophy, how could you sit by and know it and not raise your voice to dispell the error? You are just as much to blame in thus neglecting these opportunities as I was when I raised the wine cup to my lips, or joined in the sinful midnight revel, and God will judge you accordingly. Oh! child, let me entreat you not to be silent when you ought to speak or sit down with folded hands, while error stalks abroad, holding souls in bondage.

Work while it is yet day, for the night cometh, when no one can work. Heed my warning voice, and by so doing you will help me, and all others like me who are seeking for light.

GEO. WALKER.

Passed to Spirit Life.

From Landgrove, Vt., Oct. 4th, 1871, Lydia Ann, wife of Page Warner, in the 31st year of her age. She leaves a companion a fair daughter of nine summers, father, mother, sister and brothers, to mourn her sudden departure. 'Twas hard to lay away the beautiful form, and the many tears shed by sympathizing friends testified to her spiritual worth. May the kind ministrations of her spirit be near and comfort all, is the prayer of the writer.

From South Londonderry, Vt., Oct. 7th, Reuben Harrington, aged 76 years. He was one of the first settlers in the town. He leaves a wife and eight children, seven of whom were present at his funeral. It was never my privilege to make the acquaintance of a more harmonious family, and this is the first link in the golden chain that has been withdrawn.

From Andover, Vt., Oct. 8th, Mrs. R. B. Stickney, in the 53d year of her earth-life. She lived in deeds, not years. For a long period she had suffered much, but possessing a strong will, and being a healing medium, she was able, most of the time, to attend to her household duties. Not alone will her companion and children miss her, but a large circle of friends mourn the loss of a true woman.

From Antrum, N. H., Oct. 10th, Abby M., aged 10 years, daughter of the late Cynthia Robb. Truly the father is afflicted. In less than four months he has laid away the forms of a loving wife and two daughters. On previous occasions he sought consolation from the clergy, but found it not, and now he cried, "Give me truth," and he listened for the first time to the inspiration as it is given from the angels. On that dreary morn, ere we laid the beautiful bud by the side of the dear ones, how pleasant the thought that she went not alone; that mother and sister welcomed her. May they bless, comfort, and guide the dear sister, brother, and lone father is my prayer.

SARAH A. WILEY.

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GOD IN THE CONSTITUTION.

By D. W. Hull.

"A theocracy, up to a certain point, is educative; beyond that point it is obstructive."—*S. Barring Gould.*

The history of the world is written in Theocratic Government. And as often as people have tried them they have found them useful only in increasing the power of those in authority, and enslaving the opposite class.

Any effort toward a theocratic government can only result in depriving the masses of their liberties, and establishing a dangerous aristocracy, whose only aim will be, to arrest the development of the human race. The reason of this is, people who engraft a Deity of any kind in their national charter are driven to the necessity of making such descriptions of Him as will distinguish him from any other being, or Infinite personage.

All descriptions of Deity are incarnated ideas, or ideas of an incarnate Deity; for language can describe nothing more. Hence there is no difference, so far as the principle is concerned, whether I carve out the mental picture I have formed of God in a piece of marble, and require men to fall down and worship, as they did Nebuchadnezzar's image, or whether I describe my Deity so as to form a mental picture in the minds of my auditors, and require divine homage paid to that; either one is idolatry. The artist may take my description of Deity and carve out an image, representing the ideas I wish to convey, and if he has instituted idolatry, it is because I have given him the outlines.

The very moment we undertake to legislate upon the subject of God, we are legislating upon the opinions of people, and we are insisting that the law shall enforce people to recognize our ideas of God, instead of that of other people, whose ideas may be as orthodox as our own.

All descriptions of God are necessarily finite, and hence come far short of the Infinite. An attempted finite description of the Infinite is no description at all, since it must utterly fall short of reaching the outer extent of one of his attributes. To illustrate: I believe God is infinitely good, but my ideas of infinite goodness are circumscribed by the breadth of my mental horizon, and are of course far short of infinity. But my neighbor may have a wider or narrower range of infinity in that direction than I have, and his ideas of infinite goodness would differ correspondingly. If he should become a lawmaker of the land, and felt it his duty to legislate upon the subject he would be in great danger of making me a hypocrite, or of inducing me to bear penalties, and all because I may have believed too much or too little. The Universalist worships a God of universal love, benevolence and goodness, whilst the Methodist would subordinate the love of God to His justice, and either one could not legislate upon the subject without seriously injuring the ideas of his friend. In this way we might reason on all his attributes, and when we had described them we should find that we had only incarnated our ideas into a being who was but little better than ourselves, and we should ultimately discover that we had legislated ourselves into Atheism; for as we should develop to have broader views of the material and spiritual universe we should find that we had deprived ourselves of the privilege of believing them, and an ignorant class would ever hold us under the ban of the laws we had made. We should then find out that that which we had described as God, was only a finite idol, and that to believe in that was to believe in no God at all. Says a recent writer, speaking on the subject,

> The idea of infinity which rejects every limitation, leads to the denial of attributes to God. For, if His intelligence be infinite, He does not pass from one idea to another, but knows all perfectly and instantaneously; to Him the past, the present and the future are not; therefore He can neither remember nor foresee. He can neither generalize nor analyze; for, if He were to do so, there would be some detail in things, the conception of which would be wanting to Him. He can not reason, for reason is the passage from two terms to a third; and He has no need of a middle term to perceive the relation of a principle to its consequence. He can not think, for to think is to allow of succession to ideas.

He is therefore immutable in His essence; in Him are neither thoughts, feelings, nor will. Indeed, it is an abuse of words to speak of being, feeling, willing, in connection with God, for these words have a sense limited to finite ideas, and are therefore inadmissable when treating of the Absolute.

The vulgar idea of God is not one that the reason can admit. He is neither infinite nor absolute, necessary, universal nor perfect."

He is not infinite, for God is infinite only on condition of being all. But a God meeting His limitation in nature, the world and humanity is not all. Also, if He be a person, He will be a being, and not merely Being.

He is not absolute, for how can He be conceived apart from His relations; if He be a person, He feels, thinks, wishes, and here we have relations, conditions imposed on the Absolute, and He ceases to be absolute.

He is not necessary; the idea representing Him as necessary is the result of a psychological induction; but induction can not confer on the ideas it discovers the character of necessity.

He is not universal, for an Individual, however great, extended, powerful and perfect, can not be universal. What is individual is particular, and the particular can not be All.

He is not perfect; for how can he be perfect to whom the universe is added; it was necessary or it was not necessary; if necessary He was imperfect without it; if not necessary He is imperfect with it.

As an instance to show that our future possible ideas of God may be far in advance of what they are at present, let us look at the growth in that direction as chronicled in the Hebrew and Christian Scriptures. In the beginning Moses recognizes no separate Deity working single-handed; for there were several of them who were ever ready to log-roll for each other. Instance following:

> And the Lord said, Let us make man.—Gen. i. 26.
>
> And the Lord said, Behold, man has become as one of us.—Gen. iii. 22.
>
> Go to, let us go down and there confound their language.—Gen. xi. 7.

This was their idea of the Deities of the universe, in those days, but, in a little time we find them changing somewhat, at least, so that each nation had its separate Deity. And they had their laws restricting the belief on this Divine Being in some such way as to hold persons to their way of thinking. These laws were of the most rigid type, compelling people to stone their brothers, sons, daughters, or wives to death if they believed different from Moses' description of God; or as the language has it, in "other gods," with perhaps higher attributes than the one Moses had described to them. (Deut. xiii: 6, 10.)

Moses's God, or the Jehovah-God, was of such a low type that if we were to put that law in force we should be compelled to stone to death every adult person in Christendom; for there are none but will admit that it would be impossible for Moses to give the Infinite a new idea. Yet Moses did reason with the Jehovah God, and convincing him of his error, changed his purpose. (See Ex. xxxii: 9—14. Num. xiv: 13—21.) We could none of us be made to believe that the Infinite God, was afraid to risk himself with a people, knowing himself to be passionate, and fearing that he may become so enraged as to do something that he should ever after be sorry for—kill all the people. (Ex. xxxiii: 3—5.) Yet people once had a law compelling subjects to accept just such ideas of God, and this Being, as just described, was petted into a good humor by giving him a harem containing thirty-two young women, where he might gratify his lusts. (Num. xxxi: 40.)

Jesus came and taught a different idea of God from that taught in their oracles, and all the prejudice resulting from opposition to innovations was brought to bear against His ideas of God. God could not be a spirit; for Moses had talked with him face to face; he had come down to find out whether the report that had come to him of the Tower of Babel was a truth, or whether it was just a report started by the devil to harrass and tease the everlasting life out of the Almighty, and he had been worshipped on the mountains, which would have been unnecessary if he had been a spirit. Besides, the descriptions given of him were really the descriptions of another God, and as the prophecies had threatened them with destruction as a nation if they served other gods, they feared that if all men were to believe on him the Romans would come and take away their place and nation. And we might add that although we are far in advance of the Hebrew idea of God, we are not yet developed to the true Christian idea of God. To illustrate,—the Hebrew God was so holy that he could not admit any one with a personal defect, or blemish, into his congregation, and every person who had the misfortune to be in any way deformed, or sexually imperfect, was consigned to damnation, if, indeed, the Hebrew had any words answering to punishment after the life of in the present stage of the church we are inclined to look with more charity toward unfortunate people, and our ideas of God have correspondingly improved, but yet we can have no pity on those who have such defective organizations as to make them spiritually defective, while Jesus says, He "came not to call the righteous, but sinners to repentance;" and he was ever ready to lend a helping hand to the poor, sinning magdalenes and forgive the crimes of the poor adulterer, who was about to be stoned to death, in accordance with the riggorous Hebrew law. What a sad plight we had now been in, if the constitution then enforced had continued down to this time.

There is another thought connected with this; and that is the authority we shall appeal to in describing this God. If the Old Testament, we shall recount the scenes of an old, barbarous age of the world, which would convert our beautiful earth into a pandemonium. War, murder and rapine will run rife, and a saint of God will canonize sins as virtues. We shall pass down to the fourth, fifth and sixth centuries, and quarrel those old, obsolete ideas of God over again. And this we must do at any rate, if we undertake to engraft a God in our constitution.

I believed the originators of that idea wished to have God recognized in the constitution, and Jesus Christ as His son. I am not going to argue at any great length upon the Sonship of Christ. I believe I have done that elsewhere. But really, (and I am candid while I refer to it,) would it not be just as well, while we are at it, to add another clause recognizing Satan as his adversary? From a boy I could not help thinking there was as much a quadrenity in the Godhead as a trinity. Satan was a doubtful character, who at one time was a friend of the Almighty, helping him to kill Jesus for our salvation, smoking sinners out of hell into heaven just to please God, or becoming His executioner to all upon whom God passes the sentence of damnation, and carries him a step in deception to help the Lord in deluding the world into the jaws of an unending death, (see 2d Thess. ii. 9—11,) and at another time he seems to be the Royal Arch Foe of God, defeating Him in all his benevolent purposes, dragging down to destruction the very ones the Lord was trying to save, reducing God to the absolute necessity of becoming at once his own Father and his own Son, and giving up his everlasting life, which he never could lose, and this too in an abortive effort to save the world. Indeed, I have always thought it hard work for the theological world to get along without the devil; but it was infinitely harder to get along with him. If the perfections of God consisted in infinite goodness, and the attribute of the devil infinite wickedness, it should be half inclined to change my mind and think we had exalted the wrong one. The theological world is too apt to let all these antinomies pass without an explanation. Honesty would require that they should state just how much of these contrary theories they believe or discard—Bibles to the contrary notwithstanding.

If Jesus is the Son of God then he is not the Father-God, else he should be his own father. If he is the Father-God, then Cassien is right when he says he is the father of Mary, and therefore the father of his own mother, and as this would make him his own grandfather, we should get such a mixture in the relations of the God-head, that we should be in danger of becoming insane, in trying to solve the problem, if we should do not entirely throw up the idea of God having any relations. To ask us to subscribe to a law recognizing such a relationship in the trinity, is to insult the good sense of every freeman in America.

If it stopped here we might sadly lay our reason on the executioner's block, and agree never to make use of our five senses, but when we are told that God made a law against adultery, and then was reduced to the necessity of becoming the father of an illegitimate child, thus subjecting himself to the same damnation from which he is striving to save us, and that he so exhausted himself in that one effort as to become that very illegitimate child, of which he was the father, our Infidelity gets the mastery of us, and the very scheme of salvation becomes an instrument of damnation to us, so we cannot believe if we would.

Our conceptions of Deity are somewhat molded by tradition, and whilst we may be correct on some points, we may not be entirely free from the superstitions of those who have handed us the tradition. Indeed, the very spirit that would force a belief in a Deity upon us partakes more or less of the barbarity of the originators of those ancient ideas of God.

I have elsewhere traced out to a considerable extent the origin of Gods, but I may yet presume to touch upon that subject without fear of exhausting it. In those papers I have traced these Gods back to their astrological origin, and although I find I am at issue with many learned writers on this part of the subject, I am more and more convinced that all our conceptions of Deity originated in the apparent life and intelligence of the heavenly bodies. Below I will give some definitions to names popularly attributed to the Deity, taken with little change from S. Barring Gould's work, "The Origin and Progress of Religion, a learned work which should be in the hands of every one. These definitions are claimed to be attributes of the sun, yet they have come down to us as so many separate deities:

DELIOS—Brilliant, (and here we find the grand root for our deity in the word De.)

PHOIBOS—(from which Phœbus) Darting.

PILSTON—Burning.

UPERION—Upper, Lofty, Most High.

DOXIOS—Oblique Course.

APOLLYON—(from which Apollo,) Putting darkness to flight.

HERAKLES, or HERCULES—Glory of the Air.

MEMNON—Constant in its course; unchanging.

HEPHALOS—Head of the Planetary System; Golden Faced.

KUNAR—Golden Rayed.

ENDYMION—Shepherd leading the flock to pasture.

The same author tells us in the Vedas the sun is called:

SURYA—Brilliant.

MITHRA—The Friend.

ARYAMAN—Generous.

BHAGA—Beneficent.

PUSHON—Nourisher.

IVOSHTRE—Creator.

DIVASPATE—Lord of Heaven.

In addition to the above we find other attributes as follows:

BRAHMA EL—Strength.

DIN, DENA—Splendor.

GOD—Good.

MOLOCH, MILCAH—King.

BEL, BAAL—The Lord.

RIMON, RAM—Exalted One.

These names, once the attributes of the sun, came in time to mean the God of the Universe, and all through the Hebrew Scriptures we find the Jehovah God invested with the same attributes. Take, for instance, the words Delios and Surya, terms used to express brightness, and we find the same allusions made to the Hebrew Deity in the following Scriptures:

> And I saw as the colore of amber, as the appearance of fire round about within it from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw a fire and the appearance of fire, and it had brightness round about.—Ezek. i: 27.
>
> Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber.—Ezek. viii, 2.
>
> And the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.—Ezek. x: 4.
>
> God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power.—Heb. iii: 4.
>
> Who bring in the brightness of his glory.—Heb. i: 3.
>
> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.—2 Thess. ii: 8.

All those terms referring to the *glory* of God can mean nothing less or more than the *brightness* of the sun.

Another word, darting, shows the sun, like Apollo, sends forth his darts. That the Jewish God was similarly armed with a bow and quiver, let the following Scriptures testify:

> For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of God do set themselves in array against me.—Job vi: 4.
>
> For thine arrows stick fast in me, and thy hand presseth me sore.—Psa. xxxviii: 2.

In Psalms, xci: 5, we learn that this arrow flies by day-time—a very proper time for the sun to send forth his darting rays.

The other attributes, such as "Burning," "Most High," "Putting darkness to flight," "Shepherd," "Generous," "Beneficent," "Nourisher," "Creator," "Lord of Heaven," etc., are each the attributes of the Jewish God as may be found and proven by consulting the following Scriptures: Gen. xiv: 18; Isa. lii: 2; Psa. xcvii: 3; Is. xxvii: 4; Matt. iv: 1; Luke iii: 17; Deut. ix: 15; 2 Pet. iii: 10: the last quotation having evident reference to Phæton, who is to drive the chariot of the sun so close to earth one of these days as to set the world on fire. Psa. xcvii: 9, cxxxviii: 6; Num. xxiv: 16; Deut. xxxii: 8; 2 Sam. xxii: 14; Psa. vii: 7, lxi: 7, xvi: 7, xviii: 13; Luke i: 35, vi: 35: Psa xviii: 9, xxx: 5, xcvii: 4; cxix: 105, xxiii: 1, etc., etc.

Mr. Cox says:

> Thus the ancients spoke of everything as if it were alive, and instead of saying, as we say, that the morning comes before the sunset, they spoke of the sun as the lover of the dawn or morning, who went before him as longing to overtake her, and as killing her with his bright rays, which shone like spears. We talk of the clouds which send along the sky; but they spoke of the cows of the sun, which the children of the morning drove every day to their pastures in the blue fields of heaven. So, too, when the sun set, they said that the dawn with its soft and tender light, had come to soothe her son or her husband in his dying hour. In the same way, the sun was the child of darkness, and in the morning he wove for his bride in the heavens a fairy net-work of clouds which reappeared when she came back to him in the evening.—P. 11. See "Chips from a German Work Shop." By Max Muller.

Mr. S. B. Gould says:

> The spectacles of nature now became a stately drama in which all the actors were divine. The sun was supposed to be a warrior, clad in golden panoply, the moon to be a queen, the stars to be armies of heroes or spirits; the trees moved of their own accord, the tides were the pulsation of the living heart-ocean.—*Origin and Development of Religious Belief, p.* 146.

Legislation upon the subject destroys the idea of an infinite God; and the very fact of our protecting Him by legislation proves our want of faith in His infinity.

1. If He is infinite, he is omnipotent, and is therefore able to take care of himself; and is superior to all legislation. The design of all legislation is assist the weak in resisting the encroachments of those who are more powerful. A body or settlement of men and women organize for mutual protection, and agree upon certain rules which they will not violate and which they will assist each other in maintaining. To legislate upon the subject of recognizing God is to suppose that He is a helpless creature, and appeals for a common interest with us. It also supposes He may violate one or several of these rules and may be liable to the penalties attached to such violation. I cannot for the life of me see any infinity in a being who derives his power from the law.

2. He would also be omniscient, and being all-powerful, He could tell us Himself just what kind of a law He would like to have. Indeed, He would, if He could debate the subject with those who are not favorable to such a scheme, and give His reasons therefor, which, if He was infinitely good, He would do, rather than have us remain in ignorance of our duty.

3. Such a movement on His part, however, would destroy our faith in Him, from the fact that we are not able to comprehend Him as the author of our organisms, and at the same time demanding a law at variance with the ideas He has arranged our organism to receive. If He demanded a legal recognition, my organism would have been capacious enough to have contained that idea—to argue otherwise is to deny that He is the author of my organism.

4. It supposes that He has been imposed upon heretofore, and badly oppressed, and that we should never have ceased this oppression had it not been for the agitation of the subject of "God's Rights."

The difficulty after all is, men are beginning to think, and all this imposition on us "in the name of the Lord" is resented "in the name of humanity." Religion in Deity are obsolete, and men are losing sight of one superstition after another, until we no longer recognize the churchal deity. In addition to the points in the characteristics of Deity which I have mentioned as in the past, I might refer to a few more. To illustrate:

We once believed in a devil with horns and hoofs, whose business it was to harrass and seduce every son and daughter of humanity, for no other object only that he might have the pleasure of seeing them "fry." Now we are wont to laugh at the minister who refers to Him (give Him a capital H here) as any other than a fabled scarecrow of bygone days. We then believe in the Atonement in which spiritual Bankrupts might obtain a right to all the privileges and immunities of the upper world; as if they had earned every gold cobble stone with which its streets are said to be paved. We are now beginning to learn that it is not so much what a man believes and thinks as what he does that acquits or condemns him. Heaven is only open to those who earn it.

We talked to God once as if we supposed Him an easy subject of flattery, and gave him our views on subjects in general. Some of us do it no longer. If I can move the arm of God by prayer, then am I master of the universe, and God is only my servant, doing my business, and receiving compensation in a certain amount of currency or flattery, which may to Him be an equivalent. We read that the prayer of faith shall remove mountains and sycamore trees, and

> All things whatsoever ye shall ask in prayer believing, ye shall receive.—Matt. xvii: 20, xxi: 21, Luke xvii; 6.

Which, if true, would make out God nothing more than a little puppet, shaping himself to suit the caprices of each individual. The man who would pray for God to remove a mountain or a sycamore tree, shows to Him that he has discovered some defect in His works, and which he knows just how to remedy, but wants to instruct his God in the matter, so God is only his big ox, hauling obstacles out of the way for man's convenience. He also supposes God to be indebted to him for the discovery of this defect, or he supposes that God would alter His works just to please his notions of things. If he is Almighty, there is no use in telling Him what ought to be done. He knew it, and our telling Him will not change His notions; hence all prayer is lifeless formality. To illustrate this let me quote a common form of prayer, and iterlard in brackets some explanations.

> "O Lord our Heavenly Father, Thou who dwellest in heaven, [flattery] Thou art the creator and preserver of all things; [flattery] we thank Thee that we live and move and have our being; [Imagine a response of, "You are quite welcome, I am sure,"] that we are neither dead nor damned—for hadst Thou visited one sin in a thousand, we should be beyond the reach of hope and mercy. [He's not just, or He would have done it.] Thousands of our fellow mortals, as good by nature as we, and far better by practice, are now reaping the unalterable laws of an unending eternity. [Not a very good comment on His justice.] Yet we have [by His partiality] still another opportunity to make our calling and election sure. We come before Thee, O Lord, to ask the forgiveness of our sins. [Must have indulgence.] O Lord, look in mercy on us and remember us in Thy love. [We pray Thee that Thou wouldst prosper Thy cause. [He hadn't thought of that for sometime before.] O send more laborers into the harvest, for the harvest is great and the laborers are few, [another piece of information]. O, Lord, hasten the time when all shall know Thee from the least unto the greatest [We are satisfied that you are not diligent enough in this matter, and we want you to hurry up.] O Lord check the progress of evil [we ought to know enough to do it without being told,] and promote the cause of truth, [which you would do, if you were as much interested in the matter as we are.] O Lord hear our prayer [Do pay attention and don't forget in an hour, like a stupid dolt, what we have been telling you,] and answer our petitions. And in the end when we are called to die, and Thou, [which, on account of our unworthiness, you may not do, or on account of your forgetfulness you may neglect and leave us the subject of one of the devil's infernal jokes,] and the praise, and the honor, and the glory, we will ascribe through endless ages to Thee. If a great consideration which will certainly be the same inducement to you to save,—only just think what an advantage such an arrangement will be to you.] All of which we ask for Jesus' sake [rather thin—but the Almighty may bite.] Amen. [I am done now, and you will have to wait an hour or two before you have the privilege of hearing me again.] Heaven save the Almighty from many such prayers; but I submit, if I have overstated the matter.

But a word about faith—mustard seed faith—where one mustard seed will outweigh a whole mountain if it is dealt out in the way of faith—where is that kind of faith in these days? What has it? Yet "without faith it is impossible to please God." (Heb. xi: 6.) No difference how little may be wanting to place you on speaking-terms, if you have not the mustard seed faith you can't get near him. No use to ask: "O Lord increase our faith;" for unless you back your petition with faith, you will only make him more angry with you; for "whatsoever is not of faith, is sin;" [Rom. xiv: 23,] and "God cannot look upon sin with the least degree of allowance." Be careful when you pray, for if you increase the distance between you and God the more praying you do, the more you will be off. Tried by this standard, very few of us are very sure of salvation; for most of us have been guilty of sending up petitions which have never been answered. The fault is in our want of faith, for only one grain small as a mustard seed would have brought us all we asked, even to the dividing of the kingdom of heaven between ourselves and the Almighty. The blood washed Christian, look over your petitions and see how many of them have been answered! and if you find one delinquency known that you are a sinner before God and unless you have faith, don't you attempt to ask God to blot it out of His book; for you will only aggravate the crime and make your sins more than they were.

And should you be a wicked, unregenerate man or woman, don't you attempt to try to make terms with God; for "the sacrifice of the wicked is an abomination to the Lord;" (Prov. xv: 8,) and we cannot expect to have faith in one who loathes our prayer. The wicked man can never be anything else for he does not pray without incurring the displeasure of God, and He cannot without committing a greater sin, and as to the article of faith, every circumstance forbids the use of it.

A few words now on the tendency of this movement, and then I have done. A God recognized in the Constitution supposes that some one may not believe in Him. But all men believe in some kind of a principle which they call God; but all are not agreed in the description of his attributes. The bigot expects every one to believe just as he does, and he is ready to denounce all as Atheists who do not. In His view, the Constitution would disfranchise such a person, if thus amended. The result would be either legislative act or a judicial decision describing His attributes. Then it would become necessary for each individual to become connected with some church in order to be recognized as a citizen, and thus we should have church and State firmly united, with a proud, corrupt priesthood at the head of all governmental affairs. All the investigations of science will be limited within a prescribed range, and no truth will be accepted not in harmony with our law-established religion. Few indeed of the wise men of our day would favor any such a movement when it is known that all except bigots are deprived of certain privileges, then it will be found that both the law-making and the law-executing power is all in their hands. The termination of the whole affair will be that one class of citizens will rebel and the other will become a set of dastardly hypocrites believing one thing and professing another.

An inquisition will be established, in which to avoid suspicion people will betray their dearest friends.

The church has ruled too long already and the very fact that they are conniving for power again should deprive them of the privileges they enjoy. They that strike for our liberties are dangerous men in society, and the tighter they are bound, the better it will be for humanity. Look at the past history of the church. See what crimes have been committed in the name of religion.

Moses butchers his thousands because his God tells him to. He is followed by Joshua who remembered too well the example set by his predecessor. Saul goes out under the command of God (through the mediumship of Samuel) and kills off all the Amalekites except Agag their king, but Samuel hearing of it became very much offended with Saul and hews Agag to pieces before the Lord. David in the name of the Lord gathers up a band of ruffians who had ran away from debt, and who have become dissatisfied on account of the disposition of the government to interfere with their liberties in appropriating whatever of their neighbors' goods they wished,—and, hiding in the mountains, come out once in awhile to obtain whatever plunder he might get. Such theological piracy would now meet with a sad termination.

Constantine kills thousands in the name of religion.

Theodosius and Justin-kill more.

Peter the Hermit, sacrifices nearly one hundred thousand lives in trying to carry on the war of the Crusades.

The Catholic Inquisition slew between fifty and seventy-five millions of people, all in support of an idea.

Experience teaches us it is never safe to entrust our liberties with a set of religious enthusiasts. Let them enjoy their religion, but make such barriers in the way that they cannot overleap their just rights and encroach upon the rights of others. Hold them within the same limits we would a Chinaman or a Hindoo, and we are safe. Give not one step if you would not yield more. One concession demands another. Here all are equal but none are superior.

The design of government is mutual protection, and whatever tends to build up an aristocracy is subversive of the liberty for which our fathers bled. God needs no help from us. We can do him no good if we should try, and if he is abused, he is able to take his own part without calling on his "big brothers" to help him. The very fact that we are legislating on the subject shows our lack of faith in His divine power. We should not want to help him unless we thought he would suffer in a controversy without our assistence. If we were certain there was evidence of his existence, we should not want a legislative enactment to make men believe that which there is a want of evidence of. But it is not a God that men want a faith in; but individual interpretations of God, which men cannot accept.

Wm. B. Fahnestock to H. T. Child.

Upon my return home from Mariotta I found the usual number of papers here from you—for which many thanks.

In your fifth article on "Healing Mediumship," you state, and very truly, that "the statuvolist is very sensitive, not only to certain weak points" referred to, "but to the influence of those around them; they also feel that every person affects them either pleasantly or otherwise, and are ever able to judge correctly in regard to them." This is an important fact; and if mediums really understood their powers, they would know that their feeling these influences or not was optional with them. Their feeling them being the result of the reaching-out of their own faculties, often, indeed, independent of their consciousness; but still, their feeling them or not, is under the control of their will, consequently it is always in their power to avoid those which are unpleasant, whether they are the result of fright, spasms, perakious influences of any kind.

Some mediums are almost always in an unconscious state of statuvolence, even when their eyes are open, and it is such mediums who are so exquisitively sensitive, and so often suffer from external influences, simply because they are more or less in the statuvolic condition. All suffering, therefore, from such causes is their own fault—or rather the fault of their not knowing the true nature of their condition. Such suffering could always be avoided by throwing themselves out of the condition, which, with proper effort on their part would always enable them to accomplish. Your remarks upon the culture of the will, and the practice of the statuvolic art are excellent and ought to be studied by all who desire to avoid the ills that ignorance is heir to.

All involuntary motions or starting and twitching in mediums, could be avoided by throwing the part or parts so affected into the statuvolic condition. It is only because mediums do not know the true nature of their condition that these involuntary twitchings occur. Let them prevent the body from going into the state and no twitching will take place. I have noticed these involuntary motions in hundreds who have never been controlled by spirits, and almost all who are in a statuvolic condition do so when they cast their mind from one place to another. Many, indeed, do so upon every mental effort.

Your remarks upon the history of medicine, charms, amulets and patent medicines, etc., are true to the very letter; and I agree perfectly with Magdalen in his remarks, that faith has more to do in effecting cures than medicines; and as the mind is properly directed or not, especially when the person is in a statuvolic condition will the results be favorable or otherwise.

The idea, therefore, that there is a power outside of the will of the subject, I am satisfied cannot be demonstrated, and the laying-on of hands like the systems of medicine, will only be successful in proportion to the confidence the act can inspire.

From what you have lately experienced you cannot rank or class yourself with those who believe that they have power over any one, or who would be confounded because intelligence is required before it can be imparted.

Many things look like gold that are far from possessing its qualities; so magnetism and the laying-on of hands may seem to effect cures, when all is in the mind of the subject who receives the work. But the world will progress, ignorance to the contrary, notwithstanding.

WM. B. FAHNESTOCK, M.D.

Lancaster, Pa.

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* The Heb. for Lord (*Elohim*) signifies a plurality of Gods. A better translator would have been: "And the *Gods* said, Let us make us."

* On this see the whole of Deut. xxiii. (the first verse of which should I quote, it would subject me to fine and imprisonment); LEV. XXI.

NOTHING LIKE IT.—We refer to NATURE'S HAIR RESTORATIVE, advertised in another column. It is in *one bottle*, and as clear as ice. No gum, no filth, no *poison*. Examine it. See advertisement.

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Neuralgia, P, 2,137; Dyspepsia, P, 2,974; Asthma, P, 2,215; Catarrh, P, 987; Chills and Fever, P & N, 2,418; Rheumatism, P, 1,378; Painful Menstruation, P, 1,497; Suppressed Menstruation, P, 934; Female Weaknesses, P, 1,561; Fever, P, 2,986; Amaurosis (Blindness), N, 63; Coughs and Colds, P, 1,730; Heart Disease, P, 583; Diarrhœa, P, 1,114; Headache, P, 1,841; Dysentery, P, 1,346; Liver Complaint, P, 760; Paines and Aches, P, 881; Deafness, N, 83; Bronchitis, P, 835; Piles, P, 218; Cholic, P, 119; Worms, P, 380; Inflammations, P, 971; Paralysis, N, 74; Acidity of the Stomach, P, 353; Earache, P, 436; Toothache, P, 355; Flatulence, P, 366; Hysteria, P, 64; Diptheria, P, 88; Spermatorrhœa (Seminal Weakness), P, 1,481; Erysipelas, P, 982; Constipation, P, 306; Loss of Taste and Loss of Smell, N, 28; Nervousness, P, 473; St. Vitus' Dance, P, 21; Disease of the Prostrate Gland, P, 63; Sciatica, P, 32; Sleeplessness, P, 1,466; Tumors and Cancers, P, 98; Falling of Womb, P, 317; Involuntary Urination, N, 18; Infinens

Frontier Department.

BY ..... E. V. WILSON.

An Appeal to my Friends.

Brothers and sisters, the fire-god and wind-god formed a co-partnership, and burned to death the physical bodies of my sister-in-law; Mrs. Matilda Eames, and her only son, Lucien, and one of her daughters, at Birch Creek Settlement, Menominee Co., Mich., on the night of the 9th of October last; also burned the body and face of her husband to such an extent that he will not be able to help himself for many months. There are two little girls left houseless, homeless, penniless,—all gone, not a garment to wear, and there are several thousand others at Menominee, Peshtigo, and Oconto, Wisconsin and Michigan, in the same condition. I have ordered a house furnished, and provisions for the winter, with all necessary to make one of the families comfortable. I have supported two orphans for the last year. The addition of this family to mine make a heavy burden for me to carry, together with other charities I wish to confer. I am not rich; I am not a beggar; I am poor; I am a worker. I have friends and enemies. I am no man's or woman's enemy.

The girls are fifteen and twelve years old respectively. It would be hard to separate them from their father in this, his hour of trial and their sorrow. I should want my children with me, if I were in Mr. Eames' place, and I believe in doing unto others as I would that others should do unto me; hence my course in regard to him. He is not a Spiritualist, but he is a man and a brother. Will any of my friends donate him and his two daughters clothing of any kind, or money. We do not want provision. We have enough of that. Send by express, prepaid, to L ombard, Du Page Co., Ill., care of Mrs. Mary Ellen Wilson. We shall have them with us at Lombard by the time this reaches your eyes,—having already ordered their removal.

I will thankfully receive from my friends such donations as they feel warranted in giving me where I am lecturing.

Brothers and sisters, if ever I was under the direction of angels to do an act of charity, or give a communication from spirit-life, I am now. Do you believe me?

Sarah Somers, of McHenry Co., Ill.; Hannah Gould, of Beaver Dam, Wis., and Prof. J. E. Hendricks, of Des Moines, Iowa, have each donated five dollars. D. S. Michler, Des Moines, Iowa, one dollar.

This act to Mr. Eames will cost me at least three hundred dollars before he is able to help himself, if he ever is.

Let us help each other.

.. Our Second Visit to Minnesota

Saturday, Sept. 2nd, we find ourself comfortably settled in the pleasant and happy home of Brother Donelly, a Spiritualist indeed, surrounded with all earthly comforts, a bountiful almoner in our cause. Brother Donelly stands not alone in Spiritualism in this city.

Lake City is one of the prettiest towns in Minnesota,—the largest town on Lake Pepin, and contains two thousand six hundred and eight inhabitants; a favorite resort for tourists and pleasure seekers,—situated about midway, and on the West shore of Lake Pepin. It is one of the most active and enterprising towns on the Upper Mississippi, and contains in all, over one hundred business houses. We lectured here four times and held two seances, during Saturday, Sunday and Monday, the 2nd, 3rd, and 4th of September. Brother Jamieson has held two or three discussions here, and lectured several times, doing much good, and would do more if he would drop his lecture on dark circles and physical mediums. It is difficult to have people believe us in our manifestations when we condemn others.

Brother Jamieson is a good worker, and I fully believe in his influences,—so do I in Mrs. Ferris, the Davenports, Read and Bastian; but how shall we believe Brother Jamieson when under "Big Indian" influence, he whoops, runs over the prairie in the night, or sleeps on a sheep skin for a bearskin, and then condemns all other physical mediums?

We gave many fine tests in Lake City, one of which we will relate in brief. To a lady and gentleman we said—to the lady first:

"Madam, we see you at sixteen years of age, standing at the forks of a road, between two conflicting elements. You leave the right hand, and take the left hand road. For six years there is joy, happiness and peace. Then comes confusion and shipwreck. At twenty-five years of age, there is another and great change, influencing all your life, from then until now. To-day your life has in many senses been a failure, and through your own acts."

We then turned to the man, saying:

"Sir, your life has been marked with wonderful changes. Your fifteenth, nineteenth, twenty-second, twenty-fifth, twenty-seventh and thirtieth years are all important in your life-record. Your influences are from all parts of the world. You too, have been a failure through causes superinduced by yourself. Your opportunities have been more than ordinary."

We then took up each date in detail, giving minute descriptions of events and parties. Turning to them, we said:

"All this is from the spirit of a man who was your watchful friend and well-wisher. He died suddenly."

We then gave a full description of the man, and the initials of his name. The spirit then turned to her and spoke words of severe advice. This test produced a great excitement, and most marked influence. The lady was led away by her friend. It was every word true.

We gave one hundred and sixty-five tests in Lake City; one hundred and forty fully identified on the spot. We had a fine dinner of speckled trout presented us by Brother Myers, a good Spiritualist, and like Peter, a good fisherman.

After we left, we learned that Brother Jamieson had a discussion on hand, of considerable importance.

Lake City is a live town, and full of Spiritualists.

E. V. Wilson's Appointments for Dec. 1871

We will lecture in Mayville, Iowa, on Friday, Saturday evenings and Sunday morning and evening, Dec. 1st, 2nd, and 3rd,—four lectures.

We will lecture in Mayville, Iowa, five miles from Center Point, and ten miles from Vinton, on Monday, Tuesday, Wednesday and Thursday evenings,—Dec. 4th, 5th, 6th, and 7th—four lectures.

Will speak in Strawberry Point on Friday and Saturday evenings, and Sunday, A. M., and in the evening,—four lectures, Dec. 8th, 9th, and 10th.

We expect to be in Fort Dodge on the evenings of Monday, Tuesday, Wednesday, and Thursday, Dec. 11th, 12th, 13th, and 14th, for four lectures. Brother G. H. Henry will arrange according to our letter of the 8th of Nov., or the one to Mrs Swain of the 12th ult.

We will be in Winnebago City, Minn., on Friday, Saturday, and Sunday,—four lectures, Dec. 15th, 16th, and 17th, as per our letter to J. B. Castleton, of the 23rd ult.

We will lecture in Mankato, Minnesota, on the evenings of Dec., 19th, 20th, 21st, 22nd, 23rd, and twice on Sunday morning and evening, the 24th,—seven lectures.

We will speak in Kyota, Minn., on Monday, Tuesday, Wednesday, and Thursday evenings, Dec. 25th, 26th, 27th, and 28th.

We will eat dinner at home on New Years day, 1872, for the first time since 1865.

We will speak in Philadelphia the Sundays, and on Monday evenings of Jan. 1872. Please remember the RELIGIO-PHILOSOPHICAL JOURNAL.

(CONCLUDED FROM FIRST PAGE.)

periences in the darkened room were in all material respects the same as at the former sitting. When the lamp was lit, the spirits were prompt in putting in their appearance. Several strange faces were presented, some male and others female, but none that were recognized. Finally a face appeared that resembled the gold-spectacled ghost of the morning sitting, though without the spectacles. He was pressed to give his name, and finally responded in a clear, bold tone, "Paine." This left the company as much in a quandary as ever, and the desire was expressed for his given name. Was it Tom Paine, or what Paine was it? The ghost evaded the question, but continued to play hide-and-seek from behind the curtain, occasionally as he showed himself indulging in some fancied witticism. At length, as the company persisted in knowing his full name, he changed his base and announced it as "Solomon Saul Josephus."

SPIRITUAL WIT.

One of the New York ladies, who had evidently come hoping to see and communicate with a departed friend of the masculine fraternity, persisted in her inquiries if such a spirit was present, and urgently requesting that he would show himself. The witty ghost, Solomon Saul Josephus, however, persisted in monopolizing the stage and time, and in reply to the lady's inquiries, kindly told her that she had male friends enough without calling for others from the spirit world. One of the gentlemen present wanted to get some information about a female spirit, but was told that he ran too much after the women. These and similar brilliant and profound observations occupied the time of the spirit for over half an hour, when he withdrew, and the performance was concluded.

The reporter remained for another day, and had other interviews, but none of a more satisfactory nature, nor which need be particularly described. He then left the village, and was gone four days, when he returned unexpectedly on a morning train, and proceeded at once to the spiritual resort, determined to prosecute the investigation until he should be able to explode the humbug. He found an entirely new company waiting at the house, and a circle was at once formed. In this circle was a gentleman from Syracuse, and, judging from his conversation, evidently an official of some sort. When the show commenced, a face was presented that was entirely different from any the reporter had previously seen. This face the Syracuse gentleman recognized as that of a man named Butler,

WHO HAD BEEN MURDERED

a few weeks previously in that city. To make the recognition complete, the Syracuse gentleman asked the apparition to show the side of his head. The side view was given, disclosing a horrid gash on and back of the temple, from which the blood was apparently streaming. This was considered satisfactory evidence of identity, the Syracusan pronouncing the wound precisely such a one as Butler had received. The ghost was then asked by the gentleman if the party in arrest was the murderer. The murdered ghost promptly responded, "Yes: hold on to the d——d louse."

After this, the face of a very pretty girl appeared; but as it was not recognized, it was withdrawn. Then appeared a most lovely, though strangely sad female face, apparently of a lady just verging on womanhood. The features were all fully developed and were exquisitely beautiful. The eyes were large and lustrous; the nose a full Grecian; the mouth symmetrical and tempting. The complexion was not that of a corpse, though it was wondrously clear, while the whole expression of the face was one of extreme sadness. The apparition excited the liveliest sensations among the beholders, and all leaned forward to inspect it closer. It appeared several times, but each appearance coming further into the light, until all had satisfied themselves of the reality of the vision. Then it was asked to give its name. The lips moved as if attempting to pronounce a name, but no sound came from them. Again and again it appeared, at each appearance, renewing the effort to speak. Finally a whisper was heard, and all ears were bent to catch it. The whisper was repeated a little louder, and finally so loud that all heard it distinctly and understood it alike. It was a name familiar to the reporter, and sacred to him, though the face was certainly not familiar, and, though not wholly dissimilar, would not be that of the lady named.

ANOTHER SEANCE.

On the following morning the reporter took a resident of the village with him to witness the manifestations. This gentleman had lived a number of years in Moravia, and knew all the inhabitants; but he was not a believer in Spiritualism, and had never visited this house. He was invited in order that if there was any deception practiced, and these were real faces, as they seemed to be, he might detect them. A circle was duly formed, and remained in waiting two hours; but the ghosts obstinately refused to appear, and an adjournment was finally forced upon the company by fatigue. Mr. Keeler seemed greatly mortified at this failure, the more so because of the presence of the village gentleman, whom he urged to come again in the afternoon. The reporter felt persuaded that he had now found a clue to the mystery, and went away with his companion. But in the afternoon they concluded to try it once more, and renewed the call. The circle was formed as in the morning. During the usual performance in the darkened room a male voice appeared directly in the midst of the company, speaking in the German tongue. Nobody present understood German, and therefore the communication was unintelligible. It was then explained by Mr. Keeler that Dr. North, who was present the previous week, had held a long conversation with this or some other Teutonic ghost. Again the voice appeared and repeated his unintelligible message, but as he got no response after due waiting he seemed to get impatient, and found a more satisfied audience when he suddenly broke out with the words,

"Strike a light!"

The light was struck with surprising quickness, but the ghost had vanished. The medium then entered the cabinet and the show began, unfolding the

MOST REMARKABLE AND STARTLING PROGRAMME

the reporter had yet witnessed. First of all, [illegible] of a middle-aged man—a new face—[illegible]ented. This was followed by a hand, [illegible]ily grasping something, and moving [illegible]d forth across the opening. While [illegible]tomime was enacting the medium an[illegible]l from within the cabinet that she could discern something bright in the spirit's hand, and that he was drawing it across his throat. On closer inspection this was seen to be the case, the man or spirit was apparently cutting his throat. The question was then asked, who of the company had lost a friend by suicide? but no one responded. While endeavoring to find out for which particular one of the witnesses this manifestation was intended, a hand was thrust out and with extended finger, pointing in the direction of the reporter and the gentleman who accompanied him. As the Moravia gentleman seemed most clearly indicated, the company unanimously decided that it must mean him. In order to be certain he asked the question if this exhibition was intended for him. In response the hand reappeared and pointed directly at the reporter.

"Is this pantomime for my edification?" the reporter asked.

Thereupon a great muscular arm was thrust out, away up to the shoulder, and with clenched fist gave three powerful blows on the partition above the opening. This was an unmistakable arm, one of unusual length even for a man. It was clad in white, the material being gathered at the wrist into a narrow band which was buttoned or otherwise fastened.

"Is the tragedy you are representing one in which I am interested?" asked the reporter, anxious to solve the riddle.

In reply a hand appeared and waved an affirmative answer.

"Does it relate to any relative of mine?"

A negative reply was received by the same means.

"Does it relate to any friend of mine?"

The negative reply was repeated.

"Is it an affair in which I have been professionally interested?"

The same hand waved an affirmative.

"Has it anything to do with

THE NATHAN MURDER?"

A negative reply was received.

"Has it any connection with the Alice Bowlsby case?"

Another negative reply.

"Is it the case of a male or female?"

Here the reporter was reminded by the Spiritualists present that if he asked a double question the spirits could not answer it. He then modified his question.

"Does the manifestation relate to a man?"

A negative reply.

"Then it must be a female?"

At this a delicate hand appeared, holding a handkerchief of surprising whiteness, and with every indication of gladness, portrayed by the rapid and emphatic manner in which she waved the signal, replied affirmatively.

The reporter asked for further information, confessing his inability to imagine what the pantomime meant. Some little delay ensued, which Mr. Keeler said was caused by the spirits preparing to explain the matter more clearly. Pretty soon the curtain rose again, and the upper part of an arm, torn off at the shoulder, was thrust out. This was followed by an undistinguishable object shown within the opening, but which, by particular request, was afterward brought more into the light, and proved to be a portion of a female bust, with a mangled and bleeding shoulder, and the arm missing. Again the curtain rose and fell, when a corpse, arrayed in a shroud of almost shining whiteness, lying upon its back, and seemingly borne upon a litter, was passed several times before the opening. It was to the eye of the beholder

THE CORPSE OF A YOUNG LADY

of small figure. The features could not be seen with sufficient distinctness to be described. This display seemed to terminate the pantomimic tragedy enacted for the benefit of the reporter, and left him as much mystified as ever. Several faces were subsequently shown, at one time two together. There were also four hands shown at once, three full sized, with fingers moving, coming up from below, and the fourth, that of a child, coming down from above. Finally a fifth hand, with the middle finger lacking, was shown, and the performance was ended.

When the door was opened to let the medium out from the cabinet, the reporter stood ready, with lamp in hand, to enter. He noticed that Mrs. Andrews was dressed very plainly, with a tight-fitting waist, and a skirt without hoops, hanging rather closely to her person. He could, of course, make no more searching examination of her. Within the cabinet nothing could be discovered but the chair in which the medium had sat, and the tin speaking trumpet. The fastenings to the windows were perfect and secure.

NO TRAP DOORS

could be discovered anywhere. The paper pasted over the cracks in the board partition was torn off in search of concealed wires, but none could be found. It thus became manifest that, if deception was practiced, the medium performed it without the aid of accomplices. And if she practiced this deception, how could she conceal about her person all the masks, arms, hands, and other paraphernalia essential to the varied performance that had just been witnessed?

The reporter was reluctantly compelled to confess himself baffled, and came away unsatisfied.

A Name Forgotten, and a Letter Mislaid.

The Quaker Brother who sent us fifteen dollars, will take notice that his letter, by accident, was mislaid before being entered upon our books and his name and post-office address is not known; the money was equally divided—five dollars was placed to the credit of the Widow's and Orphan's Fund—five was sent to Mrs. Lou Kimball, editor *Lyceum Banner*, and five to Col. D. M. Fox, editor of *Present Age*.

Will the brother advise us of his address.

NOTICE.—Any one who has sent any sum of money which properly should be credited to the Widow's and Orphan's Fund, but which does not appear there, will oblige by advising us of that fact.

It may be, in the general confusion, that we have failed to make such credits in some cases. We wish to do so in all cases. Many letters came while we were *absent* in New York, and mistakes of the kind referred to may have occurred, which we shall be most happy to correct.

THE BANNER OF LIGHT is for sale at this office, 156 4th Avenue.

RALPH WALDO EMERSON.

On next Monday evening, Nov. 27, Chicago will be favored with a lecture from one of the deepest thinkers of the present age. Mr. Emerson will lecture under the auspices of the Star Lecture Course, at the Michigan Ave. Free Library, taking for his subject "Nature and Art." The name of the lecturer will be sufficient to draw out a crowded house. The price of admission is only 50 cents; reserved seats, 75 cents. Course tickets, for four lectures, $1.60. Rev. John Lord, Mark Twain, and Elizabeth Cady Stanton will lecture on succeeding Monday evenings.

"God in the Constitution."

The article from the pen of D. W. Hull, on the above subject, is well worthy of a careful perusal. He has handled the subject in a most able manner.

THE last work by Robert Dale Owen, "The Debatable Land between this World and the Next," is destined to create a great sensation among all liberal minds. It is full of incidents illustrative of the beauties of our philosophy.

REPLY TO INQUIRIES.—We do not acknowledge ordinary receipts of subscriptions, in the JOURNAL, only extraordinary donations which are credited to the Widows' and Orphans' Fund. All other receipts for the JOURNAL will appear when we get the mailing galleys set up anew.

MRS. A. H. ROBINSON, the healing and business medium, can be found at her residence, 148 Fourth Avenue, Chicago.

Hon. J. W. Edmonds.

The above-named brother has kindly donated one hundred copies of his *tracts* to this House, for which we tender our thanks, and place the same to the credit of the Widows and Orphans Fund; and that class will receive the same free on application by letter or in person.

F. L. Thayer, the Medium.

Bro. Thayer, the physical medium, informs us that his old band of spirits had returned, and that he would soon be before the public again.

Sunday Services.

LECTURE at 10:30 A. M., and 7:30 P. M., by Mrs. Mattie Hulet Parry, at the Hall N. W. corner of Randolph and Jefferson streets. Children's Progressive Lyceum meets at 12 M.

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LITERARY NOTICES.

The Lady's Own Magazine, Edited by MRS. M. Cora Bland, of Indianapolis, is becoming quite a favorite with the ladies. It is edited with more than ordinary ability.

Home and Health has reached its 9th number, fresh with suggestions as to the best modes of making our homes pleasant, and preserving our health. Published by W. H. DePuy & Bros., 805 Broadway, N. Y.

Our Young Folks is an illustrated magazine for boys and girls. Its contents are always eagerly devoured by that very important little nation, "Young America." J. R. Osgood & Co., Publishers, Boston.

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To Whom it may Concern.

For a valuable consideration I have yielded up to C. B. Cotton, of Portland, Maine, the Contract, by virtue of which I have had the right to sell and control the sale of ORTON'S PATENT PREPARATION for destroying the appetite for tobacco. I have no longer the right to sell or control the sale of, or to contract or agree for the sale of said Preparation at any time or place from and after this date. All persons are hereby notified to govern themselves accordingly.

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J. R. FRANCIS.
Chicago, Ill., Oct. 21st, 1871.

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BY WM. BAKER FAHNESTOCK, M.D.

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CHAP. III. Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc. 1st, of the instructor, or "operator;" 2d, of the patient; 3d, instructions; 4th, of the sensations experienced by those who enter this state; 5th, of their awaking.

CHAP. IV. Theory of this state.

CHAP. V. Of the somnambulic proper sleep.—Of a partial state of Artificial Somnambulism.

CHAP. VI. Phreno-Somnambulism.

CHAP. VII. Of the senses.—Motion, or the power to move.

CHAP. VIII. Of the functions of the faculties. 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th, Will.

CHAP. IX. Of the peculiar functions of perception in the different faculties while in a natural state. 1st, of the peculiar functions of perception when in a state of Artificial Somnambulism; 2d. The functions considered when in a state of Artificial Somnambulism; 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th, Will.

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CHAP. XII. Transposition of the senses.

CHAP. XIII. Natural sleep.

CHAP. XIV. Natural Somnambulism.—Trance.

CHAP. XV. Of Intuition.

CHAP. XVI. Presentiment or foreknowledge.

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